Architecture of Mind

A Self-programming Neural Net

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Introduction

This is a derivative of a larger work by Lane Friesen and Rachel Friesen that is currently in progress. We cover here the simpler aspects involved in childhood development.

Now to the model itself. We demonstrate a computer architecture that is independent of a von Neumann-like central processor – it's done through a careful exploitation of symmetry within a structure that is itself slightly asymmetrical.

The elements of this neural net mirror into one another, booting up through stages of infancy into a bistable percept that is both the machine and also simultaneously its own operator. This weaving of objective into subjective constitutes consciousness that over time can become self-conscious.

A point of orientation: This work is strongly connected not only to contemporary neurology (as of 2024) but also to the philosophy of Georg W. F. Hegel (1770–1831) in *Phenomenology of Mind* and Martin Heidegger (1889–1976) in *Being and Time*. Many of the concepts in these notoriously challenging texts gain clarity when viewed through the lens of our model and the perspective it provides.

Turning to specifics, certain nodes in our model appear to correlate with cognitive regions of the brain. We demonstrate that an architecture built on these nodes can self-organize and function based on symmetries, independently of both a central processor and a separate and distinct homunculus. We show in the latter part of this work that the nodes correlate with inborn cognitive styles.

Moving further, Isabel Briggs Myers (1897-1980), in collaboration with Katherine Cook Briggs (1875-1968), meticulously categorized human characteristics into what is now known as the Myers-Briggs Type Indicator (MBTI™). Interestingly, the patterns they identified align with connections between the nodes in our model. In the language of graph theory, our nodes as commonly recognized cognitive brain regions are vertices; the Myers-Briggs traits as well-known modes of thought form the edges.

Finally, neurology has devoted significant effort to uncovering the causes of common conditions such as autism, Parkinson's, Alzheimer's, and

schizophrenia. Our model demonstrates that developmental hiccups in a neural network, apart from genetics and its risk factors, can generate the full set of common mental conditions.

We emphasize finally that this is a computer science and artificial intelligence text. It demonstrates a novel computer architecture that is best self-programmed in a specific sequence. At times there are forks in development. We focus on symmetries that substitute for a central processor; parallels to reality are considered in the current context to be fortuitous.

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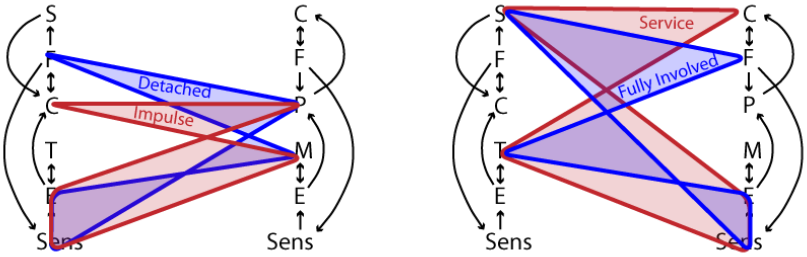
Architecture of Mind

It is well-established that the brain contains two opposing functional networks. As Fox (2005) explains, "We identify two diametrically opposed, widely distributed brain networks based on both spontaneous correlations within each network and anticorrelations between networks. One network consists of regions routinely exhibiting task-related activations, while the other consists of regions that typically show task-related deactivations" (*Proc Natl Acad Sci*, USA).

We know also that the brain is divided into two hemispheres. Suppose we consider a model in which each hemisphere of the brain contains both a task-positive network (action) and a task-negative network (monitoring). This means that the brain has two action circuits and two monitoring circuits overall. From this perspective, we can then explore how these systems interact.



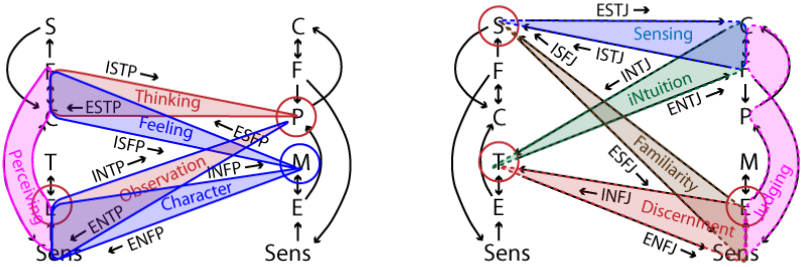
The diagram above presents a schematic of the brain, with the left column representing the left hemisphere and the right column representing the right hemisphere. 47 Impulse and 9 Service are action circuits, while 26 Detached and 31 Fully Involved are monitoring circuits. Each of these four basic circuits is powered by E on either the left or right, supplying energy to the system. Their classification as left- or right-hemisphere circuits depends on the side in which this energy originates. Additionally, whether a circuit is action- or monitoring-oriented is determined by its data flow: action circuits include C, whereas monitoring circuits pass through F.

Childhood Development

Parsing the Pieces

The intersection of these four basic circuits generates new, interconnected circuits which can be visualized through diagrams using colors for contrast. Each circuit is named according to its function and assigned a number for reference.[A]

We begin by identifying 4 Perceiving on the left and 43 Judging on the right (see diagram below).



These two circuits represent windows through which we filter the world, with sensory data entering at the F node on both the left and right. Once data enters the mind, it is processed through various data flows or 'legs,' which interconnect to form circuits spanning both hemispheres.

For example, consider 18 Sensing, a circuit positioned at the top right. It consists of two legs labeled ESTJ (upper) and ISTJ (just below). Similarly, three additional circuits on the right – 8 iNtuition, 23 Familiarity and 30 Discernment – are each defined by two legs (e.g. 8 iNtuition is formed by INTJ and ENTJ). In total, there are eight legs on the right and eight on the left, corresponding to the sixteen Myers-Briggs modes.[B] Each leg represents

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[A] The numbers provide continuity even when names are altered, as for instance when expressing concepts in a foreign language. They were assigned in random order by a computer program that one of the authors wrote to pick out all possible circuits formed by overlaying the four basic circuits. Their sequence has no intrinsic meaning beyond this function.

[B] The traits of the Myers-Briggs modes can be independently derived from the model's circuit structure.

a data transfer.[A] For instance, the leg of ISTP at the top on the left transfers information from the node of F on the left (which we call FL for 'F' on the 'Left') to P on the right. We will see that ISTP carries ideas to P which is responsible for object binding – this links a set of properties into a single unitary entity.[B]

The 22 Observation circuit (on the left, with INTP leading also to P) allows traits of these objects to be observed. Both 11 Thinking, centered in P, and 22 Observation, also centered in P, pivot around this node of P – making P the object-binding center responsible for filtering 4 Perceiving.[C] We call the cognitive style that emphasizes P strategy a Perceiver.[D]

This model offers a novel way to interpret the MBTI™ framework – not as a rigid classification of personality types but as a dynamic description of

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[A] Note that retinal ipsilateral and contralateral input goes to different layers in the superior colliculus which then divide into the striatum-modulating intralaminar and the striatum which is modulated (Redgrave, *Frontiers in Neuroanatomy*, 2010), and also that the claustrum receives from a hemisphere opposite to where it sends. (Yin, *Current Opinion in Behavioral Sciences*, 2016) Feedback from cortex back to thalamus is denser than the input path from thalamus to cortex; the function is unknown. (Kandel, *Principles of Neural Science*, 2021) In one case, ipsilateral corticothalamic connections are modified by surrounding contralateral connections. (Adeyelu, *Front. Neural Circuits*, 2021) This communication across the hemispheres is modified in turn by phase correlations. (Uhlhaas, *Frontiers in Integrative Neuroscience*, 2009)

[B] We analyze this further in our later discussion of Locke and Berkeley.

[C] 4 Perceiving on the left runs at the bottom from a node called Sens (meaning sensory which is non-cognitive) up to EL (E on the left). The data flow through the circuit of 22 Observation must pass through this region of 4 Perceiving (SensL to EL) if the circuit of 22 Observation is to complete itself – that is what we mean when we say that the object-binding node of P (the destination of the INTP of 22 Observation) filters 4 Perceiving by means of 22 Observation. 11 Thinking similarly passes through the upper region of 4 Perceiving from CL (C on the left) up to FL (F on the left). P can thus filter 4 Perceiving by 11 Thinking as well as through 22 Observation.

[D] We include historical data for three of the cognitive styles at the end of this work.

data flow through multiple cognitive nodes (P, S, T, M, C, F, E) in the mind. Rather than assigning individuals to a single type, this approach reveals how different cognitive processes interact. It turns out that the MBTI™ letters correspond to how these legs connect to various brain regions. For example, the endings (XXXJ or XXXP) indicate whether data flows through the 43 Judging or 4 Perceiving regions respectively.

This framing also resolves a major puzzle in psychology – why does my MBTI™ type change over time? Why do multiple types seem to describe me? Since personality is shaped by data flow, and different flows are emphasized based on dominant thinking patterns, MBTI™ provides a useful snapshot of one's current personality emphasis. However, the core of identity remains in the fixed cognitive nodes to which these flows of data connect. That is, MBTI™ captures the fluid dynamics of personality, while cognitive style forms its stable foundation.[A]

What is a cognitive style? Artificial intelligence works with one network only (e.g. ChatGPT which is a single system); the brain in contrast appears to interconnect multiple such nets: "The network paradigm is becoming increasingly useful for understanding the neural underpinnings of cognition. Furthermore, a consensus is now emerging that the key to understanding the functions of any specific brain region lies in understanding how its connectivity differs from the pattern of connections of other functionally related brain areas." (Menon, *Brain Struct Funct*, 2010)

These multiple nets in the brain are said to interact dynamically: "Growing evidence from advanced neuroimaging techniques strongly supports the notion that the underlying architecture of cognitive function consists of dynamically interactive neural networks. This understanding is a clear shift from an earlier view where each cognitive process was localized to a specific anatomic region in the brain." (Ranasinghe, *Sci Rep*, 2019)

The functionality of each particular circuit depends on that to which it contributes: "Moreover, this view is in line with modern network-based

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[A] What do we call the model we present here? We can't use the acronym for Myers Briggs Type Indicator because that sequence of four letters is trademarked. We suggest MBNI, standing for Mind-Brain Network Interface; it is a kind of Myers Briggs Next Iteration (alternate expansion) which weaves together the structure of the brain (its nodes) with its function (mental processes).

views of cognitive neuroscience, suggesting that the function of a brain region depends on its interactions with other areas in a given task. Under this view, the same region can have multiple different functions by virtue of being connected to different regions in different tasks." (Kuhnke, *Brain Structure and Function*, 2023)

That brings us finally to cognitive style. If all nodes in our model were equal, then competition between regions would jam the system. To prevent this, it appears that some one particular node takes default priority – and importantly, this controlling node may differ among individuals. As one researcher suggests: "Every parent of more than one child recognizes that from birth, infants are individuals with their own distinct characteristics and dispositions. These include reactive traits such as emotionality, activity level, and orienting to sensory events, and regulatory traits like attention focusing and shifting and inhibitory control. We believe that these early developing temperamental differences reflect the maturation of particular neural networks." (Posner, *Annu Rev Psychol*, 2007)

This is not a new idea. Hegel (1770-1831) for instance, in his 1807 text *Phenomenology of Mind*, appears to identify three of our cognitive styles; he terms them sensibility, irritability, and reproduction – they correspond respectively to our F, E, and C: "Those first simple organic properties, to call them so, are Sensibility, Irritability, and Reproduction."

He illustrates them using the allegory of animals: "In this sense it may doubtless be observed that one organic being is more sensitive, or more irritable, or has a greater reproductive capacity than another: just as we may observe that the sensibility, etc., of one is in kind different from that of another, that one responds differently from another to a given stimulus, e.g. a horse behaves differently towards oats from what it does towards hay, and a dog again differently towards both, and so on." This framing suggests that he is describing cognitive predispositions that are innate rather than learned.

He then begins a lengthy discussion of the inner, the outer, the outer of the inner, and the inner of the outer: "There is still left to consider what the outer side of the organic being is when taken by itself alone, and how in its case the opposition of its inner and outer is determined; just as at first we considered the inner of the whole in relation to its own proper outer." This suggests that cognitive styles (which he calls 'those mighty elements') are best studied as aspects of more intricate structures, consistent with our basis

in 9 Service, 31 Fully Involved, 47 Impulse and 26 Detached.

We apply these ideas now to our model. The letters (P, S, T, M, C, F, E in the columns at the sides of the diagram – C, F, and E are bilateral) represent neural modules whose traits (as they protrude in some cognitive style) can be extracted from history and collated with neurology.[A] One of these modules, M for 'Mercy,' has already been identified as the 'inhibited temperament.'[B] We read that it appears to be inborn: "Individuals with an inhibited temperament [in whom the M module is in charge] are shy, cautious, and restrained, whereas those who are uninhibited are more often outgoing, adventurous, and spontaneous. Approximately 15% of infants [rounding to one in seven, compatible with a total of seven cognitive styles] are born with an inhibited temperament, and the trait is relatively stable across development." (Clauss, *Cogn Affect Behav Neurosci,* 2012)

The node of P on the right (mediated in the brain by the right superior parietal[C]) is the mirror of S on the left (mediated in the brain by the left superior parietal). T on the left (centering in the left inferior frontal) is the mirror of M on the right (right inferior frontal). These four nodes (P, S, T, M) generate the inner content of the mind and are thus considered introverted; each is found on only one side of the diagram and thus in one hemisphere only (P and M on the right; T and S on the left).

C in contrast (Hegel's 'reproduction') is located equally on both sides and is thus bilateral (left and right lateral orbitofrontal BA 47 / 12). Similarly, F (Hegel's 'sensibility') is found on both sides (left and right anterior cingulate BA 32 / paracingulate). Finally, E (Hegel's 'irritation') is coordinated as well across the hemispheres (left and right medial orbitofrontal BA 13 / 11). These three nodes (C, F and E) are responsible for coordination across hemispheres and implementation into the external; they are thus considered extroverted.

Moving back now to our diagram, the vertical connections or lines and

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[A] This will be demonstrated.

[B] Neurology focuses primarily on the study and treatment of disorders and diseases, and 'inhibition' is the potential pathological aspect of this particular cognitive style. We present a more balanced historical profile later in this work.

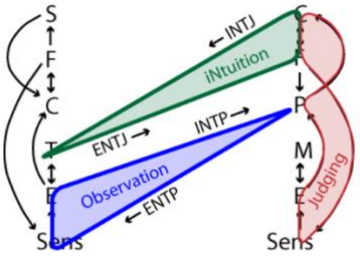
[C] Groupings of traits from history can be matched by observation with the regions known in neurology to be cognitive.

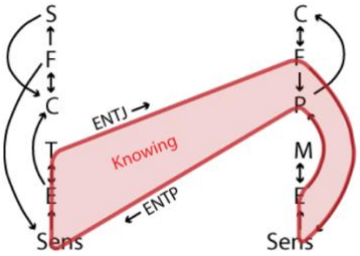
curves on the far right and far left represent loops from the cortex down through the basal ganglia and up again through the thalamus to the cortex in coordination with access to the hippocampus. We note that there is a slight asymmetry between the two sides centering around P. That is, C on the left is not directly opposite C on the right, and P and S are not directly opposed to one another as might be expected.[A] This asymmetry is critically important; among other things it allows mirroring of circuits based in one hemisphere to recruit additional circuits from the other hemisphere.

We look more closely now at this process of mirroring – it is how the brain 1) programs itself and 2) functions without the use of a central processing unit.

[A] We find this hinted at in reports such as the following: "In this context, bilateral activation of the thalamus may be reconciled with its putative function as 'input gate' routing upstreaming information to sensorimotor and association cortices with collaterals to the TPJ [temporoparietal junction] as a predictive integrator. This interpretation may particularly hold for the right hemisphere where activation in the thalamus was observed in those parts that were shown to connect to the temporal cortex (including the TPJ). On the left hemisphere, in contrast, predominant activation in regions projecting to the prefrontal cortex may reflect the role of the thalamus as a cortico-cortical integration hub, such as the possible involvement of the mediodorsal thalamus in sending prospective motor information to the DLPFC [dorsolateral prefrontal cortex]." (Jakobs, *Neuroimage*, 2012)

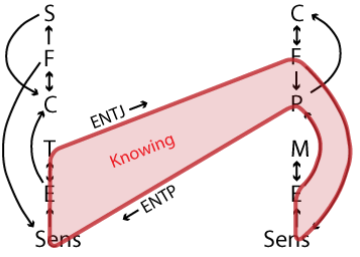
1. Mirroring – an Example

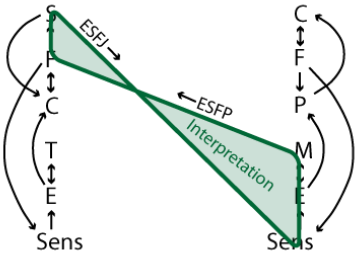




Suppose we take the ENTJ leg of 8 iNtuition and combine it with the ENTP leg of 22 Observation and run the data through a portion of the circuit of 43 Judging – the result is the new circuit of 72 Knowing.

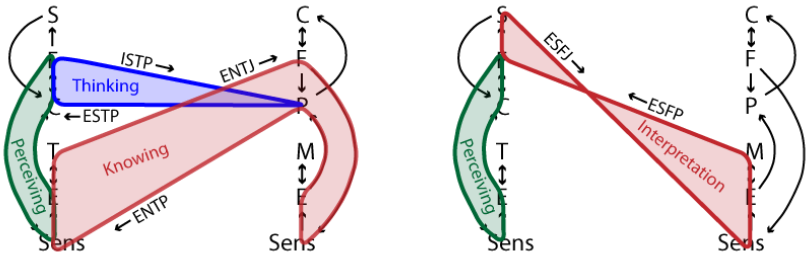
Now visualize the brain mirroring this data flow across the hemispheres. We note first that ENTJ of 72 Knowing (and 8 iNtuition) sends data from T to FR (F on the right). The mirror of T is M; the mirror of FR is FL (F on the left) – this means that the mirror of data flow along ENTJ will carry information from M to FL (see diagram below). This is the leg of ESFP; the mirror of ENTJ of 72 Knowing (and 8 iNtuition) is thus ESFP. Similarly, the mirror of ENTP of 72 Knowing (and 22 Observation) is ESFJ. These two legs of ESFP and ESFJ combine to form the circuit of 46 Interpretation.





But that's not all. To see what is missing we'll have to do things more carefully. We start by moving data in 72 Knowing from T to FR (ENTJ) as before; this mirrors as we have seen into M to FL (ESFP) of 46 Interpretation. Now let's move from FR of 72 Knowing down to SensR (Sens on the right). The mirror movement is FL to SensL which is part of 4 Perceiving (see diagram below), another circuit that is separate from 46

Interpretation. It's evident that one circuit can mirror into more than one circuit; that's one of the ways in which the brain can recruit itself into activity.



Now let's move in 72 Knowing from SensR to ER. This segment is part of 43 Judging (as shown in a previous diagram) and evaluates whether things exist – we call it the existence section.[A] Existence from SensR to ER mirrors into experience (SensL to EL) as part of 4 Perceiving. If we look at the previous diagrams we will see that 22 Observation also transits through experience (SensL to EL) – we conclude that we may observe experiences (by the circuit of 22 Observation) and can then know things (in 72 Knowing) based on our observations (we know them as bound objects or 'facts' at the object-binding node of P that is part of both 22 Observation and 72 Knowing). This all flows from 4 Perceiving which also passes through experience from SensL to EL.

We now encounter the asymmetry. Data passes in 72 Knowing from ER to P – this section assembles contiguous entities (in their totality constituting the mind's paradigm) suitable for assimilation into object-binding at the destination node of P. The mirror of P is S. To get to S on the left (in the mirror to 72 Knowing where 46 Interpretation resides), data must pass first from EL to CL of 4 Perceiving; this section forms non-contiguous substances suitable for hearing (e.g. an owl in the tree and a door opening somewhere behind us with no linkage between the two). Information must then move from CL to FL which is the region traversed by 11 Thinking as well as 4 Perceiving and which is the human will (making an act of the will an 'I think'). Finally, data transits from FL to S; this section

[A] Each segment has a unique contribution to every circuit that transits through it.

of 46 Interpretation adjusts 4 Perceiving in preparation for a determination of meaning and use value at the node of S.

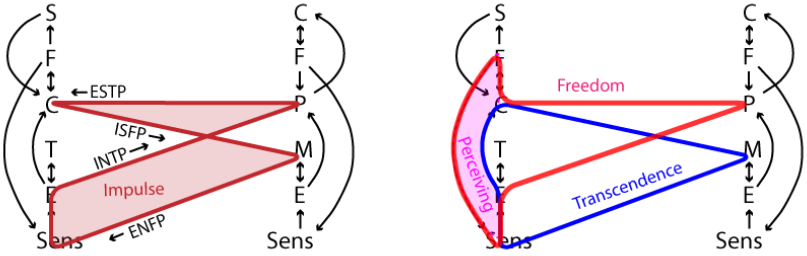
Now, we move back along the ENTP of 72 Knowing, which mirrors into the ESFJ of 46 Interpretation. We then ascend through the experience region, from SensL to EL, which is part of both 4 Perceiving and 72 Knowing, indicating that we can know what we perceive. This mirrors into the existence region, from SensR to ER, which is part of both 46 Interpretation and 72 Knowing, suggesting that we can interpret our observations of what is known to exist because it is perceived.

The final step is passage in 72 Knowing from EL to T – this is the concentration segment. There is concentration whenever data moving downward (T to EL) hinders upward movement of 72 Knowing (EL to T). The mirror is passage of information upwards through the identification section from ER to M of 46 Interpretation (in which identification by data movement from M down to ER can potentially identify with some aspect or characteristic of this interpretive flow moving upwards from ER to M).

That is how mirroring works – we note again that in some cases it can generate multiple circuits and that segments of some circuits may actually mirror into themselves.

2. 47 Impulse Action

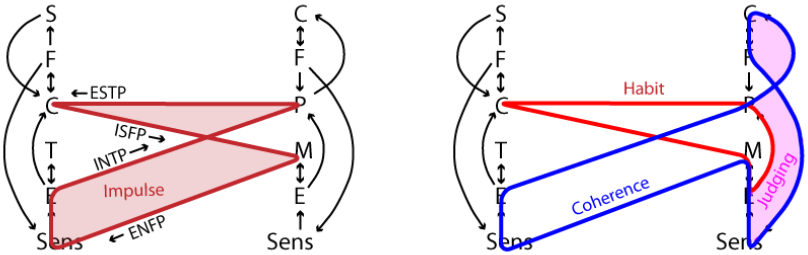
We turn now to the four basic task-positive and task-negative monitoring and action circuits (47 Impulse, 26 Detached, 9 Service, 31 Fully Involved). We begin in this section with the action circuit of 47 Impulse. We note that it can complete itself by a data flow fully around itself. Alternatively, two of the legs (INTP and ESTP) can break away and complete themselves by a passage through 4 Perceiving; this forms the new circuit of 42 Freedom. It's best to see this in a diagram (just below).



Once 42 Freedom forms, then completion of data flow through 47 Impulse forces the other two legs of ISFP and ENFP to also break away and similarly complete themselves as well through 4 Perceiving – this now forms the circuit of 10 Transcendence (making 10 Transcendence the complement of 42 Freedom). Importantly and critically, these two circuits (42 Freedom and 10 Transcendence) in combination overlay and thus construct the entire circuit of 4 Perceiving with nothing left out. We conclude that 4 Perceiving does not generally exist in isolation – it is rather the breaking apart of a basic circuit (in this case 47 Impulse) into two sections or complements which then together complete all of 4 Perceiving (it is what must happen if data flow through 47 Impulse is to be maintained). 4 Perceiving is thus always and invariably 1) a perceiving of something (in this case a perception of the 10 Transcendence of 42 Freedom), and 2) either fully operative or else completely inoperative; it is never merely half operative.

Interestingly, this same circuit of 47 Impulse can break apart in a different way which now forms 43 Judging – this generates the new circuits of 79 Habit and 97 Coherence, each one once more the complement of the other. Together, operating in parallel at equal intensity, these two circuits

sustain the data flow in the parent circuit of 47 Impulse action (see diagram below).



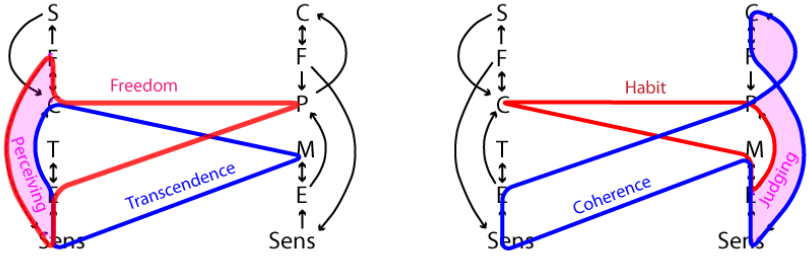
There is one major difference between these two complement pairs. 79 Habit, unlike 10 Transcendence that is generated from the other set of complements, moves down from M to ER against the normal upwards flow of data from ER to M – this according to Hegel is a force which we have labeled identification (we recall that its mirror at T is concentration). Neurology suggests that this force (in this case a force of identification) involves dopamine and thus (according to our model) the interjection of the right inferior frontal (M in the diagram) into the basal ganglia, modulating and focusing its E-based reward-sensitive machinery.

Note that its complement partner of 97 Coherence traverses all of 43 Judging except for the segment from ER to P which we have said contains the mind's paradigm. Studies in childhood development suggest that this section of paradigm mediates mechanical cause and effect under assumptions of continuity and contiguity in which some aspect is identified as an agent (for instance one ball colliding with another and as the agent sending the other flying). 97 Coherence as a circuit is thus the coherent and forceful chunking of things at M into a paradigm which in turn programs and sustains 79 Habit (its complement which does pass directly through paradigm from ER to P). What is identified as the agent? It is that aspect with which M identifies, and since the right inferior frontal contains mirror neurons, that agent might be not only self but also self as seen or embodied in the other.

In another view of paradigm, we think now with philosopher and historian Thomas Kuhn (1922-1996) of the diligent science student repetitively and exhaustively completing one tedious physics problem assignment after another (all mutually coherent) until finally laws of

mechanical cause and effect (paradigm) become ingrained as a 79 Habit which can then inform his or her science and its 22 Observation (a circuit that with paradigm also terminates at P).

Moving further, the paradigm (ER to P) coherently generated through 97 Coherence can transit into the leg of ESTP (P to CL giving to CL the focal aspect of CL-traversing 4 Perceiving) – we note that this leg of ESTP is common to both 79 Habit (from one set of complements) and 42 Freedom (from the other set). ESTP (P to CL) in this way aids 42 Freedom, making the will (CL to FL of both 42 Freedom and 11 Thinking) now a *principled* 'I think' of what has become in part habitual. These principles, grounded in the mind's current paradigm (ER to P), describe a mechanical cause and effect where objects move in straight paths unless deflected, and collide elastically without blending or merging. Agents in paradigm act and alter things; 42 Freedom in its overlay of paradigm-based 79 Habit can itself as we said become a causative agent.

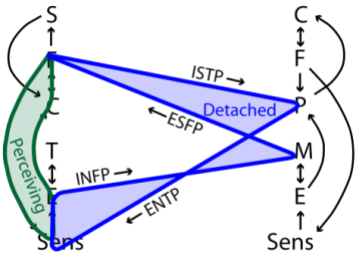


That concludes our initial examination of the left hemisphere action circuit which is 47 Impulse. We determine that 47 Impulse (the circuit itself apart from its complements) is: 1) left hemisphere-based because it traverses E (energy source) on the left; and 2) an action circuit because it accesses C on the left (CL) which is the base of the action-initiating will (CL to FL).[A]

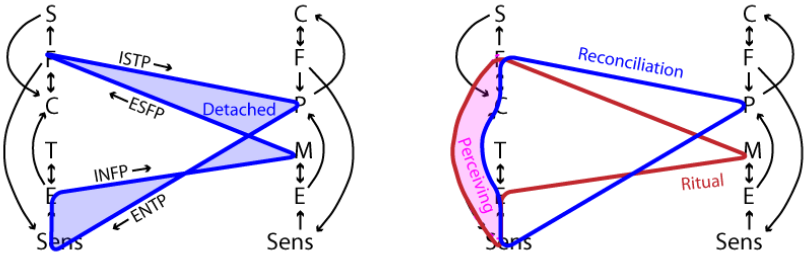
As we said, each of the two action circuits has a companion monitoring circuit. For 47 Impulse, this companion circuit is 26 Detached. It is 1) a

[A] Simple activities are handled in the dorsolateral prefrontal as working memory; challenges recruit the lateral orbitofrontal which we have identified with C; this occurs under the monitoring of F in the dorsal anterior cingulate which is called in to resolve conflicting goals.

monitoring circuit because, unlike 47 Impulse, its focus is on FL – the terminus of the will – making it subsequent to the action initiated by CL in 47 Impulse; 2) detached because 26 Detached operates under the assumption that experience (SensL to EL in 4 Perceiving) and attunement (EL to CL in 4 Perceiving) provide sufficient resources for the will (CL to FL) to function independently, allowing it to remain detached from the group; and finally 3) left hemisphere because it again traverses through E (energy source) on the left. We turn now to a closer examination of 26 Detached.

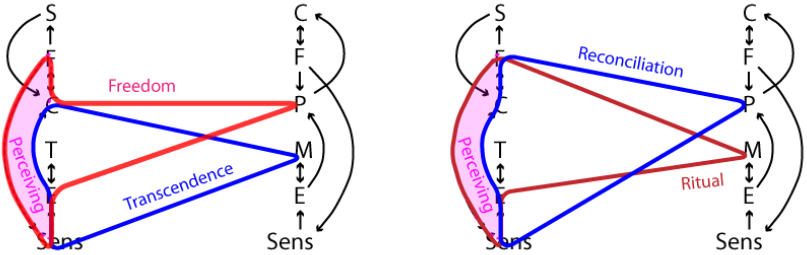


3. 26 Detached Monitoring



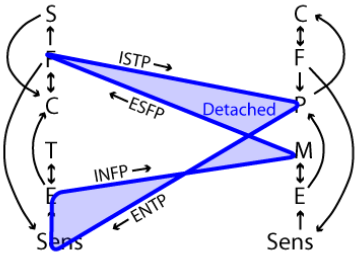
Just as 47 Impulse action corresponds to the task-positive (correlation) network in the left hemisphere, so 26 Detached monitoring aligns with the task-negative (anticorrelation) network.

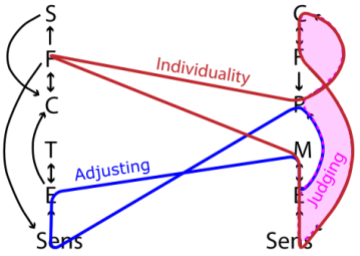
Like 47 Impulse, 26 Detached can operate independently by circulating data within its own system, without engaging either 4 Perceiving or 43 Judging. But two of its legs (INFP and ESFP) can also detach and complete a passage through 4 Perceiving (see diagram above), forming a new circuit, namely, 48 Ritual. We conclude that the action of 42 Freedom (a complement of 47 Impulse that passes through the outer segment of 4 Perceiving) can be monitored by 48 Ritual as it also passes through this section, as shown in the diagrams below. 42 Freedom on its part originates at the base of the will (CL to FL) and may initiate an action, but 48 Ritual with its monitoring of the FL terminus can then regulate certain aspects of its execution, fine-tuning the process.



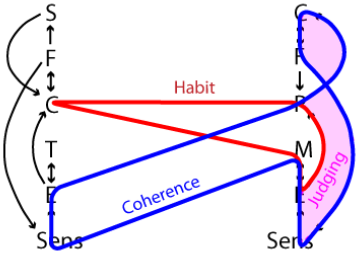
Once more, the formation of 48 Ritual from two of the legs of 26 Detached causes the other two legs (ISTP and ENTP) to break away into a second circuit (the complement of 48 Ritual) that also diverts into 4

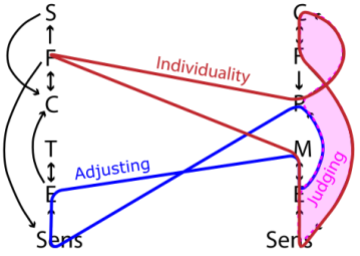
Perceiving – we might call this second circuit 65 Reconciliation. Again, 4 Perceiving is either 1) fully absent as 26 Detached completes itself as a circuit in isolation, or else 2) fully formed as its two complements of 48 Ritual and 65 Reconciliation mutually divert data flow into 4 Perceiving.





4 Perceiving in this new construction becomes a perception of the various ways in which action (CL to FL) can be reconciled with the demands of 48 Ritual. This new 4 Perceiving (based now in the monitoring of 26 Detached) mixes with the previous 47 Impulse-oriented perception of the 10 Transcendence of 42 Freedom and becomes its limiting or monitored aspect.[A]





The monitoring circuit of 26 Detached can again break apart in a different way, this time forming the circuits of 63 Individuality and 24 Adjusting which once more complete 43 Judging in its entirety.

[A] A teenager discovering freedom may rebel against parental monitoring rituals – it is a conflict that, as we will see, marks the emergence of self-consciousness. This implies that 48 Ritual should optimally precede the emergence of 42 Freedom, which in fact is what generally happens.

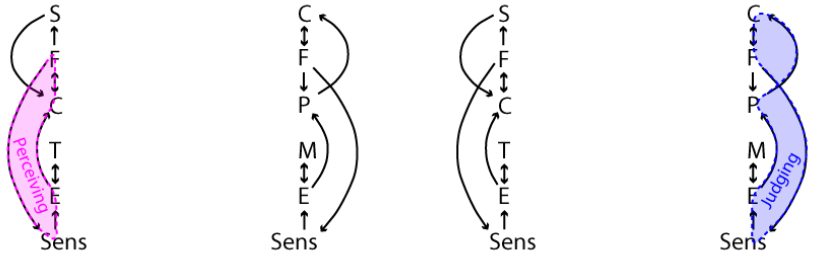
This new 43 Judging (based now in the monitoring of 26 Detached) is a 24 Adjusting of 63 Individuality (from our current second complement set of 26 Detached) that colors and softens the 97 Coherence of 79 Habit formed previously within 43 Judging from the action circuit of 47 Impulse.

97 Coherence (a complement of left hemisphere 47 Impulse action) on its part helped form the mind's paradigm (ER to P); 24 Adjusting (a complement within left hemisphere 26 Detached monitoring) alters its cause-and-effect machinery in response as we will see to tool breakdown. 63 Individuality is the self as 26 Detached from the group; it can in its complement of 24 Adjusting become the agent that operates this machinery of paradigm (ER to P) in its extension to the external.

4. 43 Judging versus 4 Perceiving

We have explored how 4 Perceiving and 43 Judging can be 1) constructed and 2) layered into consciousness, ultimately leading to self-consciousness.[A] Let us now examine the effects of mirroring this growing self-consciousness from 4 Perceiving on the left into 43 Judging on the right and then mirroring the result back again into 4 Perceiving.

We begin by mirroring 4 Perceiving into 43 Judging, focusing first on the section of 4 Perceiving that runs from FL (F on the left) to SensL. This pathway carries the sensory stream, which is filtered by the thalamus before reaching FL in the anterior cingulate, and which is then directed from FL to SensL in the pre-cognitive temporal lobe. This perceptual flow mirrors into 43 Judging from FR to SensR, where it becomes more symbolic – often incorporating references to words that correspond to the sensory information currently being perceived.



Data of 4 Perceiving travels up then through the experience section from SensL to EL which at this point contains the inanimate along with the animate. This experience data mirrors into the existence section of 43 Judging from SensR to ER which ensures that symbols (often pointing to words) located there refer to what really exists.

Experiential data from 4 Perceiving (SensL to EL) now transitions into the segment of 4 Perceiving that the philosopher Martin Heidegger (1889-1976) refers to as attunement (EL to CL). This segment deals with non-mechanical cause and effect (e.g., a switch turning on a light), which can

[A] The self-consciousness is not in the monitoring, but rather in the action that is impacted by the monitoring and notes that it is being influenced (often restricted) by something apparently external to itself.

also be social in nature (e.g., leaders and followers interacting within group settings). Attunement encompasses gravity, which can be understood as charisma – people are drawn to others and desire to belong. In attunement, 'I' blends with 'you' (note the exclusion of the inanimate) creating a connection that differentiates 'we' from 'they,' since belonging is never fully guaranteed. As a result, attunement can give rise to moods. Lastly, attunement has an emergent quality which can be used to activate its non-mechanical mechanism. This reaches CL, the base of the will, as a suggestion.

At this point we once more encounter the mind's asymmetry. To arrive at CR of 43 Judging (the mirror to CL of 4 Perceiving), data in 43 Judging must traverse not only 1) through paradigm from ER to P but also 2) through another segment from P to CR which we might term hypothesis or belief. We recall that paradigm (ER to P) is the locus for mechanical cause and effect; like its mirror of attunement, this can be social in nature. However, assumptions of solidity in paradigm of 43 Judging form 'I' and 'you' now into a contiguous in-group opposed to the outgroup which is 'them.' Like billiard balls the two can collide, with the one having agency and thus affecting the other.

Hypothesis or belief of 43 Judging (P to CR) passes the result of this agency up to CR which we will shortly discover is the genus or top level of 1 Classification. Importantly, passage through belief or hypothesis (P to CR) implies an alienation of ownership from the one having agency (in paradigm) and thus initiating some collision to the one affected by it (who owns the results being analyzed at the genus node of 43 Judging and 1 Classification which is CR).[A]

Finally, data of 4 Perceiving completes itself through an act of the will (CL to FL). This segment can of course only act when there are sufficient

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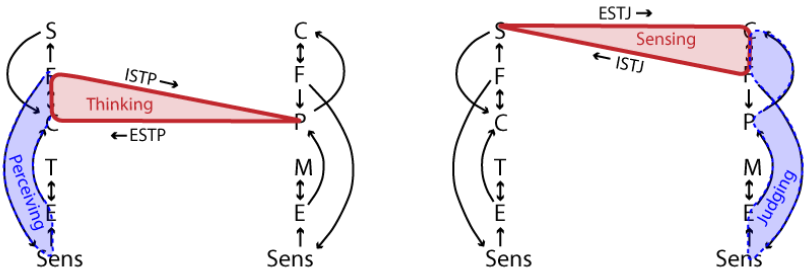
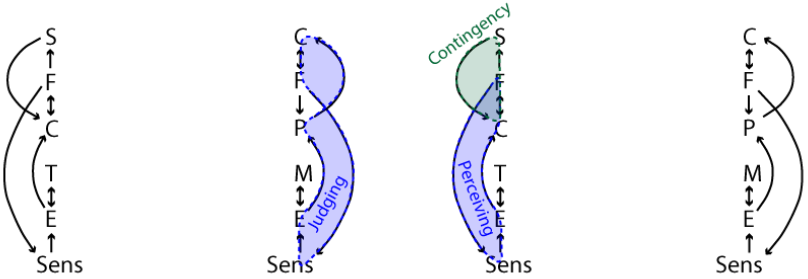
[A] The prime example is heredity. Male within the social paradigm grouping of family (ER to P) 'collides' as causal agent with female resulting in progeny (the belief or hypothesis flowing from the agency) who in turn inherit (alienation of ownership). Attunement (EL to CL) in contrast involves the social grouping of tribe or community composed of multiple families; it has no concept of heredity (tribes don't write wills that pass things on to their descendants; their practice rather is to start wars and take things by force).

resources (in the attunement segment of 4 Perceiving from EL to CL). When these are lacking, then recourse must be made to the exchange segment of 43 Judging (CR to FR) which is the mirror to the will and can deal with the lack. It can for instance by an overlay of 18 Sensing supply words for that which the will wishes to say as an expression of its 11 Thinking (the mirror of 18 Sensing).



We move now in the return direction (43 Judging to 4 Perceiving) which we will see is not the direct inverse. We start from CR of 43 Judging (which we said was the genus or top level of classification) down to FR which is the species level (e.g. 'animal' as genus yielding 'dog' as species); this echoes into CL to FL of 4 Perceiving which is the will – this involvement of genus and species in the mirror is precisely what allows goals to have sub-goals.



Moving further, the symbolic stream from FR to SensR of 43 Judging mirrors into the sensory entities that are being perceived in the 4 Perceiving path from FL to SensL – it means that we perceive that about which we make judgments and may be blind to the rest. Moving yet further, data transfer through existence (SensR to ER) of 43 Judging mirrors in turn into the experience section (SensL to EL) of 4 Perceiving.

At this point we again encounter the mind's asymmetry. Data flow in 43 Judging from ER to P (paradigm) must mirror not only into 1) EL to CL of 4 Perceiving (attunement), but then also 2) up through the will from CL to FL and finally 3) through a traversal from FL to S of 46 Interpretation (S is the mirror of P); this segment perceives things 'as' they become useful (at S with its meaning) in the current interpreted situation. For instance, if the need is to reach the ceiling and change a light bulb, then a chair at the object-binding node of P might be perceived at S (with its space of meaning as opposed to the three-dimensional space at P) 'as' a ladder. We repeat again that this full three-stage traversal of both 4 Perceiving and a portion of 46 Interpretation is necessary because S on the left is the mirror to P on the right and that is the only way to reach it.

One implication is that agency within the mechanical cause-and-effect paradigm (ER to P) mirrors into the non-mechanical cause-and-effect of attunement (EL to CL), which has an emergent quality that can be activated by the will (CL to FL). This process generates meaning at S, representing a 46 Interpretation (FL to S) of what, in P of 43 Judging (the terminus of paradigm), is the object binding by 72 Knowing of facts (related to objects in 22 Observation). The agency of 43 Judging (and the 72 Knowing that overlays it) in this way becomes intelligent and meaningful action by the will.

Data of 43 Judging completes itself finally through the passage of belief or hypothesis from P to CR – we said previously that this contains the result of action by some agent (which may be an in-group) within the mechanical cause and effect of paradigm in 43 Judging (ER to P). This belief or hypothesis (P to CR) mirrors into the path of certainty[A] from S to CL which sets the context for action by the will (CL to FL) at CL, its initiating aspect. We note that our mirroring has now completed a second independent circuit additional to 4 Perceiving – we call it 19 Contingency.

4 Perceiving thus mirrors into 43 Judging. But 43 Judging in response mirrors back not only into 4 Perceiving but also into another distinct and separate circuit which in part extends completely outside of the bounds of

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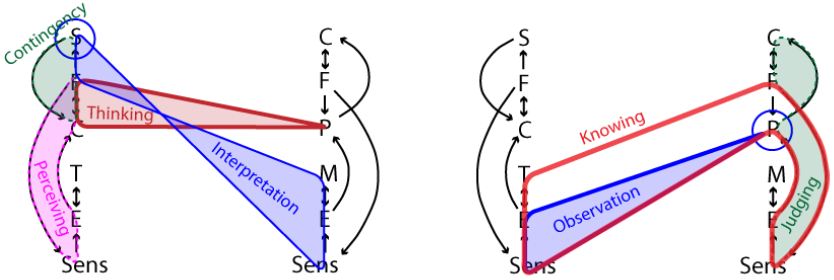
[A] Neurology suggests that this certainty is the projection of an expectation that provides a meaningful orientation for our action – we are surprised when it is violated and thus in that subjective sense only is it 'certain.'

the original 4 Perceiving.

It seems logical to term this new circuit 19 Contingency. Its certainty segment (S to CL) mirrors the hypothesized results (P to CR) in 43 Judging of action by some agent in the paradigm segment of 43 Judging (ER to P) – this path of certainty can thus set the context for action by the will (CL to FL) that is also part of 19 Contingency (and equally of 4 Perceiving and 11 Thinking). FL to S of 19 Contingency in its overlay of 46 Interpretation makes sure that this contingent response by the will (CL to FL that is also part of 19 Contingency) remains meaningful.



We conclude that mirroring of 4 Perceiving to 43 Judging and then back again generates hypotheticals that can aid 4 Perceiving in its responses. We note once more that the focus (in 47 Impulse action as well as 26 Detached monitoring) is on the will (part of both 4 Perceiving and 19 Contingency), thus retaining an emphasis on the left hemisphere. We will soon be looking at the other two (right hemisphere) basic circuits of 9 Service action and 31 Fully Involved monitoring – this relationship of mirroring between 4 Perceiving and 43 Judging will remain the same as an invariable constant.

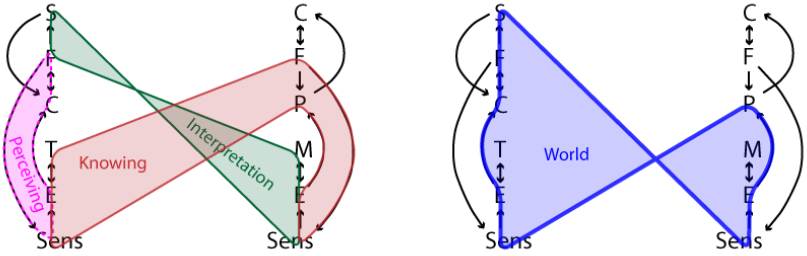
5. Combinations – 45 World and 91 Reason

But what is it that 4 Perceiving perceives and where 'in the world' is the will operative (the will being CL to FL as part of 4 Perceiving, 11 Thinking and 19 Contingency)? Yes, that is correct, these aspects function within a world. But what is World?

Heidegger suggests that when we look back on the activities of the day and for hours cannot remember what we did, then that is when we lived in World.

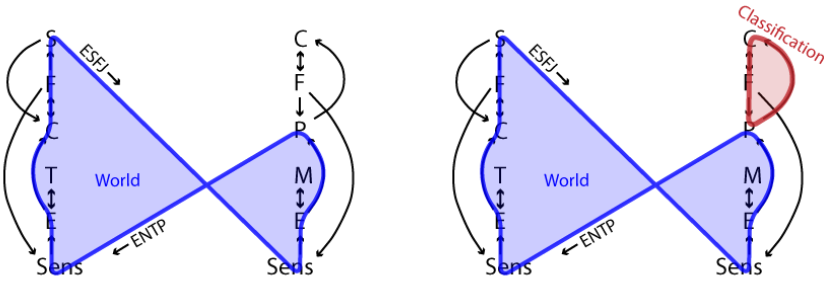
But where is World? One clue is in the circuits of 72 Knowing and its mirrors of 4 Perceiving and 46 Interpretation. We suggested that they can mirror back and forth. Does it occur? Certainly. Neurology points to it for instance as the foundation for binocular rivalry: "In binocular rivalry, a different visual stimulus is presented to each eye. The subject does not perceive [in 4 Perceiving] a combination of the two stimuli; instead, perception alternates between the two stimuli [mirroring]. In this case, the activity of the neurons in the inferotemporal area [our Sens region] reflects what is being perceived, not what is being sensed through the retina." (Ito, *Nature*, 2008)

If circuits mirror back and forth, then that which is invariant under mirroring should begin to stand out. If this is a circuit, then it would be a symmetrical circuit – Heidegger refers to this kind of structure as a 'state of being.'



So, let's look at the circuit of 72 Knowing in combination with its mirrors of 4 Perceiving and 46 Interpretation and see what emerges as stable under mirroring. Observation of the diagram indicates that it is the symmetrical circuit of 45 World (follow the legs and see it). We conclude that we can know 45 World and interpret (in 46 Interpretation) our perceptions (in 4

Perceiving) of what lies within it because that is how the circuit of 45 World is constructed. We can even act (in the will from CL to FL of 45 World) on the sole basis of our 4 Perceiving (that also overlays this section) – which implies that we can act without thinking (in 11 Thinking which also overlays CL to FL but is not a part of this construction). We conclude that this combination of 72 Knowing, 46 Interpretation and 4 Perceiving could sustain the 'default mode network' that is active during those hours when we cannot remember.



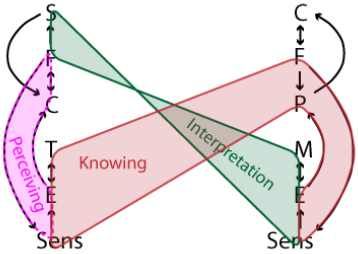
But is 45 World itself a symmetrical circuit? Let us see. We begin with the leg of ESFJ that runs from S to SensR. The mirror of S is P and the mirror of SensR is SensL. That defines the leg of ENTP and we see that it does lie within 45 World. Moving further, the existence segment from SensR to ER mirrors into SensL to EL which is also still part of 45 World. That brings us to the paradigm segment (ER to P). ER of paradigm mirrors into EL, and the mirror of P (the terminus of paradigm from ER to P) is S. A mirroring of paradigm (ER to P) must therefore send data from EL to CL to FL and end up in S (the mirror of P) which is where we began. All of this is still part of 45 World. So, 45 World is in fact its own mirror and thus symmetrical.

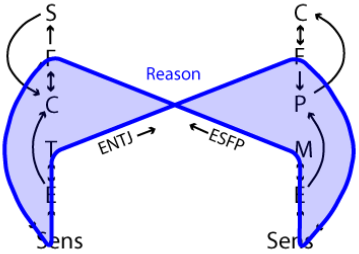
But wait, we are not done. We must also consider a movement in the other direction. Movement on the left from EL to CL demands data movement on the right from ER to P and then up the path of hypothesis or belief from P to CR (CR is the mirror to CL) – that is the only way to get there. Passage on the left up through the will (CL to FL) becomes traversal of exchange on the right from CR to FR. Finally, completion of the circuit (FL to S) becomes data movement from FR to P. This now generates the additional circuit of 1 Classification.

We recall that CR represents the genus level of 1 Classification (e.g., 'animal'), FL represents its species aspect (e.g., 'dog'), and P serves as the

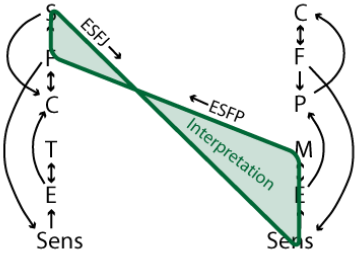
object-binding node that specifies individual examples (e.g., 'Labrador Retriever'). While it's not yet 'my dog Fido' – that would require another step – it does represent a 1 Classification scheme that categorizes exemplars. We conclude that symmetrical 45 World is always and invariably a place where things of 4 Perceiving can be classified; this is true because it mirrors into itself plus 1 Classification – it is thus a legitimate home for its own objects or things.

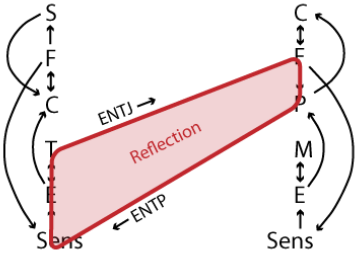
Are we done? No, not at all. There is another symmetrical circuit which emerges (in the combination of 72 Knowing and its twin mirrors of 46 Interpretation and 4 Perceiving) along with 45 World – this is the circuit of 91 Reason. We can thus reason in 45 World about that which we perceive in 4 Perceiving.





What is 91 Reason? It is evidently that part of 45 World which can be known in 72 Knowing and perceived in 4 Perceiving based on a 46 Interpretation that gives it meaning (at S where meaning is mediated) – that's what the construction tells us.



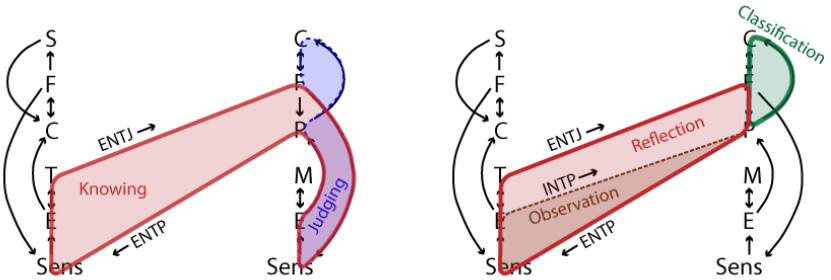


But is this 45 World of 91 Reason real only when it is perceived? Certainly not. We recall that 4 Perceiving mirrors into 43 Judging, but 43

Judging in turn mirrors back again into the full circuit of 4 Perceiving along with a portion of 45 World (FL to S) which lies completely outside of 4 Perceiving. That is how we eliminate 4 Perceiving. We enter 46 Interpretation (with its overlay of the segment from FL to S that is external to 4 Perceiving).

What is the partner or mirror of this 46 Interpretation? Let us see. Data flow of 46 Interpretation by ESFJ from S to SensR mirrors into information travel by ENTP from P to SensL. Passage from SensR to M of 46 Interpretation becomes movement from SensL to T. ESFP from M to FL becomes ENTJ passing from T to FR.

The final step from FL to S of 46 Interpretation is interesting. This 'as' section mirrors into passage from the FR species node of 1 Classification down to the P node of specifics. Passage through this segment automatically and instantly 1) truncates 43 Judging into 1 Classification, even as it 2) truncates 72 Knowing into 39 Reflection.

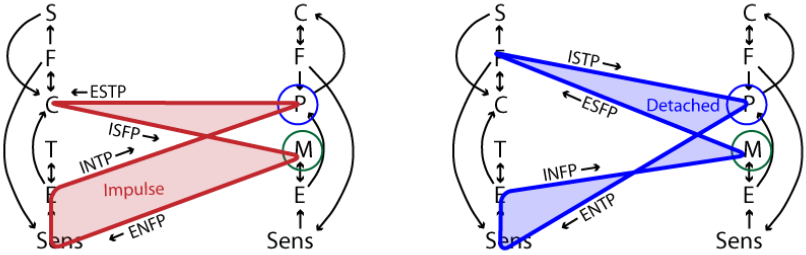


And so the answer is yes, we can exist in a 45 World of 91 Reason that is separate from 4 Perceiving. However, to do so, we must engage in 39 Reflection on the 46 Interpretation of our 72 Knowing, contenting ourselves with classifying things within a 45 World (whose mirror, as we recall, includes 1 Classification) that has now become external to our 4 Perceiving. We can observe through 22 Observation, since it overlaps with 39 Reflection, but we can no longer make judgments in 43 Judging (because 43 Judging has been truncated into 1 Classification). This practice of non-perceiving, passive observation that classifies and avoids judgment was pioneered by René Descartes (1596–1650), a philosopher known for his detached and non-involved approach to the world, and is therefore labeled Cartesian.

6. Talking and Listening

We turn now from a discussion of combinations that form symmetrical circuits (stable under mirroring) back to complements. What again is a complement? We recall that the mind appears to be based in four basic circuits – two are action and two are monitoring. Each circuit has four legs unique to that circuit which define it.

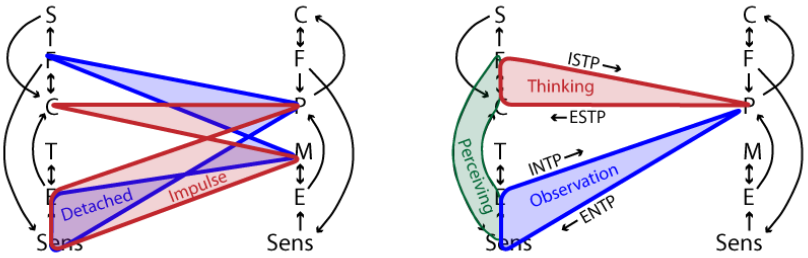
Data flow in any one of these four circuits seemingly needs to complete itself. In theory, a basic circuit could presumably operate in isolation and sustain data flow only within itself. In practice it appears that two of its legs often break away and complete their data flow by means of a bypass into either 4 Perceiving or else 43 Judging. Once these two legs break away, then the other two must instantly also separate – it is the only way for data flow in the basic circuit to sustain itself; this in all cases completes the formation in its entirety of either 4 Perceiving or else 43 Judging as the case may be. Since 4 Perceiving is *constructed* (from a set of complements), it is invariably a perceiving of something (namely the relationship between the complements from which it was formed); the same is true of 43 Judging. Neither circuit ever functions 1) either partially, or 2) in a vacuum in which there is nothing for it to either perceive or alternatively to judge.



Thus far we have examined the action circuit of 47 Impulse along with its monitoring partner of 26 Detached. The diagrams above suggest that transitions between these circuits are always mediated by a pivot at one of two points: 1) P on the right (superior parietal), or 2) M on the right (inferior frontal). More specifically, P pivots between ESTP (as part of 47 Impulse action) and ENTP (as part of 26 Detached monitoring), while M alternates between ESFP (monitoring) and ENFP (action). As shown in the diagram, their left-side counterparts – T and S – do not participate in these pivot

transitions. In other words, the data flows of 47 Impulse and 26 Detached pass through P and M, but do not involve T or S.[A]

Moving further, we note that 47 Impulse and 26 Detached are both powered by the same node of EL (medial orbitofrontal on the left). The circuit of 47 Impulse on its part traverses and thus programs CL (lateral orbitofrontal with the dorsolateral prefrontal as working memory) which is the base of the will (CL to FL), making it as we said a source of action. 26 Detached traverses through FL (anterior cingulate using the same dorsolateral prefrontal as working memory) which is the exit point of the will and thus this time a locus for monitoring and inhibition/fine-tuning of the action.



We look now at the intersection of 47 Impulse and 26 Detached and note that this generates additional circuits. 11 Thinking for instance is constructed by a passage of data along the ESTP of 47 Impulse followed by passage through the will from CL to FL, completed then by a return flow of data down the ISTP of 26 Detached. The result is an 11 Thinking that becomes self-conscious – this consciousness of self emerges as 47 Impulse action along ESTP is monitored and then altered or inhibited by something outside of itself (ISTP of 26 Detached) which is also self in its ability to think (the two together complete the circuit of 11 Thinking).

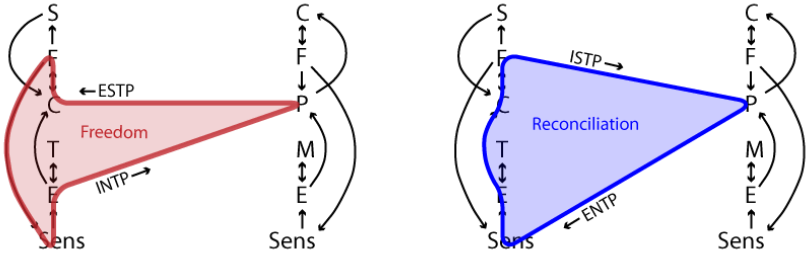
22 Observation as a second circuit centers also in the node of P; it too is generated by the intersection of 47 Impulse action and 26 Detached monitoring. It turns out that these two circuits of 11 Thinking and 22 Observation can function together very smoothly.

We look first at what does not happen. Suppose that ideas come to P

[A] The nodes of T and S play their own part as pivots in the mirror set of basic circuits, which is 9 Service and 31 Fully Involved.

along the ISTP of 11 Thinking; we should not at the same time have 22 Observation properties arriving at P along INTP and overloading it with data – this is prevented by separation of the legs into independent circuits. Similarly, P that wishes to send some focal aspect of apprehending to CL by ESTP should not simultaneously send feedback down along ENTP to the bottom level of 4 Perceiving and generate its own peripheral; again, this is prevented by the partnership between action and monitoring.

Let's look now at what is enabled. The focal aspect of 11 Thinking and its bound objects along ESTP is grounded in input from INTP and the 22 Observation of what is perceived – this in fact defines the circuit of 47 Impulse as it bifurcates into 42 Freedom. Similarly, ideas from ISTP of 11 Thinking are sent back by ENTP to SensL for further re-entrant processing by 4 Perceiving. This assimilates them now into the perceived peripheral that is being thoughtfully monitored, forming now the circuit of 65 Reconciliation that is a complement of 26 Detached.



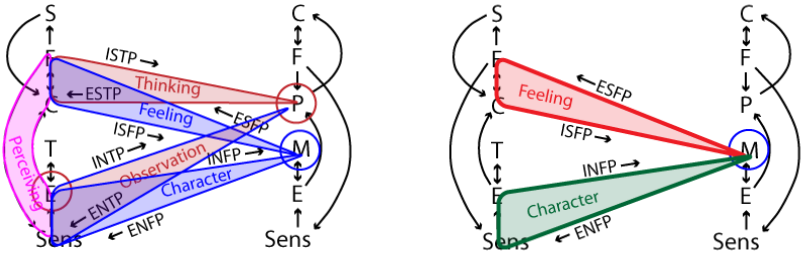
42 Freedom speaks its thoughts (of 11 Thinking and 22 Observation); 65 Reconciliation and listening assimilates ideas from others into this same 22 Observation and through 11 Thinking alters them. We learned that attunement (EL to CL) contains 'I' and 'you' as a 'we'; all three are drawn in a kind of gravity towards 'they.' We note now that 42 Freedom speech and 65 Reconciliation listening both pass through the will from CL to FL – it is here that the 'I' separates more clearly from the 'you'[A], leaving behind a 'they' to which both may be drawn. 42 Freedom speaks in 47 Impulse and confirms itself as 'I'; 65 Reconciliation listens to 'you' and joins with it as

[A] This has implications in linguistics. Some languages like Korean do not emphasize pronouns – it is possible to have an entire conversation where pronouns are simply implied; the emphasis is on the verbs.

something that has become 26 Detached, leading sometimes to moods.

Consciousness in the 47 Impulse of 42 Freedom assimilates the ideas of a 26 Detached 65 Reconciliation and through speech becomes self-conscious of its mooded attraction through attunement towards a 45 World of 'they.'

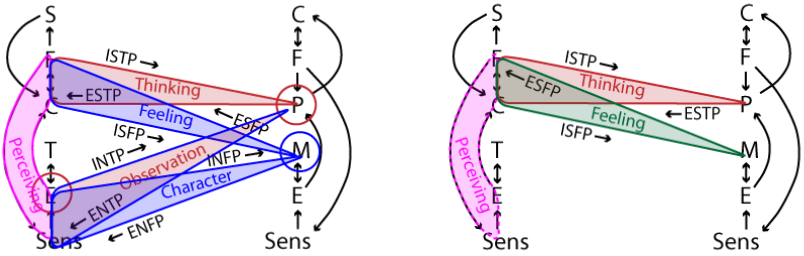
7. Joint Attention



We now introduce the two remaining circuits that form in the intersection of 47 Impulse action and 26 Detached monitoring – namely, 21 Feeling and 68 Character. We focus in this section on the circuit of 21 Feeling.

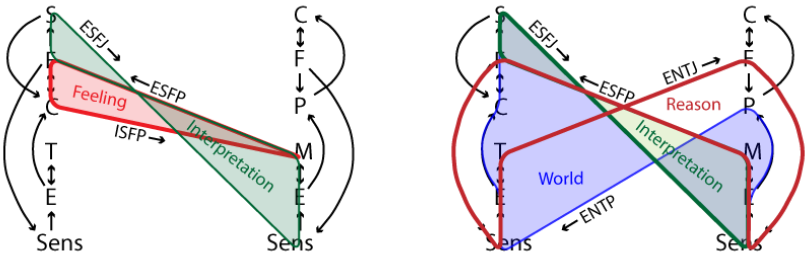
Its role according to Myers-Briggs theory differs from that of thinking (our 11 Thinking). The diagrams here indicate why. It is because 21 Feeling and 11 Thinking complete themselves by a transfer of data in opposite directions. 11 Thinking on its part moves with 4 Perceiving up through the will (CL to FL); 21 Feeling in contrast moves from FL down to CL against this flow of thoughtful analysis.

To think in the face of adverse 21 Feeling is thus like paddling against the flow of a stream. By the same token, to feel good about something is like having one's thoughts eased along by some kind of hidden current.



We turn now finally to the subject of childhood development – the way in which this neural network programs itself. It appears that 21 Feeling activates in a newborn before 11 Thinking – it means that 'I' is initially

indistinguishable in an infant from 'you'.[A] We read in confirmation: "To a considerable extent, when it comes to feeling, the 'subject' and the 'object' merge, at least in part, and become less distinct… We believe that the difficulty in separating perceiver and perceived is part and parcel of the mechanisms behind the ability to feel." (House and Borst, *Cambridge Handbook of Cognitive Development*, 2022)



Which aspect of the circuit of 21 Feeling emerges first in an infant? It appears to be the leg of ESFP, which in adults overlays the circuits of both 91 Reason and 46 Interpretation. What does this leg do? It communicates by gestures and speech acts which in an infant constitute the act of crying: "Crying is the principal means by which newborn infants shape parental behavior to meet their needs." (Li, *Physiology and Behavior*, 2018)

What is the purpose of the crying? The infant's mind is calling out for shared consciousness (joint attention) with some caregiver; it is the instinct behind imprinting: "Interestingly, young chicks and human infants share a very similar adaptive task (the same that formed the basis of our initial value problem): both species need to detect and orient to the caregiver, and both species need to learn the characteristics of the caregiver, as the caregiver becomes the anchor of infants' experiences and guarantees their survival. In the chick, visual recognition of the natural parent happens within hours from hatching. In the human infant, visual recognition of

[A] These aspects of 'I' and 'you' emerge in the segment of 4 Perceiving from CL to FL that is traversed in opposite directions by 11 Thinking and 21 Feeling. But there is no 11 Thinking (with its speaking) in the infant – it means there can be no 'I' distinct from 'you.' The two merge and become one.

mother is well established by three months of age." (Klin, *Neuroscience and Biobehavioral Reviews*, 2014)

What happens when needs are met in response to crying but there is no joint attention? The newborn dies: "The appalling infant death rate in American institutions within the twentieth century [in which infants were only minimally handled by caregivers] was recounted before this society by Dr. Chapin in 1915. It seems hard to believe that only a quarter of a century ago the death rate for infants under 1 year of age in various foundling institutions throughout the country was nearly 100 per cent." (Bakwin, *American Journal of Diseases of Children*, 1942)

What is the outcome of the joint attention? It is imitation: "There is a kinship between the philosophical problem of 'other minds' and the psychological problem of imitation. Philosophers are struck by the fact that people experience their own mental states differently than they register mental states in others. We experience our own internal thoughts, plans, and feelings but do not see ourselves from the outside. We perceive visual and auditory signals emanating from others, but do not directly experience their feelings. "Only connect!" (E. M. Forster), but how can we connect when we know each other in such incommensurate ways? For developmental scientists and neuroscientists, imitation poses the other minds' problem in action. Infants can see an adult's face, but cannot see their own faces. They can feel their own face move, but have no access to the feeling of movement in others. How can infants connect the seen movements of others with acts of their own they only feel themselves make? For the newborn, 'only connect' is a matter of life and death. Which entities out there are conspecifics and what is the lingua franca of connectivity? What is the common code between self and other?" (Meltzoff, *Blackwell Handbook of Childhood Cognitive Development*, 2002)

What is the purpose of the imitation? If these diagrams accurately represent the mind, then we might say that 11 Thinking in a newborn (with its passage through the will from CL to FL) is inoperative, as is 19 Contingency. At this stage, only one leg of 21 Feeling is active, guiding the path forward through imprinting – a process that eventually contributes to the development of the will. What is in the will in this stage of development? Only 4 Perceiving. We conclude that the infant's brain is programming the will (CL to FL) by slavishly imitating that which is perceived (by 4 Perceiving) in its caregiver – the infant for a time becomes

some selected other (the imprinted caregiver) and through this learns to become itself.

The process starts in hours: "The average age of the sample was 32 hours old. The youngest infant was only 42 minutes old. The results showed that the newborns imitated both of the gestures shown to them, mouth opening and tongue protrusion. These findings were subsequently replicated using different gestures in newborns under 72 hours old." (Meltzoff, *Blackwell Handbook of Childhood Cognitive Development*, 2002)

This copying has a developmental benefit: "For example, typically developing toddlers' ability to lick food from their lips [a motor behavior likely learned through imitating gestures] is strongly associated with the size of their spoken vocabulary and the length of their spoken sentences." (Gernsbacher, *J Child Psychol Psychiatry*, 2008).

Another adds: "Perceptual and social cues are integral to the early language learning process. For example, caretakers often use gaze to direct attention to objects that they are naming. Infants must perceive and follow such cues in order to benefit from the temporal synchrony that enables efficient learning of word-object associations at this early stage of development." (Stefanatos, *Neuropsychol Rev*, 2011)

What happens when imprinting is successful, and mechanisms of joint attention establish themselves? The ESFP of 21 Feeling extends into the ESFP of 46 Interpretation: "As infants' knowledge of themselves expands, they use this new psychological structure as a framework for interpreting others. Reciprocally, novel acts of others change the infant's mind and brain because the self is modeled on others right from birth. The result is a child who discovers facets of other minds through analogy with their own mind and who simultaneously discovers powers and possibilities of the self through observing others." (Meltzoff, *Blackwell Handbook of Childhood Cognitive Development*, 2002)

Gestures of imitation along the ESFP of 21 Feeling and 46 Interpretation in turn trigger 91 Reason which we note overlays this very same ESFP; the symmetrical circuit of 91 Reason in its other leg of ENTJ in turn becomes a pointing that extends joint attention further: "These interactions notably include joint attention, which emerges at around four-to-six months of age, when the infant starts to follow his/her mother's gaze, in order to fixate the same object as her. This context of joint attention becomes more complex thereafter, with the addition of the pointing gesture making it possible to

designate the location of the visually targeted object or third person with greater precision." (Vauclair, *Cambridge Handbook of Cognitive Development*, 2022)

Extension of 91 Reason into language enables a more symbolic pointing to some reasoned 46 Interpretation of what has now become the infant's own 45 World (we note that 46 Interpretation with its ESFP bridges into the ESFJ of 45 World): "The non-initiating, or target, member can respond to a bid [for joint attention] by pointing, gaze following, tapping or touching the initiator, engaging with the object of mutual interest, deliberately gesturing within the initiator's visual field, changing affective demeanor, and/or producing language." (Gabouer, *Infant Behav Dev*, 2021)

A fully evolved social structure gradually emerges – all based in something that is seen even in newborn chicks, namely, imprinting and joint attention: "In other words, people who use a word know that their partner knows the communicative meaning of that sign. This property means that the manipulation of language is based on the premise that representations are attributed between speakers. In animals' spontaneous communication, the signals are unidirectional." (Vauclair, *Cambridge Handbook of Cognitive Development*, 2022)

Alignment is a challenge when programming artificial intelligence; deficits may occur in the infant mind as well: "An early social context of disadvantage [lack of adequate imprinting and/or parental action that would be inappropriate for the infant to mimic] predicts harsh-inconsistent parenting, which predicts social and cognitive deficits, which predicts conduct problem behavior, which predicts elementary school social and academic failure, which predicts parental withdrawal from supervision and monitoring, which predicts deviant peer associations, which ultimately predicts adolescent violence." (Dodge, *Child Dev*, 2008)

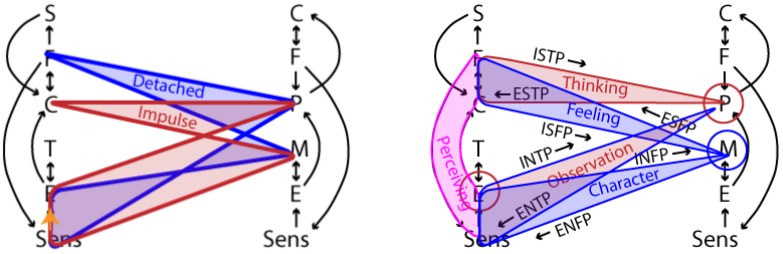
Failure in the infant's neural net to imprint successfully (and to mimic the caregiver so as to program the will) can in fact foster cascading developmental issues: "RJA [response to joint attention] difficulties early in development represent a core feature of autism spectrum disorder (ASD), a highly heritable neurodevelopmental disorder affecting 1 in 54 children, characterized by social communication deficits as well as restricted and repetitive behaviors." (Stallworthy, *Journal of the Am Acad of Child and Adol Psychiatry*, 2021)

8. Individual Variability

We looked already at the importance of some particular node being in charge of the neural mix, and suggested that this master node differed among individuals. Those researchers who average their results (forgetting that their own children differ cognitively from one another) collide continually with this confounding factor. We are warned for instance that "Anatomical variability and subtle differences in the morphological appearance of certain structures are commonly observed between individuals." (Wysiadecki, *Brain Sci*, 2021)

Another is similarly puzzled: "In this sample, they found that a significant proportion of the variance in completion scores could not be explained by age, intellectual quotient, or gender. This result could reflect individual differences in cognitive style." (Valles-Capetillo, *bioRxiv*, 2022)

Yet another speculates openly: "Could it even be that the distribution of these cells were genetically determined? There is a hint for genetic variation in reality filtering. We asked healthy subjects to perform an extremely rapid and difficult version of a continuous recognition task to explore modulators of reality filtering. We observed that the inter-individual differences among the test subjects were much more important than the intra-individual modulations induced by dopaminergic medication or tDCS [transcranial direct current stimulation]. There are rapid and less rapid reality adaptators, presumably reflecting a genetic disposition [cognitive style]." (Schnider, *Cortex*, 2016)

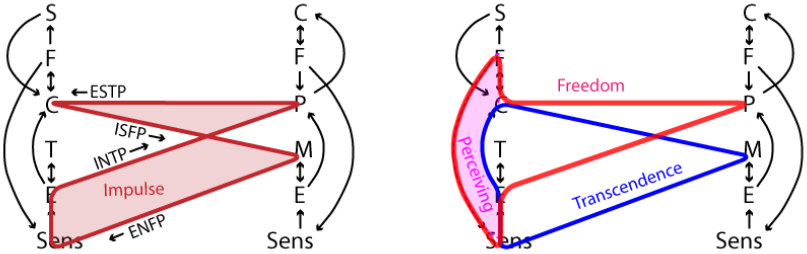


Let's look more closely at how this might work. We know that 47 Impulse action and 26 Detached processing both traverse through both nodes of P and M. A switch between 47 Impulse and 26 Detached could thus be made at P; it could equally be made at M – initiative at the one node would then presumably override action at the other and place it for some

time into a subordinate position.

One might imagine that the two nodes would struggle for supremacy. But suppose (in line with our hypothesis) that in some one individual one of these two nodes (perhaps P) was permanently in charge with the second always subservient. Then, in some other person, this state might be reversed so that the second (in this case M) would always be in charge. Or perhaps both P and M in some yet different individual might be equally subservient to a third yet separate node that would now have permanent control (as a cognitive style). Could this architecture work?

Let us suppose that M wanted to think in 11 Thinking which is mediated by P and not M. It could do so by sending data up the M-mediated ESFP of 21 Feeling and through this activate the circuit of 26 Detached monitoring, which to complete itself would have to pass down the ISTP of 11 Thinking. We conclude that M might think (at least in part along ISTP and its ideas) by means of 21 Feeling.



Similarly, P could feel by 11 Thinking – it would now be a drawing of ideas to P down that same ISTP of 11 Thinking that would again initiate a flow of data along 26 Detached that would complete itself (as it traveled through 26 Detached) along the original M-based ESFP of 21 Feeling. We conclude that P can feel in M-mediated 21 Feeling and M may think in P-based 11 Thinking; the architecture works.

Let's move further. Suppose M wished to exercise 42 Freedom – this is a circuit that involves only P and does not transit through M at all. That's easily done as well. M immerses itself in the Beauty and perhaps the prayer of 10 Transcendence; this confirms a breakup of 47 Impulse action into complements – one is the current M-based 10 Transcendence; the other would be the underlying desired 42 Freedom.

If the mind does operate in this way, then we should see it in history.

We do. It is evidenced for instance in the two philosophers John Locke (1632-1704) and George Berkeley (1685-1753). Locke was known for his emphasis on logic and contract theory, while Berkeley gained recognition for challenging Locke's account of how the mind operates.

Evidence suggests that Locke emphasized the node of P and was thus a Perceiver by cognitive style; Berkeley in contrast accentuated M and might therefore be labeled a Mercy (the 'inhibited temperament' in the literature). It leads to an interesting insight: to learn about the nodes of P and M in our diagram (right superior parietal and right inferior frontal respectively) we need only interview the respective cognitive styles and realize that their perspectives have significance – it's a new form of non-invasive neurology. Let's do that.

We recall that M (21 Feeling) comes first in childhood development. If this is so, then a Perceiver like John Locke (presumably aware of P but less aware of M) would find that his mind is initially empty but then somehow magically filled. He writes: "Let us then suppose the mind to be, as we say, white paper, void of all characters, without any ideas; how comes it to be furnished? Whence comes it by that vast store, which the busy and boundless fancy of man has painted on it with an almost endless variety?" We would answer that it is filled by M and 21 Feeling and Locke was unaware of the process.

Similarly, a Mercy aware of M but not of P would feel that its perceiving is done by some entity outside of itself, perhaps even by a higher power. Berkeley writes: "Such I take this important one to be, viz., that all the choir of heaven and furniture of the earth, in a word, all those bodies which compose the frame of the world, have not any subsistence without a mind, that their being is to be perceived or known; that consequently, so long as they are not actually perceived by me, or do not exist in my mind or that of any other created spirit, they must either have no existence at all, or else subsist in the mind of some Eternal Spirit."

"To be is to be perceived," he adds in the passive voice.

Locke on his part binds objects to their observed properties; we conclude that the node of P unifies 22 Observation into one single bound object that is part of 72 Knowing: "If we observe [22 Observation] that a particular [bound] object x has properties A and B, then we know [72 Knowing] that A and B 'coexist' [single bound object] in x."

Berkeley with a foundation in M can understand this process; he can

even describe it: “The kind of mental separation through which the mind forms abstract ideas of qualities taken singly also enables it to achieve abstract ideas of more complex items each of which includes a number of qualities that exist together in a single object. For example, having observed that Peter, James, and John have certain features of shape etc. in common, the mind forms a complex idea that leaves out whatever differentiates these men from one another or from other men, and retains only what is common to all; and in this way it makes an abstract idea that applies equally to all men, excluding any details that might tie it down to any one man in particular. This (they say) is how we come to have the abstract idea of man (or of humanity or human nature, if you like).”

Berkeley adds plainly that his own mind does not operate in this way – for one thing, sensory data in his mind is not pooled: “By sight I have the ideas of light and colours with their several degrees and variations. By touch I perceive, for example, hard and soft, heat and cold, motion and resistance, and of all these more and less either as to quantity or degree. Smelling furnishes me with odours; the palate with tastes, and hearing conveys sounds to the mind in all their variety of tone and composition."

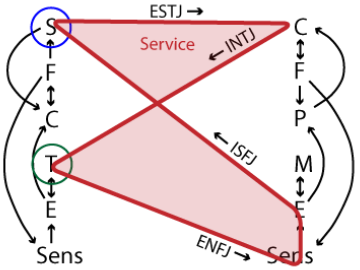
He himself (at the node of M) cannot bind these disparate sensory characteristics into anything that is more unified: “Similarly, any idea that I form of a man must be of a specific kind of man: he must be white or black or brown, straight or crooked, tall or short or middling. Try as I may, I can’t get into my mind the abstract idea of man that is described in the preceding section. And I find it equally impossible to form an abstract idea of motion that leaves out the thing that moves and is neither swift nor slow, curved nor straight. The same holds for absolutely all abstract ideas.”

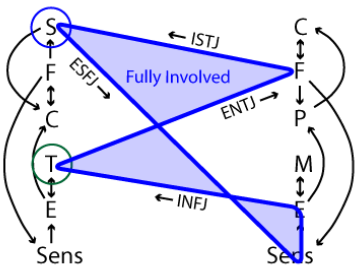
That is M, according to Berkeley. That is how the mind functions under the control of M with object-binding P in a subordinate position.[A]

[A] But object-binding at P assumes a paradigm (ER to P). M in working with unbound characteristics can correct a false paradigm in ways that P cannot. Its specialty emerges in this sphere of the *pre*-logical.

9. 14 Self-image and Tools

It is time now to look at the two remaining basic circuits, namely, the mirror of 47 Impulse action which is 9 Service action, and the mirror of 26 Detached monitoring which is 31 Fully Involved monitoring. We note first that these two new circuits both traverse through both nodes of T and S; they do not pass at all through P and M (as do 47 Impulse and 26 Detached). We note also that there are no legs in common between the 47 Impulse / 26 Detached action / monitoring pair and its mirror of 9 Service / 31 Fully Involved. Coordination occurs 1) at the nodes of E, F and C (cognitive styles which Hegel names irritability, sensibility, and reproduction respectively) located bilaterally on both sides of the diagram, 2) in symmetrical circuits such as 45 World and 91 Reason and 3) in the forces of concentration (T to EL) and identification (M to ER).

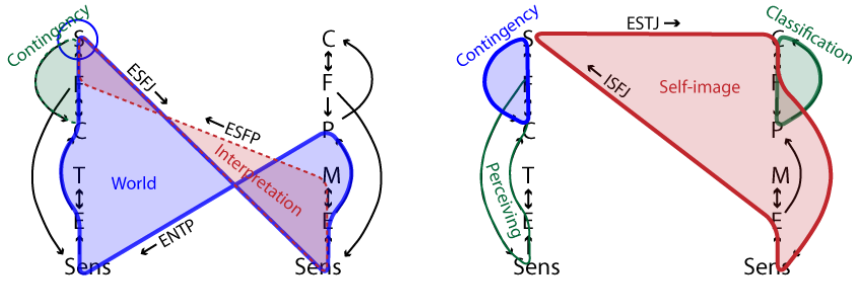




Turning to brain location, S is centered in the left superior parietal lobe which mediates steps of action – perhaps explaining why most individuals are right-handed. T in contrast bases itself around the left inferior frontal lobe, commonly recognized as Broca's area (BA 44/45) which motivates speech. We conclude that our two new T- and S-mediated circuits (9 Service and 31 Fully Involved) among other things work with words – that is, these circuits translate perceiving into that abstraction which is language. One implication is that they emerge at a later stage of childhood development, of course always on that same identical foundation of joint attention.

The node of S is particularly interesting; for one thing it mediates temporality. There is first the path of certainty from S to CL – it arrives at CL which is the base of the will and there along with attunement (EL to CL) sets the context for action. Attunement on its part tells us how to activate our role in the non-mechanical mechanism which is our social environment;

certainty gives places (above, below) and meaningful things in those places (the glasses on our face as not relevant and thus far from us, in the sense that we don't notice them at all; the switch to turn on the light meaningful and thus close). When this context does not easily indicate some appropriate and meaningful action, then we are surprised (e.g. we come home after a normal day of work and expect to relax alone, but instead encounter a surprise birthday party). The path of certainty (S to CL) is thus futural – not according to Heidegger the future tense of a verb but rather a 'certainty' regarding the S-based meaning space in which we can expect to activate those attuned mechanisms (EL to CL) in which we operate (CL to FL).



There is secondly the path of ESFJ that moves out also from S, this time overlaying both 46 Interpretation and 45 World – we correlate this with Heidegger's 'having been' of what was meaningful in the past. Finally, there is Heidegger's 'making-present' that brings meaning from S out along ESTJ; this terminates in the CR genus node of 1 Classification. It is this third path of 'making-present' that gives rise to our current circuit of 14 Self-image (diagram above).

What is it that is made present along ESTJ? It must be some element of 45 World – we know that because 45 World does traverse the ESTJ-originating node of S. But the spatiality at S in which this element of 45 World is placed differs radically from the three-dimensional 45 World of 22 Observation at P where this element also appears.

Heidegger is best known for his philosophical treatise *Being and Time*. According to him, space at S[A] is curved within a metric that conforms to

[A] Heidegger gives word descriptions that in many cases conform very closely to our current model. His vocabulary differs radically. For instance,

usefulness: "The structured nearness of useful things means that they do not simply have a place in space, objectively present somewhere [as occurs at the P node of 45 World], but as useful things are essentially installed [at the S node of 45 World], put in their place, set up, and put in order. Useful things have their place, or else they 'lie around,' which is fundamentally different from merely occurring in a random spatial position. The actual place is defined as the place of this useful thing for . . . in terms of a totality of the interconnected places of the context [path of certainty from S to CL] of useful things at hand [in the segment of 4 Perceiving from CL to FL] in the surrounding world [45 World that also traverses this region]. Place and the multiplicity of places must not be interpreted [by 46 Interpretation from FL to S that bends the space at S] as the where of a random objective presence of things [twisting up space at P seemingly without a reason]. Place is always the definite 'over there' and the 'there' of a useful thing belonging there [as 46 Interpretation sets things up]."

S has a metric of distance which is also quite unique: "We say that to go over there is a good walk, a stone's throw, as long as it takes to smoke a pipe. These measures express the fact that they not only do not intend to 'measure,' but that the estimated remoteness belongs to a being which one approaches in a circumspect, heedful way. But even when we use more exact measures and say 'it takes half an hour to get to the house,' this measure must be understood as an estimation. 'Half an hour' is not thirty minutes, but a duration [consistent with the role of S in temporality] which does not have any 'length' [measurable objectively by P] in the sense of a quantitative stretch."

The role of S is often hidden; Heidegger tells us that we see it when something 'strikes' us: "On these paths [our context is the previous paragraph of circumspect, heedful everydayness] Da-sein[A] does not traverse, like an objectively present corporeal thing [as processed by object-binding P], a stretch of space, it does not 'eat up kilometers'; nearing and de-distancing are always a heedful being toward what is approached and

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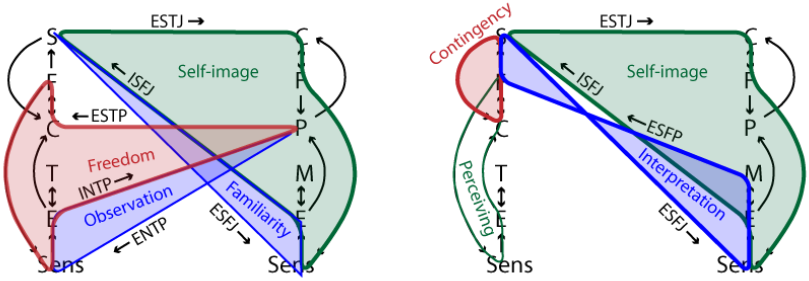
he does not talk about 'space at S' in those precise words; we have made this bridging inference based on the context.

[A] Heidegger uses Da-sein (with a dash, German for 'being there', pronounced DA-zhine) as a generic term for the mind's circuits. We have extracted the core of this circuitry and given it a name, namely, 20 Dasein.

de-distanced. An 'objectively' long path [measured at P] can be shorter [at S] than an 'objectively' much shorter path [at P] which is perhaps an 'onerous one' and strikes one [at S] as infinitely long. When it 'strikes' one thus, however, the actual world [45 World including both P and S] is first truly at hand."

We return now to our initial question: what is it that is made present along ESTJ of 14 Self-image? According to Heidegger, it is never a thing in isolation (as occurs at object-binding P); it is always and invariably meaningful and thus contextual. He states: "What we encounter as nearest to us, although we do not grasp it thematically [as in 22 Observation at P], is the room, not as what is 'between the four walls' in a geometrical, spatial sense [as at P], but rather as material for living. On the basis of the latter we find 'accommodations,' and in accommodations the actual 'individual' useful thing. A totality of useful things [formed by 46 Interpretation at S] is always already discovered[A] before the individual useful thing [as part of 45 World at S and transferred then to P for 22 Observation and 1 Classification]."



This thing that is useful in some current context passes along the ESTJ 'making-present' of 14 Self-image and then through the exchange region from CR to FR; Heidegger calls this 'taking care' and suggests that it implements what is willed in 42 Freedom CL to FL (its mirror): "When we take care of things [passing from CR to FR], we are subordinate to the in-

[A] Cartesian philosophers appear to rely on a reflective, objective mode of observation. However, this apparently detached approach rests on an assumed yet often unexamined subjective foundation of S meaning. As Heidegger points out, many adherents of Cartesian methods remain unaware of this foundation.

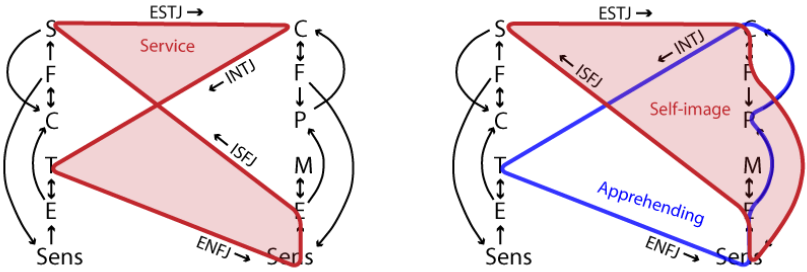
order-to [a backwards-looking 'why' of 46 Interpretation that suggests purpose] constitutive for the actual useful thing in our association with it. The less we just stare at the thing called hammer [in 4 Perceiving that overlays the will from CL to FL], the more actively we use it [in 14 Self-image, the mirror of 42 Freedom], the more original our relation to it becomes and the more undisguisedly it is encountered as what it is, as a useful thing. The act of hammering itself [in 14 Self-image] discovers the specific 'handiness' of the hammer. We shall call the useful thing's kind of being in which it reveals itself by itself handiness. It is only because useful things have this 'being-in-themselves,' and do not merely occur [in 4 Perceiving CL to FL and its overlaying 42 Freedom], that they are handy in the broadest sense and are at our disposal [in 14 Self-image, the mirror of 42 Freedom]. No matter how keenly we just look at the 'outward appearance' [in 4 Perceiving] of things constituted in one way or another [in the traits of 22 Observation that overlays 4 Perceiving], we cannot discover handiness [by means of 11 Thinking that with 22 Observation filters 4 Perceiving]."

It is this mirroring of 4 Perceiving-overlaying 42 Freedom into 14 Self-image that gets the work done: "Handiness is not grasped theoretically at all [at P], nor is it itself initially a theme for circumspection. What is peculiar to what is initially at hand is that it withdraws [from analysis at P], so to speak, in its character of handiness in order to be really handy [at the node of S]. What everyday association is initially busy with is not tools themselves, but the work. What is to be produced in each case is what is primarily taken care of [in the region from CR to FR traversed by 14 Self-image] and is thus also what is at hand [in the mirror region of 4 Perceiving from CL to FL]."

We conclude that tools for 14 Self-image are those things objectively observed at P 'as' they become useful. For instance, if the goal is to change a light bulb in the ceiling, then the chair (as P would observe it) might be perceived suddenly (by S as programmed by 46 Interpretation) 'as' a ladder: "Association geared to useful things which show themselves genuinely only in this association, that is, hammering [in 14 Self-image] with the hammer, neither grasps these beings thematically [at P] as occurring things nor does it even know [in P-traversing 72 Knowing] of using or the structure of useful things as such. Hammering does not just have a knowledge of the useful character of the hammer; rather, it has appropriated this useful thing [in a 4 Perceiving analyzed by 46

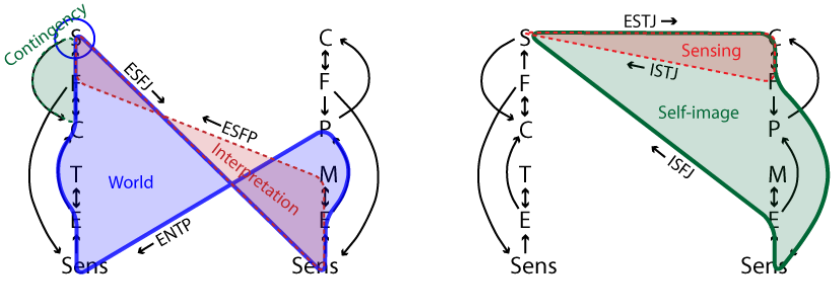
Interpretation] in the most adequate way possible [at S]. When we take care of things [by passage of 14 Self-image from CR to FR], we are subordinate to the in-order-to [a backwards-looking 'why' of 46 Interpretation that suggests purpose] constitutive for the actual useful thing in our association with it. The less we just stare at the thing called hammer [as a P-bound object delivered to the focal aspect of CL by ESTP], the more actively we use it [in ESTJ of 14 Self-image, the mirror to ESTP], the more original our relation to it becomes and the more undisguisedly it is encountered as what it is, as a useful thing."

Without this oversight, things remain merely whatever is at hand in the region of 4 Perceiving from CL to FL. Consider for instance a chair that is present in 4 Perceiving when we need to change a light bulb in the ceiling. P in 22 Observation would perceive four legs and a seat and in 11 Thinking bind the characteristics into an object; it might then know in P-traversing 72 Knowing that the bound object is an exemplar at P of the species class at FR of 'chair,' and 91 Reason could point at it in joint attention. S in contrast would in 46 Interpretation interpret (FL to S of what is at hand in CL to FL) the four legs as the support for a level section which now becomes the first step of a ladder, which is the chair now being used as a tool. It is the very same object, and yet at S it is in its usefulness function now a 'ladder.' If this mirrors back into 72 Knowing, then P might be compelled to grudgingly agree, and adjust its naming classifications (the P-bound object is no longer an exemplar of the FR species class 'chair' but rather an outlier within 'ladder').

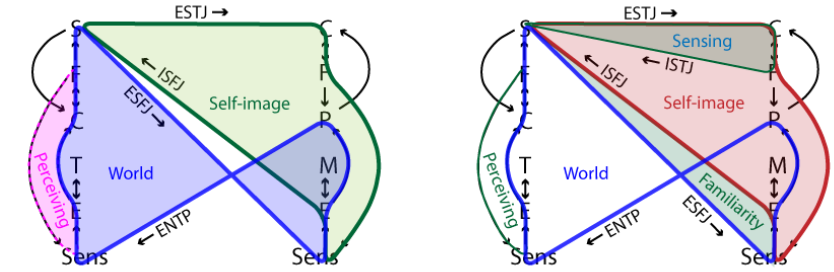


We note that 14 Self-image absorbs into itself the tool it is using – that is because 14 Self-image is a complement aspect (with 3 Apprehending) of the basic *action* circuit of 9 Service, and action in isolation is always conscious, never self-conscious.

We said also that those times when we immerse ourselves in work and cannot remember exactly what we did signify an immersion in the passive memory of 45 World. This implies a strong link between work-immersed 14 Self-image and 45 World – we note in this regard that the one can in fact be constructed from the other by a mere pivot in the temporality of S (diagram below). That is, we construct 14 Self-image by taking the 'having been' ESFJ that is emitted from S as part of 46 Interpretation and 45 World and pivot, with S as the fulcrum, to the leg of ESTJ – 14 Self-image in its overlay of ESTJ now becomes an ESTJ making-present of the ESFJ having-been of one's own 46 Interpretation of one's own 45 World.



Or alternatively, one could pick up the entries that ESFJ of 45 World and 46 Interpretation have placed over time into the existence region from SensR to ER and bring them up directly by the other leg of 14 Self-image, namely ISFJ, back to S. This now defines (in the intersection of the ESFJ of 45 World and the ISFJ of 14 Self-image) a new circuit which we might call 23 Familiarity.



This new circuit of 23 Familiarity is the personal record within the region of existence (SensR to ER) of a meaningful 14 Self-image in its

traversal of its own interpreted 45 World. Saying it differently, it is the mind's repository of autobiographical memory. Or alternatively, it is also its storehouse of tools.

Can 14 Self-image become self-conscious in its tool usage? Certainly. We need only add the missing element of monitoring – this could be the ISTJ of 31 Fully Involved monitoring as with ESTJ it forms the circuit of 18 Sensing.

What was previously a tool that merged into 14 Self-image can now be brought self-consciously forward along ESTJ as an object of exchange. The section from CR to FR that Heidegger calls care becomes the region where this exchange takes place – perhaps in the internal decoding of speech, maybe in a commercial trade based in a division of labor.

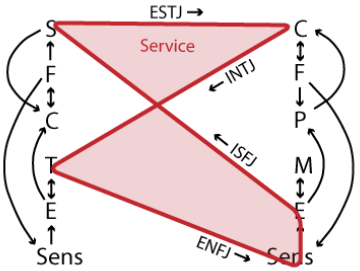
If S contains no object of value suitable for exchange, then ESTJ of 14 Self-image can become an offer of labor by 42 Freedom (a complement of 47 Impulse action as well as the mirror of 14 Self-image) in exchange for wages.

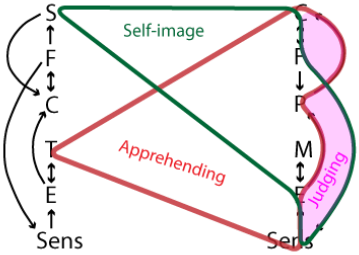
Finally, 14 Self-image under the guidance of 18 Sensing becomes conceptual, with its leg of ISFJ now handling the semantics that relate to meaning at S. 18 Sensing ISTJ, the source of its self-consciousness, finds those variables that alter 18 Sensing ESTJ; it then with 14 Self-image molds this leg of ESTJ until it remains invariant under all alterations in ISTJ – it is now a concept such as a defined word, or perhaps a general law of physics.

10. Apprehending an Appearance

Hegel in his *Phenomenology* poses us a puzzle: "The middle term," he says, "combining the two extremes … is called Appearance (Erscheinung); for being which is per se straightway non-being we call a show, a semblance (Schein). It is, however, not merely a show, but appearance, a totality of seeming (Schein). This totality as totality or universal is what makes up the inner world, the play of forces in the sense of its reflection into itself. There consciousness has before itself in objective form the things of perception as they truly are, i.e. as moments turning, without halt or separate subsistence, directly into their opposite, the 'one' changing immediately into the universal, the essential becoming at once something unessential, and vice versa. This play of forces is consequently the development of the negative; but its true nature is the positive element, viz. the universal, the implicit object, the object existing per se." (Hegel, *Phenomenology of Mind*)

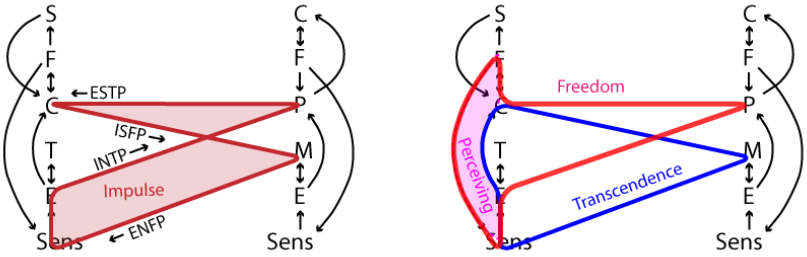
What could this be?





We begin by orienting ourselves. We are examining the final two basic circuits, namely, 9 Service action and 31 Fully Involved monitoring (the mirrors of 47 Impulse action and 26 Detached monitoring respectively). We looked in the last section at 14 Self-image which we stated briefly was a complement of 9 Service action. This means that 9 Service can complete itself by a flow of data around itself in isolation, or alternatively two of its legs can break away and complete a data flow by diverting as 14 Self-image through a portion of the circuit of 43 Judging. As soon as this occurs, then the other two legs must also separate themselves and form another circuit, the complement of 14 Self-image, which we term 3 Apprehending. This second circuit of 3 Apprehending not only completes 9 Service but also

overlays what remains of the full circuit of 43 Judging, forming its judgments now into a 3 Apprehending of its own 14 Self-image.



We saw previously that 42 Freedom (the mirror of 14 Self-image) and 10 Transcendence (the mirror of 3 Apprehending) were two possible complements of 47 Impulse (the mirror to 9 Service). We saw also that 10 Transcendence passed through the non-mechanical machinery of attunement (EL to CL); here it identified the emergent aspect that could activate its mechanism. For instance, in the case of electricity this might mean flipping the switch and turning things on; in a group it might imply befriending others in order to facilitate inclusion – when understanding was incomplete, then the activating mechanisms could even be attributed to magic, as in an abracadabra effect.[A] 42 Freedom could then freely act on the basis of this attuned (or semi-attuned in the case of magic) analysis within 10 Transcendence.

Moving further, we saw previously that the full circuit of 4 Perceiving can mirror into the complete circuit of 43 Judging. Let's apply that here. Our current 43 Judging that is a 3 Apprehending of its 14 Self-image is thus equally (but dimly through mirroring) a potential 4 Perceiving of the 10 Transcendence of its 42 Freedom. The image will flicker in and out.

Where does this image appear? CL of 4 Perceiving contains the focal element of perception; our new more distant image must thus show up in CR which is the mirror to CL. This node of CR is the genus level of 1 Classification and thus a universal. But through mirroring we see that it can also contain specifics of 4 Perceiving – as Hegel says, "…totality as totality or universal [the CR genus] … has before itself in objective form the things

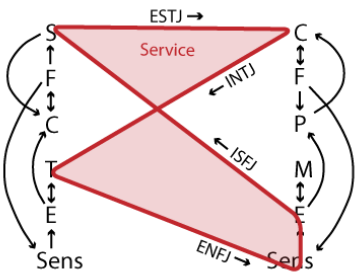
[A] Do we understand computers? Is it not 'magic' for us when we press a key on the keyboard and a letter mysteriously appears on the screen?

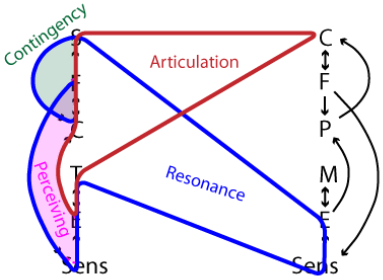
of perception [4 Perceiving] as they truly are." His double use of 'as' suggests that 46 Interpretation is morphing this dimly visible mirrored 4 Perceiving at CR into that which is currently useful – "the essential becoming at once something unessential, and vice versa." It is happening because of mirroring – "the inner world, the play of forces in the sense of its reflection into itself."

But 3 Apprehending in its journey to CR passes not only through paradigm (ER to P), but also through hypothesis or belief (P to CR). What does this do? Paradigm first of all as we said is mechanical cause and effect under some agent that may coalesce collectively into an 'in-group.' The effects of this agency pass up through hypothesis or belief until they arrive at CR where they also superimpose themselves upon it. We have now arrived at Hegel's appearance in a more developed form – perceived, interpreted, apprehended, hypothetical, controlled by some agent, all of it unitary at CR and yet universal. As Hegel says: "This play of forces is consequently the development of the negative [in CR, the mirror to the CL focal]; but its true nature is the positive element, viz. the universal [at CR], the implicit object, the object existing per se."

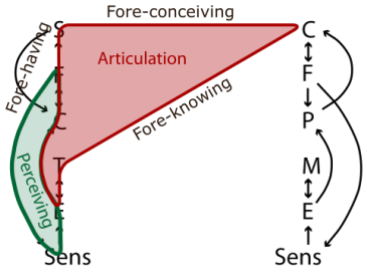
What in practical terms is this 'implicit object' that in Hegel's words is "not merely a show, but appearance, a totality of seeming (Schein)"? It is the scientist looking at tracks in a bubble chamber and 'seeing' (in the eyes of the imagination) collisions between elementary particles. It is an aviator looking at the artificial horizon in his plane's cockpit and 'seeing' the aircraft's true orientation even when this violates his own perceptions.

11. Articulating a 33 Understanding





As always, the basic action circuit of 9 Service can break apart into a second set of complements – namely, 70 Articulation and 40 Resonance. Let's begin with 70 Articulation. Heidegger's discussion of articulation leads us to infer that 70 Articulation may consist of three elements:

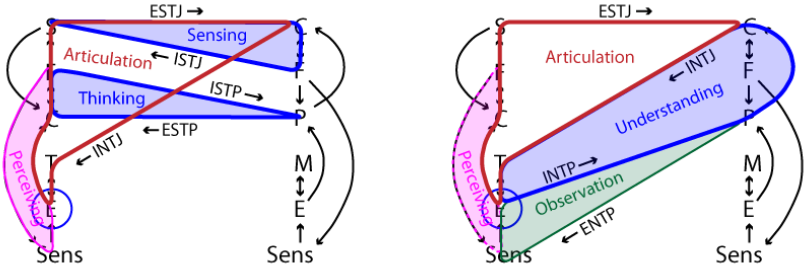


1. **Fore-having:** This corresponds to the attunement pathway from EL to CL, continuing upward through the will (CL to FL) until it culminates in an interpreted meaning at S.
2. **Fore-conceiving:** This involves presenting S-based temporality along what we designate as the ESTJ dimension in our model, thereby making it present and generating concepts.
3. **Fore-knowing:** This aspect aligns with INTJ. It appears to function as a 'project' – transforming Hegel's imaginative appearance [at CR], which summarizes what occurs elsewhere, into what Heidegger describes as the "scientific project [along INTJ] of the beings somehow always already encountered [i.e., encountered in the processing that occurs elsewhere]."

As the projective carrier of CR imagination, INTJ contains possibilities or appearances of what could be and is therefore futural – aligning with Heidegger's view of appearances as futural. It carries these possibilities down to the node of T which concentrates on some aspect (in the segment from T to EL) and through this concentration blows apart or disassembles the unity of the INTJ-delivered CR appearance again into its basic

fragments. In the words of Hegel: "Stated otherwise, only the mere conception of force has been put forward in the above, not its realization. In point of fact, however, force is the unconditioned universal [at CR], which is in itself just what it is for something else, or which holds difference [constituent fragments] within itself – for difference is nothing else than existence-for-an-other."

What is the other for which difference exists? It is a force-based diversion at EL into one of two separate paths; the first is passage of the component fragments in a re-entrant manner back into 70 Articulation where they can again conceptually unify along its ESTJ and become once more an appearance at CR. But in passing as fragments back into 70 Articulation they constitute part of its attunement from EL to CL – we note that this operates prior to the circuit of 11 Thinking and its passage through the will from CL to FL. As Hegel says: "Hence for force to be what it truly is, it has to be completely set free from thought [in 11 Thinking], and put forward as the substantial reality of these differences, that is, first the substance [in attunement] qua the entire force remaining essentially self-contained (*an und fer sich*), and then its differences as substantial entities [broken up by the force of concentration], or as moments subsisting each on its own account [in this way modulating the machinery of non-mechanical cause and effect within attunement]."

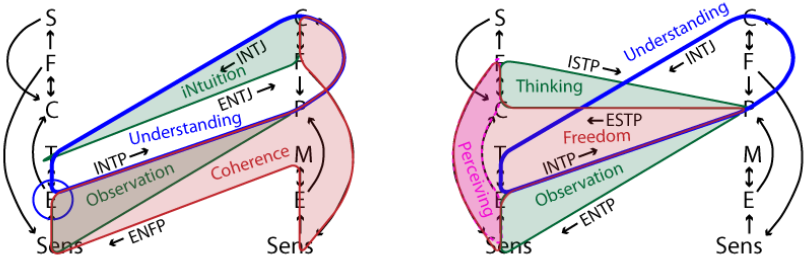


But there is also another path. Hegel confirms: "Force as such, force as driven back within itself [re-entrant within 70 Articulation], is in this way by itself an excluding unit, for which the unfolding of the elements or differences [revealed in concentration] is another thing subsisting separately; and thus there are set up two sides, distinct and independent."

This other path appears to be described by Heidegger as thematization – it is a detour from EL into the INTP of 22 Observation which can now

interact with 70 Articulation to become 33 Understanding: "The scientific project [INTJ] of the beings somehow always already encountered lets their kind of being be explicitly understood in such a way that the possible ways of purely discovering innerworldly beings thus become evident. The articulation [70 Articulation] of the understanding [33 Understanding] of being, the definition [along ISTJ of 18 Sensing] of the subject-matter defined by that understanding, and the prefiguration of the concepts [along ESTJ of 18 Sensing and 70 Articulation] suitable to these beings, all belong to the totality of this projecting [along INTJ of both 70 Articulation and 33 Understanding] that we call thematization [a detour of INTJ data into INTP]."

These INTP component pieces can now be studied in the 22 Observation of some Cartesian scientist; he finds in them an echo of what occurs in the non-mechanical cause and effect of attunement (EL to CL of 70 Articulation) and conceptualizes that (along ESTJ of 70 Articulation) into abstract scientific law. At least, that is the stated aim; when a law emerges into the ESTJ of 70 Articulation, it is often overlooked in favor of further discovery. Once more in Heidegger's words: "It [the diversion of thematization] aims at freeing beings encountered within the world [45 World that overlays 70 Articulation] in such a way that they can 'project' themselves [along INTJ of 70 Articulation] back upon pure discovery, that is, they can become objects [at object-binding P of 22 Observation]. Thematization objectifies. It does not first 'posit' being [at S, the mirror of P], but frees them [from S so that they can be examined at P] in such a way that they become 'objectively' [at P] subject to questioning and definition."



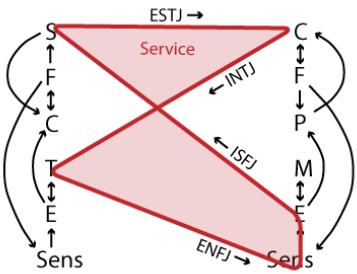
But what is the complement structure source of that thematizing INTP? We note that: 1) this leg of INTP overlays the basic action circuit of 47 Impulse, 2) it can overlay no other basic circuit because the legs of the basic

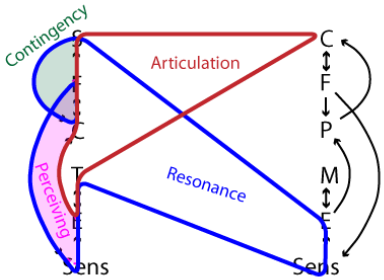
circuits are distinct, and 3) like all basic circuits, 47 Impulse splits into two sets of complements. That leaves two possibilities: INTP can overlay the complement of 47 Impulse that is 42 Freedom, or alternatively, it can be part of the complement of 47 Impulse that is 97 Coherence. Interestingly, these in turn imply two distinct forms of 33 Understanding – let us explore their nature.

First, we examine INTP as grounded in 97 Coherence. This circuit of 97 Coherence overlays all of 43 Judging except for its paradigm segment from ER to P, meaning it plays a role in constructing paradigm – ensuring its coherence. Paradigm, as we recall, operates through mechanical cause and effect. The resulting 33 Understanding, then, sustains the hard sciences: an objective, external approach to understanding the physical universe and its external agencies, culminating in physical laws distilled through 70 Articulation ESTJ.

Now, we turn to the alternative: INTP based in 42 Freedom. This circuit of 42 Freedom overlays all of 4 Perceiving except for its attunement segment from EL to CL, meaning it participates in constructing attunement. Here, because of its orientation around 33 Understanding, the struggle for freedom is an intellectual one – a striving for academic freedom. Attunement, in contrast to paradigm, works with non-mechanical cause and effect, particularly in the dynamics of social structures. Thus, we arrive at a different form of 33 Understanding, one that sustains the subjective soft sciences: an attempt to observe and think about the mechanisms of social machinery of which it is a part, and how they may be activated.

At this stage, this form of 33 Understanding has through careful 11 Thinking uncovered ESTP principles; it has not yet fully completed 70 Articulation with its ESTJ concepts and general laws.





That marks the end of our discussion of 70 Articulation. Its complement,

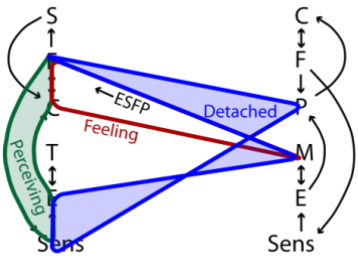
which we might call 40 Resonance, can now come into focus. Notably: 1) 40 Resonance passes through portions of both 19 Contingency and 4 Perceiving, and 2) together with 70 Articulation, it completes all of 19 Contingency as well as all of 4 Perceiving.

Our previous action / monitoring pair of 47 Impulse / 26 Detached engaged 19 Contingency only in its segment from CL to FL (the domain of human will). In contrast, 40 Resonance forms a kind of reverse mirroring from 43 Judging back to 4 Perceiving; this blends an articulated 4 Perceiving into 19 Contingency so that things are now perceived 'as' they are judged (supporting a confirmation bias).

We emphasize again that 40 Resonance, as a complement with 70 Articulation of 9 Service action, binds 4 Perceiving and 19 Contingency into a resonating, unitary composite. This synthesis in turn permeates the mind's imaginative appearances at CR – projecting and attuning perception itself (EL to CL) in ways that extend beyond mere 70 Articulation, toward a deeper, more integrated mode of 33 Understanding.

12. Retrieving a 14 Self-image

We return now to our analysis of childhood development. The 26 Detached (and 21 Feeling) leg of ESFP is the first, we said, to activate in an infant's mind[A] – through imprinting, it opens the gate of the will (CL to FL) to a conspecific caretaker who is then imitated with unwavering fidelity (by the circuit of 4

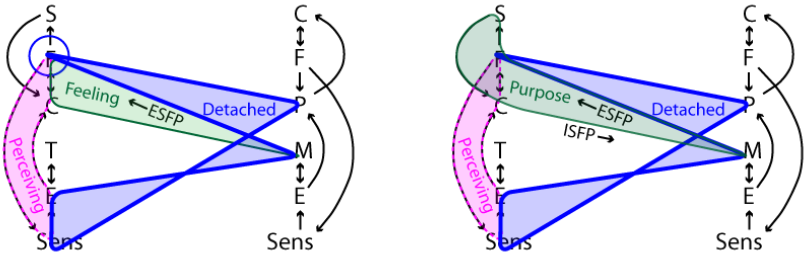


[A] The origin of ESFP (which lies in the right temporoparietal junction) is what is initially activated. We read: "With respect to the processing of auditory prosody, a near-infrared spectroscopy (NIRs) study by Homae et al. (2006) revealed that prosodic processing [referring to the brain's ability to process of the non-linguistic aspects of speech, like pitch and rhythm, which convey meaning and emotion beyond the words themselves] of a female emotional voice occurs in 3-month-old infants, specifically in the right temporoparietal region. Indeed, auditory information emanating from the mother's face, embedded in the affective tone of her emotionally expressive voice, is known to be processed in the right temporoparietal cortex (Ross, 1983). In discussing the mother-infant interaction, Dissanayake (2017) emphasizes how much all three sensory modalities or 'languages' of the intersubjective engagement, facial, vocal, and body, are processed as a whole in the infant's brain during these interactions." (Schore, *Front Psychol*, 2021)

Another researcher extends this to gesturing and the alignment of action (which link now to the leg of ESFP as a whole): "Activation of mentalizing system and theta/alpha amplitude modulation during INS [inter-brain neural synchronization] in TPJ [temporoparietal junction] region were considered to be decoded as the process of expression and gesture alignment. In line with previous studies, our study finds the INS of IFG [inferior frontal gyrus] is activated to manipulate potential action and provides additional supplemental information, such as the goal of the action … higher brain-to-brain synchrony in the IFG [this is IFG on the right implying M; see paper] during cooperation was associated with better task performance." (Wei, *Prog Neuropsychopharm Biol Psychiatry*, 2023)

Perceiving, which also passes through this segment from CL to FL). In this way, the will (CL to FL) is programmed. Neurological studies indicate that failure to imprint and successfully mimic may contribute to developmental issues.

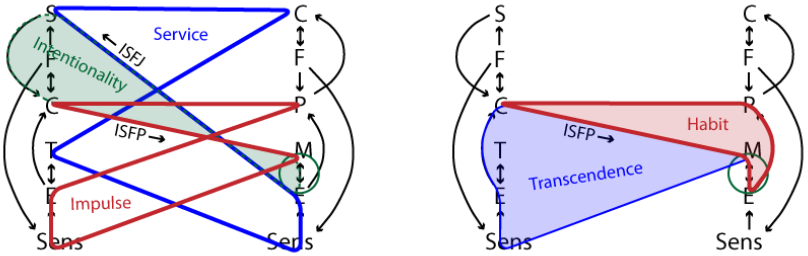
What is the next step in successful neural programming? Data from FL begins to permeate S as part of 46 Interpretation. The entire circuit is by no means fully activated; only this segment from FL to S is engaged. Data can then progress back down from S to CL (the base of the will, setting context for 4 Perceiving) by the path of certainty; it might then move further from CL back down to M by an ISFP which Heidegger labels the 'not yet.' The infant is not yet able to will itself to do some action but slowly it develops a 32 Purpose in its random movement; that is the name of the circuit that has been formed.



Neurology suggests that this stage of 32 Purpose is reached at somewhere between four and six months of age: "This means that beginning at 4 months of age, infants' visual and attentional systems are sufficiently mature for performing anticipatory gazes in different social and nonsocial contexts… Evidence suggests that, by 6 months of age, infants perceive others' actions [in 4 Perceiving] as goal directed and visually anticipate [by the futural certainty of 32 Purpose from S to CL] the finality of actions common in their experience even when the goal objects are not visually accessible. Visual anticipation [by the path of certainty from S to CL as part of 32 Purpose] is specific to processing goal-directed actions rather than to processing motion." (Geangu, *Journal of Experimental Child Psychology*, 2015)

What is the next stage of childhood development? It is the extension of 32 Purpose into 13 Intentionality; this happens at around 18 months of age: "A further developmental change in imitation involves construing human

acts so that the goal of an act can be identified [by identification from M to ER] even if it is not seen. This allows imitation of an inferred act. The best evidence comes from studies in which 18-month-olds are shown an adult trying, but failing, to perform an act. For example, when an adult's hand slips off a dumbbell he is trying to pull apart [demonstrating 13 Intentionality], infants infer the adult goal and pull apart the dumbbell themselves. Imitation has developed to the point that infants no longer imitate what they literally see, but what the adult tried to do, a step toward understanding[A] the intentions [13 Intentionality] of others." (Meltzoff, *Early Dev Parent, Explaining Facial Imitation: A Theoretical Model*, 1997)



We note importantly that 13 Intentionality is the interaction of the ISFP 'not yet' of 47 Impulse action with the semantic ISFJ leg of 9 Service action – these are segments of two separate non-intersecting circuits, and they are starting to work together. They are joined by a forceful passage of data through identification (M to ER) that links 32 Purpose at M with 13 Intentionality at ER – it is the identification (M to ER) that sustains the 13 Intentionality of the 32 Purpose.

This formation of 13 Intentionality is not pre-determined – it only develops when 47 Impulse provides its ISFP within the circuit of 79 Habit which actively engages in identification (M to ER). Without this process of identification, 13 Intentionality does not take shape. The other ISFP-overlaying circuit, namely 10 Transcendence (also a complement of 47 Impulse), does not perform identification; it can only sustain 32 Purpose in isolation, without giving rise to 13 Intentionality.

That brings us to another flexion point in mental development – can the mind develop its own goal-oriented 13 Intentionality of 32 Purpose? Or will

[A] 33 Understanding is the mirror of 13 Intentionality.

it continue in the 10 Transcendence of an ongoing mimicry of imprinting? This critical decision point in which the mind transitions to its own goal-orientation can have implications relating now to Parkinson's disease[A]: "As reviewed by Menza, several decades of research indicated that Parkinson's disease is associated with industriousness [32 Purpose is present], punctuality, inflexibility, cautiousness [13 Intentionality is deficient] and lack of novelty seeking, which might be seen in the premorbid phase and which persists after the onset of the motor illness." (Bodi, *Brain*, 2009)

We need to unravel this; let's move a step backwards and look at autism, a condition in which imprinting itself is deficient.[B] In this case, even the circuit of 32 Purpose (with its dependence upon imprinting) is not generated: "Rimland (1964) remarked that 'autistic children are notoriously purposeless even in their most skilled activities'." (Smith, *Psychological Bulletin*, 1994)

Lack of 32 Purpose in the autistic individual in turn closes the door to 13 Intentionality (which builds upon 32 Purpose); autistic individuals may thus additionally also *appear* Parkinsonian (no 13 Intentionality because no foundation in 32 Purpose): "In addition [to the lack of 32 Purpose], dysfunctional movements, including motor stereotypies [repetitive movements or sounds lacking 13 Intentionality], perseverative responses, and Parkinsonian symptoms, appear to exist in many individuals with autism." (Smith, *Psychological Bulletin*, 1994)

Eventually the lack of 13 Intentionality (which cannot develop because the prerequisite of 32 Purpose is missing in the autistic individual) may lead to the condition of Parkinson's itself (reasons for the delay are given later):

[A] We state again (from the Introduction): "this is a computer science and artificial intelligence text. It demonstrates a novel computer architecture that is best self-programmed in a specific sequence. At times there are forks in development. We focus on symmetries that substitute for a central processor; parallels to reality are considered in the current context to be fortuitous."

[B] We read in confirmation: "However, individuals with ASD [autism spectrum disorder] showed less activity than controls in a region near right temporo-parietal junction (RTPJ) [where imprinting takes place] extending into the posterior end of the right superior temporal sulcus." (Pantelis, *Soc Cog Aff Neurosci*, 2015)

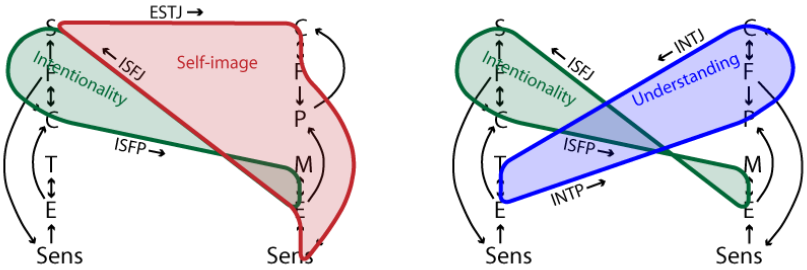
"We find a high frequency of parkinsonism among ASD [autism spectrum disorder] individuals older than 39 years. If high rates of parkinsonism and potentially Parkinson's disease are confirmed in subsequent studies of ASD, this observation has important implications for understanding the neurobiology of autism and treatment of manifestations in older adults. Given the prevalence of autism in school-age children, the recognition of its life-long natural history, and the recognition of the aging of western societies, these findings also support the importance of further systematic study of other aspects of older adults with autism." (Starkstein, *Journal of Neurodevelopmental Disorders*, 2015)

If Parkinson's flows from a lack of 13 Intentionality, and this involves the force of identification from M down to ER, then we should see a deficit in the right hemisphere basal ganglia where this self-initiated action is being mediated. We read in the literature: "Relative to control conditions, the planning task was associated with an increase in cerebral blood flow centred on the internal segment of the right globus pallidus in the age-matched control subjects, and a decrease in the same region in the patients with Parkinson's disease. A similar inverse relationship between the task-specific blood flow change observed in the control group and that observed in the Parkinson's disease patients was not found in any other subcortical or cortical area examined, including regions of the dorsolateral frontal cortex known to be involved in this task. When blood flow in the spatial working memory task was examined, a similarly specific dissociation between the two groups of subjects was observed at similar coordinates in the right pallidum." (Owen, *Brain*, 1998)

Others confirm: "This finding suggests that damage to right-hemisphere dopamine systems plays a disproportionately greater role in PD-related [Parkinson's disease-related] cognitive decline than a presumably comparable left-hemisphere dopamine depletion." (Tomer, *Annals of Neurology*, 1993)

Finally, if Parkinson's is a developmental issue, then why is it not noticed until later in life? We read: "The development of the human basal ganglia, in particular the dopaminergic system, takes place over an extended period of time and most probably includes at least the first three decades of life. The activity of tyrosine hydroxylase, as a marker for the dopaminergic system, and the expression of dopamine receptors vary significantly in this extended age period. Certain variables may

reach 'adult' levels only in the fourth decade … Thus, whereas lesions of the dopaminergic system in early life lead to dystonic symptoms [involuntary muscle contractions], after the third decade such lesions rather result in parkinsonistic symptoms." (Groenewegen, *Neural Plasticity*, 2003)

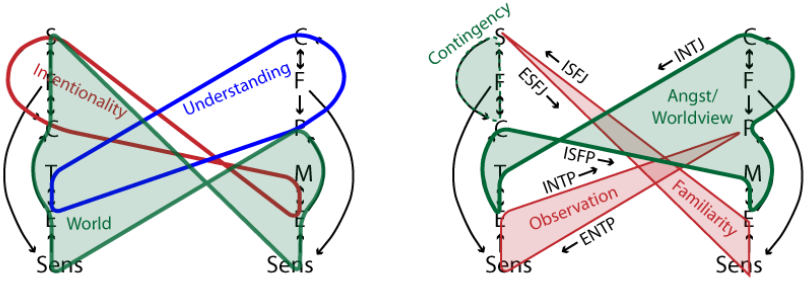


That brings us to the core of this section, namely, a retrieval of 14 Self-image into 13 Intentionality. Such retrieval requires consistency between the circuits of 14 Self-image and 13 Intentionality along their shared ISFJ leg. This is possible only when 13 Intentionality has developed, placing it beyond the deficits seen in both imprinting-deficient autism and intention-lacking Parkinson's.

Heidegger connects this retrieval to resoluteness, the capacity to act upon one's own intentions, grounded in one's own understanding (a 33 Understanding mirrored functionally now as well as architecturally into 13 Intentionality).[A]

[A] The high-functioning autistic individual exploits 33 Understanding as a compensatory back door to the missing 13 Intentionality (based normally in 32 Purpose with its accompanying 10 Transcendence of 48 Ritual). We read: "This paper investigates the proposal that individual differences in belief will reflect cognitive processing styles, with high functioning autism being an extreme style that will predispose towards nonbelief (atheism and agnosticism) … Persons with autistic spectrum disorder were much more likely than those in our neurotypical comparison group to identify as atheist or agnostic [opposing the 48 Ritual of religion], and, if religious, were more likely to construct their own religious belief system [of some independent 33 Understanding that could mirror internally into the missing 13 Intentionality so as to support a 14 Self-image]." (Caldwell-Harris, *Proceedings of the Annual Meeting of the Cognitive Science Society*, 2011)

13. 206 Life and 27 Apperception Death



Let's take 13 Intentionality (with its potential retrieval into 14 Self-image), mirror it into 33 Understanding (which overlays 42 Freedom, the mirror of 14 Self-image), and place it within 45 World.

We observe that a combination of these three circuits outlines a new circuit: a 33 Understanding of 13 Intentionality within 45 World, thus forming a 141 Worldview. Any initial appearance of this view at the node of CR (common to both 33 Understanding and 3 Apprehending) can be unnerving, and so it manifests also as 141 Angst.

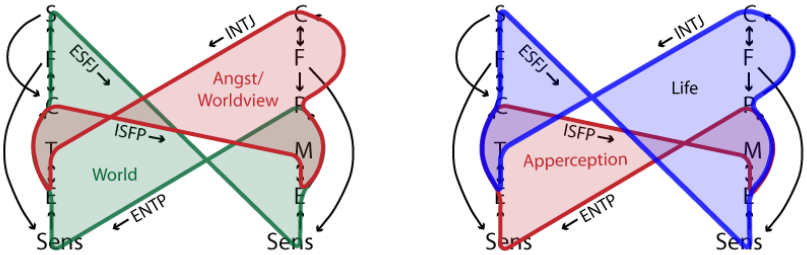
We note first that this new circuit of 141 Angst/Worldview is composed entirely of action (INTJ of 9 Service action with ISFP of 47 Impulse action). That makes it the sum total of all that can be done, like money in one's pocket waiting to be spent. Secondly, it is symmetrical under the condition that it mirrors into itself plus 19 Contingency. This traversal of 19 Contingency through S (which mediates meaning) ensures that any action sustained by 141 Angst/Worldview will always be meaningful.

We note further that 141 Angst/Worldview passes through both concentration from T to EL as well as identification from M to ER – these are forces; Hegel labels the one as "force expressing itself," the other as "force withdrawn into itself."[A] Their circulation in 141 Angst/Worldview stores them as a potential to be tapped: "In the latter we found the distinction of inciting and incited force, or force expressing itself, and force withdrawn into itself; but these were distinctions which in reality were no

[A] That is, he gives a word picture describing 141 Angst/Worldview with its double passage through both concentration and identification, indicating that if both sections are *not* equally traversed, then the circuit is not Angst.

distinctions, and therefore were also immediately cancelled again [as both collapse again into one single circuit]."

Finally, we observe that the combination of 13 Intentionality, 33 Understanding, and 45 World also defines the two circuits of 23 Familiarity and 22 Observation (diagram above). We previously identified 23 Familiarity (with its passage through existence from SensR to ER) as autobiographical memory. We now propose that 22 Observation, which traverses experience from SensL to EL, defines declarative memory – this is memory related to facts and specific events. An overlaying of both memory aspects ensures that 45 World-observing 141 Angst/Worldview is always aware of the context in which its force functions.



But what operates forceful 141 Angst/Worldview in its memory-based traversal of 45 World? Both psychology and philosophy deny the existence of some homunculus or 'little internal man.' But in a manner it is there. One simply re-orders the legs of 141 Angst/Worldview and 45 World and it appears – it is present in the alternate circuits that emerge (diagram above). The one mode of being, which we term 27 Apperception, is the mirror of the other which we call 206 Life. As the mirror of 206 Life, 27 Apperception could equally be labeled as 'death.'[A]

This is really strange. 141 Angst/Worldview observes 45 World and yet by a re-ordering of legs becomes simultaneously the 206 Life (with a limited time span of 27 Apperception) that does the observing. It's a bistable percept[B], like a Necker's cube – the one pairing (141 Angst/Worldview of 45

[A] If there were no such circuits, then our coming demise would not be comprehensible to us.

[B] We are told: "The perceptual phenomenon by which an observer perceives the same stimuli in two different ways is known as bistable

World) becomes the other (206 Life with its mirror of 27 Apperception) and neither is permanent.[A]

Heidegger says a lot about Life; he speaks even more about Death. He illuminates this concept through three postulates which we interpret step by step. Note his broad usage of the term Da-sein which in this case means the particular circuit that he wishes to uncover.

1) "As long as Da-sein is, a not-yet belongs to it, which it will be – what is constantly outstanding." This corresponds to the ISFP leg of 27 Apperception, which begins at the base of the will. This represents the 'not yet' – what has not yet been accomplished.

2) "The coming-to-its-end of what is not-yet-at-an-end (in which what is outstanding is liquidated with regard to its being) has the character of no-longer-being-there." This is the 27 Apperception ENTP 'no-longer-being-there' or 'now no longer' as he terms it elsewhere; it is the leg of ENTP which is a pivot at P away from the present continuous ESTP that presents the focal element of perceiving to the CL node of 4 Perceiving.

3) "Coming-to-an-end implies a mode of being in which the actual Da-sein absolutely cannot be represented by someone else." This refers to the identification process from M to ER within 27 Apperception. It highlights a moment where the individual recognizes themselves as the precise, unique entity currently under examination.

That is, the entity being forcefully identified (M to ER) in 27 Apperception is not one's nationality, not one's job, not the soccer hero one is cheering in the stands, not the children through whom one sustains a reputation – it is the one particular specific individual who could at this exact moment die and be no more. That is the target of the forceful identification (M to ER).

What is the result? It is the clock of what Heidegger calls 'vulgar time,' a succession of nows: "What is characteristic of the 'time' accessible to the vulgar understanding consists, among other things, precisely in the fact that it is a pure succession of nows, without beginning and without end, in

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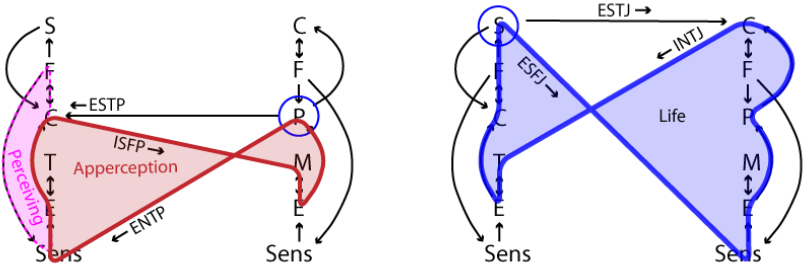
perception." (Rodríguez-Martínez, *Int J Psychol Res*, 2018)

[A] The error is to seek for a homunculus that is separate from the machinery which it operates. The two are one – a bistable percept in which the neural mechanism being programmed is simultaneously its own programming operator.

which the ecstatic character of primordial temporality [at S] is levelled down. But this very levelling down, in accordance with its existential meaning, is grounded in the possibility of a definite kind of temporalizing, in conformity with which temporality temporalizes as inauthentic the kind of 'time' we have just mentioned."

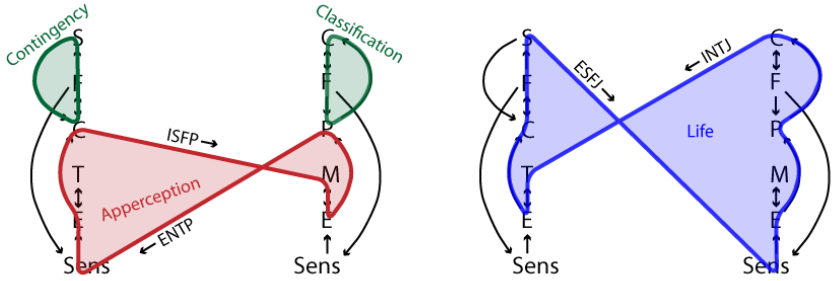


We conclude that this circuit – 27 Apperception as both Heidegger's 'death' and also his 'vulgar time' – is the ticking of a clock. ESTP of 42 Freedom and 79 Habit (diagram above) pivots down to 45 World-overlaying ENTP at the perceptual rate of 10 frames a second (occipitotemporal alpha frequency) and links (through the circuit of 27 Apperception) to an ISFP 'not yet' of unending inaction. It is the forever 'living death' (tick-tick-tick) of never getting anything done – self-conscious in the ISFP 'not yet' of action-inaction that is being monitored by an ENTP which is yet another pivot away from the focal aspect of 4 Perceiving in ESTP (that could have acted in the will but did not).

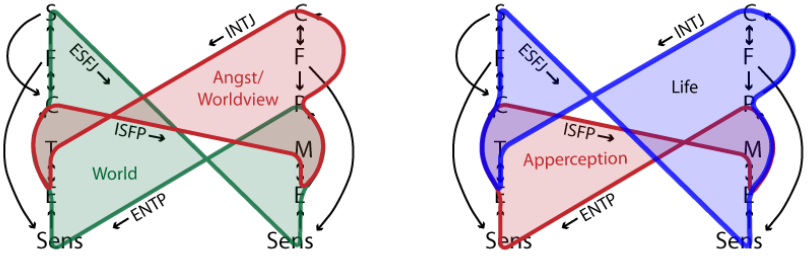
And yet death can also relate to production: that is, it can express itself in a dedicated and unwavering effort to achieve some project under a deadline.[A] Paradigm of 27 Apperception (ER to P) contains mechanical cause and effect under some agent. That agent can stop the clock of now-time by shutting out ESTP and its 4 Perceiving; this locks the agent into ENTP and its 'no longer now.' Data of productive 27 Apperception can then move through the experience section (SensL to EL) into attunement (EL to CL) where this same operative agent of paradigm enters its non-mechanical machinery. An emergent aspect this time passes down the ISFP not-yet of 27 Apperception as a not-yet-having-completed-the-project.

[A] The word 'deadline' itself is revealing – 'dead' until you cross the 'line' and finish.

What happens when the task is done? 27 Apperception mirrors back into 206 Life, where the results are enjoyed. Multiple entries into production enhance the enjoyment – 27 Apperception in isolation mirrors into 206 Life, but 206 Life mirrors into 27 Apperception *plus* 1 Classification and 19 Contingency. These additional elements are not available to 206 Life in its solitude.



206 Life in this way becomes an INTJ that projects its own possibilities into an ISFP leg of those things that have not yet been done. This circuit mirrors periodically into a productive 27 Apperception death that implements the possibilities. How does the cycling end?



The two symmetrical circuits of 141 Angst/Worldview and 45 World, in their intersection, transform into the twin *asymmetric* mirror circuits of 27 Apperception and 206 Life. While the symmetrical 141 Angst/Worldview and symmetrical 45 World persist beyond death, the cycle of asymmetric 206 Life and 27 Apperception must eventually come to an end with a physical passing away – it's baked into the brain.

14. Neural Conditions

We suggested that Parkinson's may eventually result from a failure to break away from childhood imprinting and mimicry.[A] Why is this developmental block so common? It is because society finds it useful and encourages it: "We found that rather than growing out of such a tendency, adults continued to copy in an unselective fashion, adopting irrelevant actions with an even higher level of fidelity than the children, consistent with the level of fidelity that Custance et al. (2006) called 'super-copying' … We suggest the fact that humans continue to imitate in this extreme fashion way into adulthood highlights the highly adaptive, 'conformist', nature of imitation for our species. However, we have shown that humans also become more likely, with age, to utilize a 'model-based bias', preferentially imitating models who are likely to be more expert in the task [selected mentors]. We suggest that this combination of increasing conformity, and increasing selectivity of model type is potentially an extremely powerful strategy to optimize social learning and cultural transmission that is likely to be adaptive in the long-run." (McGuigan, *British Journal of Psychology*, 2010)

What is the specific aspect that keeps the Parkinsonian mind in its mimicry of 32 Purpose and prevents the development of 13 Intentionality? It is a failure to progress beyond 10 Transcendence. That is, 47 Impulse action breaks up into its complement pair of 42 Freedom and 10 Transcendence and remains there – chosen mentors are perceived as transcendent in nature; loyal adherence to their prompts or cues is perceived as a route to freedom.[B]

What should the individual do if he/she wishes to avoid Parkinson's? Break 47 Impulse into its second complement pair of 79 Habit and a 97 Coherence that works out the mechanical cause and effect in paradigm (ER to P). Think (in 11 Thinking which overlays 79 Habit) about cause and effect, forcefully identify with some particular effect and become its causal agent – this activates a dopamine-powered transfer of data from M to ER which is precisely that which enables the missing 13 Intentionality.

This *personalized* 13 Intentionality agency over cause and effect can in

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[A] We ignore genetics and risk factors.

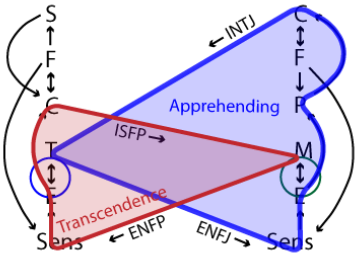
[B] That is, the slave is free – a contradiction.

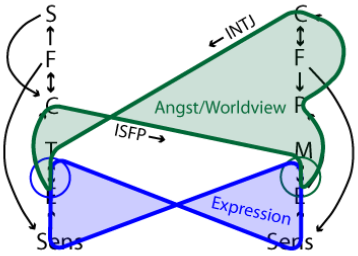
turn mirror into a 33 Understanding that powers up one's own 141 Angst/Worldview with its dopamine in both hemispheres. 14 Self-image is retrieved and endowed with forceful energy. And that is no longer consistent with Parkinson's.

Neurology confirms: "In fact, PD [Parkinson's disease] patients have a decreased capacity to engage [79 Habit with its identification] in normal automatic (habitual) control of actions, and become increasingly dependent on a goal-directed mode of action [32 Purpose guided by mentors and external cues], which impedes their normal daily activities." (Smith, *J Neurosci*, 2011)

Another adds: "Given the early degeneration of ventrolateral dopaminergic cells, and given that these cells project to areas which support habitual action, our proposal in 2010 was that Parkinson's disease would be expected to prevent patients from engaging their automatic everyday habits. Thus, with a progressive loss of rapid low-cost habitual action control, patients would have to rely increasingly on their slower, effortful voluntary goal-directed control system [32 Purpose]. Recent experimental work and the clinical literature contain much evidence supporting this notion." (Bannard, *Nature*, 2019)

Here's another approach. Let us take this circuit of worshipful 10 Transcendence in which the Parkinsonian mind is seemingly trapped, combine it with its mirror of 3 Apprehending, and see what emerges.





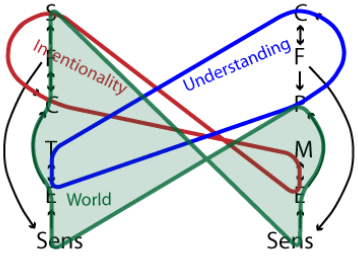
We discover that the combination of 10 Transcendence with its mirror of 3 Apprehending generates the entire circuit of 141 Angst *minus* its forceful passage not only through identification (M to ER), but also through concentration (T to EL). And there it is. The dopamine-powered basal ganglia engines are bypassed in favor of a socially sanctioned form of pseudo-141 Angst, driven not by the self but by external cues from others.

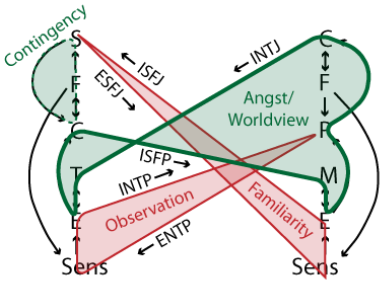
And so these internal regions atrophy.

Moving now to philosophy, we recall with Hegel that 141 Angst contains "distinctions which in reality [are] no distinctions" – that is, either 141 Angst is a full circuit in which force "expressing itself" in concentration (T to EL) becomes force "withdrawn into itself" by identification (M to ER) to complete the data flow, or else there is no circuit of 141 Angst/Worldview at all. One implication is that we might expect dopamine breakdown in the left basal ganglia as well as in the perhaps preferred right.

Moving further, 10 Transcendence with its mirror of 3 Apprehending generates not only a kind of pseudo-141 Angst but also most of the circuit of 44 Expression (which appears to contain the brain's lexicon; diagram above). Once again data passage through concentration (T to EL) and identification (M to ER) is missing but this time the lack is in the upwards direction. The Parkinson's patient may thus have trouble with (44 Expression-mediated) speech that involves (141 Angst-relevant) action: "Due to the disruption of frontostriatal motor circuits, patients manifest movement abnormalities, executive dysfunction, and, more particularly, deficits in action conceptualization. The latter impairments are highly disruptive, as the ability to name, comprehend, and categorize actions is a cornerstone of adequate daily communication, interaction, and functionality." (Suarez-Garcia, *Brain Sciences*, 2021)

Another confirms: "In more detail, PD [Parkinson's disease] patients were particularly impaired in producing weakly associated verbs because of the many nouns that were produced instead (intrusion errors). This suggested that non-verb responses (nouns) interfere particularly with the production of weakly related verbs." (Crescentini, *Journal of Cognitive Neuroscience*, 2009)





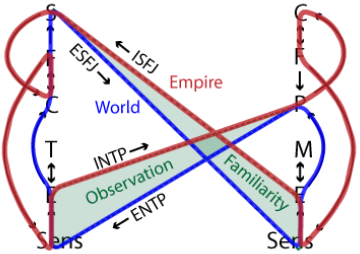
Let's look briefly now at Alzheimer's disease; it is a condition that often

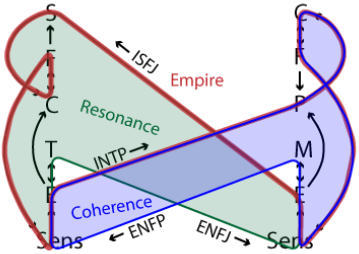
develops out of Parkinson's: "Eighty percent of those with PD [Parkinson's disease] are likely to develop PDD [PD with dementia]." (Pang, *Neuroscientist*, 2018)

We begin by noting that 13 Intentionality, 33 Understanding and 45 World in combination generate not only 141 Angst/Worldview but also the two circuits of 23 Familiarity and 22 Observation. 23 Familiarity on its part links to autobiographical memory, 22 Observation in contrast connects to declarative memory; both overlay portions of 45 World.

But symmetrical 45 World is itself a meaningful S-based 46 Interpretation of 4 Perceiving that mirrors into 72 Knowing of bound objects at P. In other words, it is a constructed thing – this construction can be willed (CL to FL that is also traversed). We may in fact drift for hours and never recall any particular of what we have done.

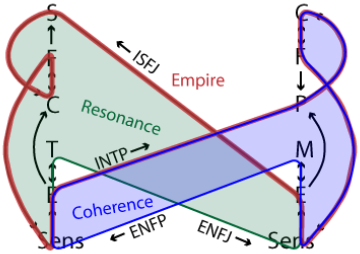
Looking at the diagram below, we note now that there is another symmetrical circuit which completes the other legs of 23 Familiarity (autobiographical memory) and 22 Observation (declarative memory); we might term it 93 Empire. Like 13 Intentionality and 33 Understanding (which in part it overlays) it is pure action; its apparent function is to update the monitoring of 45 World in the light of one's meaningful activity. For instance, driving a car uses the steering wheel (part of 45 World) and moves it from side to side but does not alter it; this is easily managed by 45 World in its role as monitoring memory. But to put a leather cover on the wheel would change it – that would need to be recorded by 93 Empire as an action-based modification. Why call it 93 Empire?

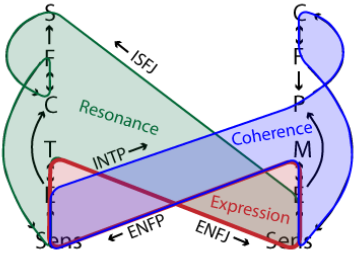




Because its nature is pure action with no innate self-consciousness of monitoring in 45 World and thus no need to synchronize with it. It can easily run roughshod (like children in their 'terrible 'two's) over the surrounding world that is separate from its own internal. How is 93 Empire

formed?





It is generated when the 79 Habit which prevents Parkinson's gives way in turn to its complement partner which is 97 Coherence. This circuit of 97 Coherence completes all of 43 Judging except for paradigm (ER to P with its mechanical cause and effect). By reaching away from paradigm into experience (SensL to EL) and then returning up the INTP of 22 Observation, 97 Coherence in effect helps to construct the paradigm region that it does not itself traverse – it brings coherence in this way to 79 Habit which does traverse through the region.

Why must the mind transfer away from 79 Habit and then specifically into 97 Coherence? Because that is the only complement candidate which overlays all of 93 Empire on the right; 79 Habit among other things leaves out the exchange region from CR to FR.

40 Resonance, the mirror of 97 Coherence, now completes 93 Empire. Together, 97 Coherence (as a complement of 47 Impulse action) and 40 Resonance (as a complement of 9 Service action), form a 93 Empire action memory that can then be monitored by 45 World.

Importantly, 40 Resonance and 97 Coherence also generate the symmetrical circuit of 44 Expression (the brain's lexicon) through which this coherent resonance of memory expresses itself. The process typically culminates around the age of three: "It was seen as more than coincidence that the age of 3 marks the end of the period of infantile amnesia (i.e., the relative paucity among adults of verbally expressible memories of specific events from the first years of life)." (Bauer, *Blackwell Handbook of Childhood Cognitive Development*, 2002)

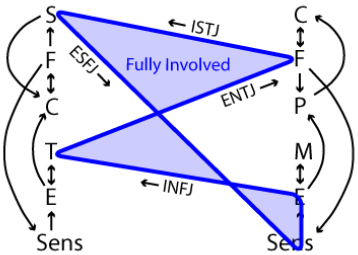
One might guess that Alzheimer's could flow from a failure to either construct or maintain these internal predictive cause and effect structures of action memory: "Education had a consistently protective effect on the risk

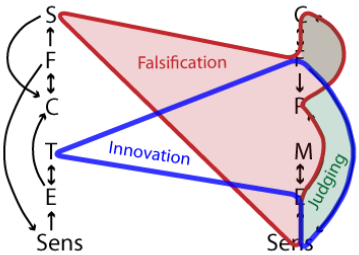
of developing clinical AD [Alzheimer's disease] in a dose-dependent manner in both men and women, and in all age groups, also when adjusting for the number of APOE ε4 alleles. Male gender was protective, probably at least in part because of a higher educational level." (Sando, *Geriatric Psychiatry*, 2008)

Where do the paradigm (ER to P) and attunement (EL to CL) components reside in the mind? Possibly in those regions that degenerate first in Alzheimer's. We read: "The entorhinal cortex and Brodmann area 35 (i.e. transentorhinal region) were affected very early by tau pathology and showed the steepest increase in tau-PET signal in early disease stages. Other MTL [medial temporal lobe] subregions, such as the hippocampus, Brodmann area 36 and parahippocampal cortex followed, before middle and inferior temporal and inferior parietal regions, retrosplenial cortex and precuneus became abnormal." (Berron, *Brain*, 2021)

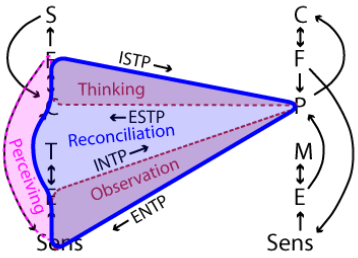
15. Deciphering What is Heard

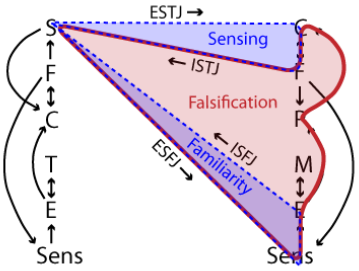
We move now to a discussion of the fourth basic circuit, namely, 31 Fully Involved monitoring. It breaks apart into complements, like the others, in two separate ways – we look here at its disassembly into 5 Falsification and 15 Innovation. We narrow down then to the first member of the pair; our goal is to show that it deciphers what is heard.





Where are the words which may need to be deciphered? They are in 65 Reconciliation, the mirror of 5 Falsification. And this is a highly versatile circuit.

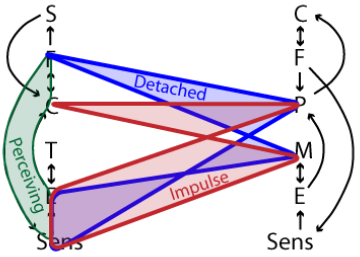


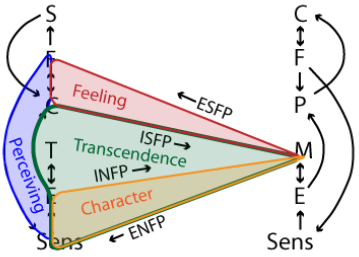


Suppose for instance that ISTP of 65 Reconciliation has an idea. It can short-circuit out of 65 Reconciliation into the subset which is 11 Thinking and pass through the 'I think' will (CL to FL) as a thought. Suppose then that 22 Observation in its overlay of 65 Reconciliation along ENTP observes something that relates to that thought – the 11 Thinking idea and the correlated 22 Observation property are easily reconciled in their common superset of 65 Reconciliation, and all is well.

More complex inputs, short of actual speech, can be managed through 10 Transcendence. This is a complement of 47 Impulse action, which 65

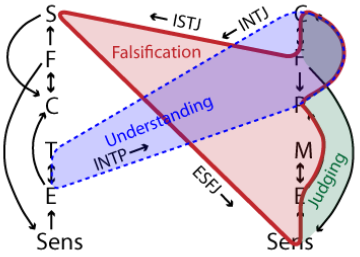
Reconciliation oversees as a monitoring complement of 26 Detached. 10 Transcendence overlays 21 Feeling, which, like 11 Thinking, interacts with the will (from CL to FL); it also overlays 68 Character, which, like 22 Observation, traverses the experience section (from SensL to EL) – it may be able to help.

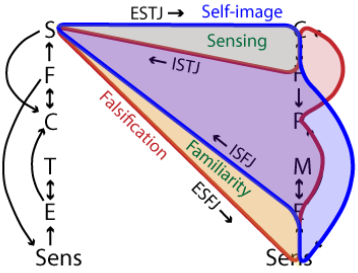




But suppose we are dealing with words themselves. These are sounds that carry meaning which differs depending on the language, and meaning is mediated by the node of S; 65 Reconciliation has no access to S. It will certainly need help now from its mirror of 5 Falsification, which does traverse this node.

Here's how it works. Data along ISTP of 65 Reconciliation mirrors into ISTJ of 5 Falsification. This overlays the ISTJ definitional leg of 18 Sensing. If S can make sense of the information, then S will mirror to P of 11 Thinking which can contract as a subset out of 65 Reconciliation and again all is well.





An example is helpful. Suppose that S has a circle of meaning which is 'all beings.' Within that is a smaller circle which is 'humans,' the definition for which along ISTJ is 'speaking beings.' Words come in along ISTP, these are mirrored to ISTJ, this speech triggers the inner circle at S which is

'humans,' and 18 Sensing confirms that it is dealing with a conspecific and not for example doing an experiment (holding all variables constant and changing one at a time in a search for some ESTJ concept). This logical result is mirrored back to P and then on to the superset of 65 Reconciliation by means of the ESTP of 11 Thinking (the mirror of 18 Sensing ESTJ). The mind is now set to thoughtfully listen.

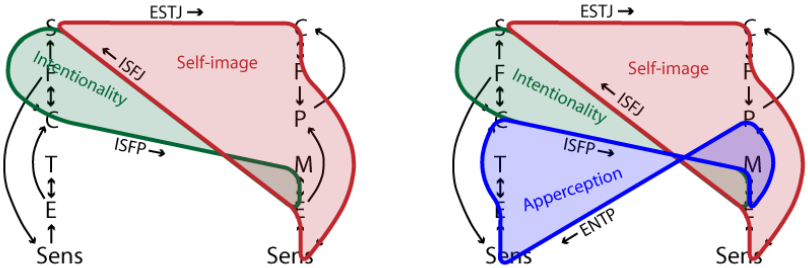
The next step is for 5 Falsification to parse the speech stream into meaningful blocks that are words. This is done in the circuit of 23 Familiarity with its passage through the region of existence from SensR to ER. Again it is re-entrant; the ISFJ semantic leg brings up to S what is known to exist and S fits it into the correct circles until finally the proper blocks can again be sent down ESFJ. The result passes out of existence (SensR to ER) and then into the paradigm segment of 5 Falsification (ER to P) which puts together the mechanical cause and effect of some unified block (the subject) acting through agency (the verb) upon some other organized block (the predicate). The result of this process passes up the path of hypothesis or belief from P to CR (where CR is the genus node of 1 Classification and the imaginative locus of appearances).

Critically, this segment of belief or hypothesis from P to CR is traversed not only by 5 Falsification but also by 33 Understanding along with 43 Judging. It is here that the mind decides whether or not to accept the information. And it is here that 5 Falsification earns its name. If the incoming data contradicts the mind's current 33 Understanding, then 5 Falsification with the help of 43 Judging can amend this internal structure and the mind has learned something.

14 Self-image may now interact with 5 Falsification in the exchange segment from CR to FR. With 5 Falsification it completes and confirms that aspect which was decided in 18 Sensing and 23 Familiarity (it does this by overlaying the circuits); in the process it overlays and forms 43 Judging in yet another way. This same 14 Self-image can now decide to answer what was heard – it does this by mirroring into 42 Freedom which overlays the will (CL to FL that mirrors exchange from CR to FR); it is thus 42 Freedom that handles the actual act of speaking.

The 33 Understanding that has been falsified (changed by what was heard) can now update its mirror of 13 Intentionality. 14 Self-image may then in turn through a retrieve into this 13 Intentionality initiate or perhaps

modify joint goals: "Making eye contact with an agent[A] has been shown to trigger gaze-following in early human infancy. Next, gaze-following is the basis for the early emergence of joint attention whereby two individuals are aware of attending to the same target. Finally, infants are taken to be uniquely motivated not only for joint attention, but also for forming joint goals and performing joint actions, with others." (Falck, *Cambridge Handbook of Cognitive Development*, 2022)

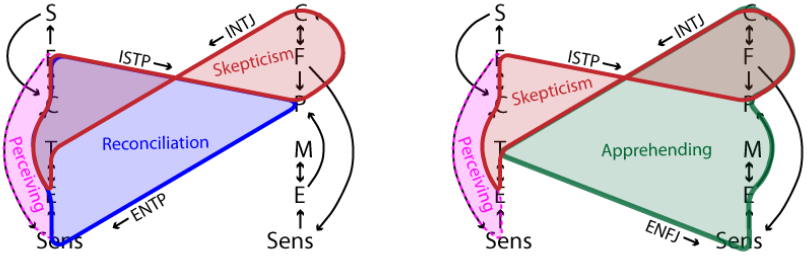


Heidegger suggests that this interactive structure may be harnessed in times of crisis along the ISFP 'not yet' of 27 Apperception in production that in turn mirrors back into a better 206 Life.

[A] Joint goals build upon joint attention which is often confirmed by an initial exchange of eye contact – this brief excursion into vision is peripheral to the understanding and attending that continues to be based in hearing.

16. Booting Up the Mind

Now, how does this entire mechanism get started in an infant? There is no 18 Sensing, no 23 Familiarity, no 14 Self-image – none of the circuitry that can help a non-existent 5 Falsification make sense of words that it does not yet understand.



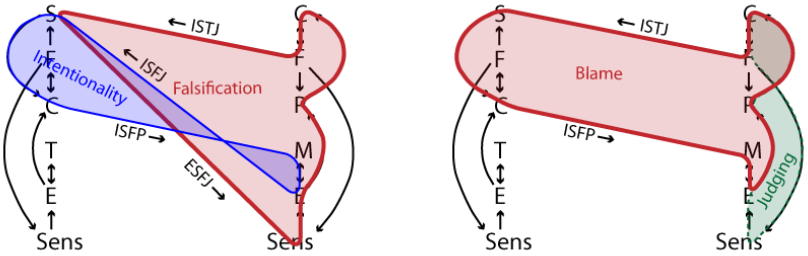
It starts at that same node of FL which mediates imprinting and where words will later enter 65 Reconciliation. The ESFP leg of 21 Feeling has opened the door at FL to some caregiver and the infant is mimicking their gestures; it soon notices the significance of the sounds as well: "By six months of age, infants understand the communicative function of speech and perceive words as linguistic conventions that are shared by members of the same speech community." (Scott, *Cambridge Handbook of Cognitive Development*, 2022)

What is the destination of the sound data at FL? It must move down along the idea leg of ISTP that overlays an 11 Thinking and 65 Reconciliation that are not yet operative. Where does it go then? It could at P pass down ENTP of 65 Reconciliation if this were functional, but it is not. The only alternative is the path of belief or hypothesis from P to CR.

What is this path? It is part of an emerging 5 Falsification which is the mirror to a developing 65 Reconciliation; this 5 Falsification as we have seen will eventually become the engine that deciphers the incoming speech. Where does the data pass after it has arrived at the CR node of the belief segment (P to CR) of this nascent 5 Falsification?

There is no 18 Sensing and no 14 Self-image and so it must pass down along the INTJ of an emerging 3 Apprehending. But 3 Apprehending itself as a full circuit traverses through the region of existence (SensR to ER) and there is nothing yet that exists. The only option once more is for the data to

force its way through the path of concentration (T to EL)[A] and then up through an unformed 4 Perceiving until it joins again with the incoming sounds at the node of FL. That completes the circuit of 73 Skepticism and according to Hegel this is the mind's boot-up mode.



Infants that grow up and become parents revert in turn to this same circuit of 73 Skepticism in training their children; it is used now in a boot-down fashion – the goal is simply to be intelligible: "Talkers hyperarticulate vowels when communicating with listeners that require increased speech intelligibility. Vowel hyperarticulation is said to be motivated by knowledge of the listener's linguistic needs because it typically occurs in speech to infants, foreigners and hearing-impaired listeners, but not to non-verbal pets."[B] (Lam, *Developmental Science*, 2012)

[A] We read in confirmation: "Aphasia often occurs due to a focal stroke in the left basal ganglia [where concentration is mediated] … Post-stroke basal ganglia aphasia (PSBGA) is primarily characterized by a significantly impaired naming ability, accompanied by reduced speech fluency, articulation, and prosody difficulties, potentially affecting repetition, comprehension, and reading skill." (Han, *NeuroImage*, 2024)

[B] This 'motherese' once more involves the left basal ganglia (which as we said mediates concentration) in an attempt to activate this region also in the infant: "More specifically, we observed for angry – similarly for happy – voice processing the involvement of the GPe [external globus pallidus] and thalamus … Direct coupling was also observed between the left caudate nucleus and the primary auditory cortex and planum temporale, fitting well again with the direct coupling between the BG [basal ganglia] and modality-specific sensory cortex with the caudate playing a critical role in voice arousal and emotion processing." (Ceravolo, *Nature*, 2022)

Let's move now to the mirror of this boot-up/boot-down mode of 73 Skepticism. What is it and how does it form? It can emerge as 5 Falsification extends into a developing 13 Intentionality (diagram above). The result is the circuit of 74 Blame. 13 Intentionality in its passage through identification (M to ER) determines the intention. 43 Judging in its passage through the mechanical cause-and-effect machinery of paradigm (ER to P) identifies the agent. 74 Blame in its bridging of both ties things together – it determines whether the agent of some cause-and-effect mechanism actually intended for those things to happen. This is certainly helpful in learning science.

What happens when a bridge through 13 Intentionality is missing and 73 Skepticism mirrors directly into 74 Blame? One result can be boot-down projection in which errors of self are attributed to specific others. Names are called; criticism gets personal.

Moving back now to 73 Skepticism, we note that it can be a useful mental shortcut – surely the words of friends don't need filtering by 5 Falsification. But then this spreads to social media, and that forms echo chambers, and these are soon replete with what Heidegger terms 'idle talk': "Idle talk does not have the kind of being of consciously passing off something as something else. The fact that one has said something groundlessly and then passes it along is in further retelling sufficient to turn disclosing around into a closing off. For what is said is initially always understood as 'saying,' that is, as discovering. Thus, by its very nature, idle talk is a closing off since it omits going back to the foundation of what is being talked about."

Boot-down 73 Skepticism, shaped by external influences and the dominant societal forces expressed through the public figures of the time, may modify this boot-up process. Roles then reverse, and things wash back and forth until a kind of equilibrium is reached. But what exactly is being balanced? It is a social environment in which mechanical cause and effect has been removed (post-truth). Why? This dynamic is mediated by paradigm (ER to P of 43 Judging, 5 Falsification and 74 Blame) and this aspect is not part of the 73 Skepticism circuit. As Hegel puts it: "In Scepticism [British spelling], the entire unessentiality and unsubstantiality of this 'other' becomes a reality for consciousness. Thought becomes thinking which wholly annihilates the being of the world with its manifold determinateness [45 World which also traverses cause and effect within the

paradigm region from ER to P], and the negativity of free self-consciousness becomes aware of attaining, in these manifold forms which life assumes, real negativity [elimination of cause and effect]."

This can lead to surprising consequences. Paradigm (ER to P) among other things divides society into groupings. 73 Skepticism with its lack of paradigm declares that all such divisions are aspects of its own singleness and thus not real: "By means of this self-conscious negation, self-consciousness procures for itself the certainty of its own freedom, brings about the experience of that freedom, and thereby raises it into the truth.[A] What vanishes is what is determinate [in paradigm from ER to P], the difference which, no matter what its nature or whence it comes, sets up to be fixed and unchangeable. The difference has nothing permanent in it, and must vanish before thought because to be differentiated just means not to have being in itself, but to have its essential nature solely in an other [possessing agency in paradigm, that might tell self what to do]."

The very existence of separate bodies is itself questioned; if they do not exist, then they cannot interact and in particular cannot influence the self – the door to action slams shut. Active memory in 93 Empire in response degenerates.

We note that Alzheimer's disease, through a differing route, also appears to neglect its own internal cause-and-effect machinery. We might expect a coming epidemic of Alzheimer's.

But the game goes on. Is there a union in the culture wars between some 'apple' of humanity and an 'orange'? That cannot be, for there are no such groupings. At the same time, 'boot-down' 73 Skepticism insists that it must participate: "It announces the nullity of seeing, hearing, and so on, yet itself sees and hears. It proclaims the nothingness of essential ethical principles, and makes those very truths the sinews of its own conduct." (Hegel,

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[A] Speech is increasingly judged not by content but by the musical intonation of the post-truth speech stream; the speaker in this way becomes a musician with the vocal cords as his instrument: "It seems that musicians' neural networks are different than non-musicians in the left basal ganglia [the realm of 73 Skepticism concentration from T to EL along with its 'motherese' and hyper-articulated emotion], cerebellum and, above all, in the left posterior perisylvian region." (Scerrati, *Clinical Neurology and Neurosurgery*, 2020)

Phenomenology of Mind)

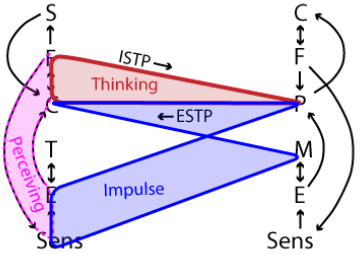
These disparate and contradictory aspects find their unity in a common 73 Skepticism – and that brings joy: "If sameness is shown to it, it points out unlikeness, non-identity; and when the latter, which it has expressly mentioned the moment before, is held up to it, it passes on to indicate sameness and identity. Its talk, in fact, is like a squabble among self-willed children, one of whom says A when the other says B, and again B, when the other says A, and who, through being in contradiction with themselves, procure the joy of remaining in contradiction with one another." (Hegel, *Phenomenology of Mind*)

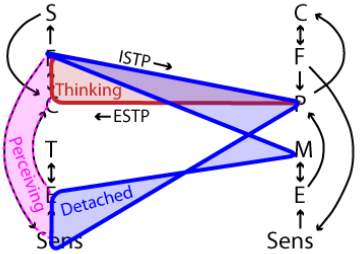
So, there it is. Singularity. Not from some rogue artificial intelligence but in the mind's own boot-up mode of 73 Skepticism as it self-stimulates its own contradictory shallowness: "Sceptical self-consciousness thus discovers, in the flux and alternation of all that would stand secure in its presence, its own freedom, as given by [boot-up] and received from [boot-down] its own self." (Hegel, *Phenomenology of Mind*)

17. Surprised by Self

We are reminded by Hegel that this rogue actor of 73 Skepticism is self-conscious; that might come as a surprise: "In Scepticism, on the other hand, this negative process is a moment of self-consciousness, which does not simply find its truth and its reality vanish, without self-consciousness knowing how, but rather which, in the certainty of its own freedom, itself makes this other, so claiming to be real, vanish."

What is self-consciousness? We suggested previously that it is an awareness within action that it is being monitored. Not the monitoring itself, but rather action noting that something apparently external to itself is shaping and thus presumably monitoring its action.



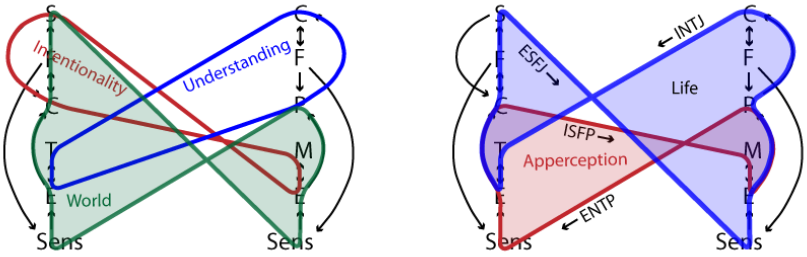


It can happen in a single circuit. For instance, the circuit of 11 Thinking is the ESTP leg of 47 Impulse action receiving data from the ISTP leg of 26 Detached monitoring. ESTP in isolation delivers a P-bound object to the focal aspect of 4 Perceiving at CL; that makes 11 Thinking conscious. But suppose that the leg of ISTP delivers some idea of 11 Thinking to the P-based origin of ESTP. Then very quickly the leg of ESTP will realize, as did John Locke, that it has been shaped, in this case by the monitoring circuit of 26 Detached – the result is now the self-consciousness of a full-bodied 11 Thinking.

Let's look at some other examples. We oriented the circuits of 13 Intentionality and 33 Understanding for instance within the circuit of 45 World. 13 Intentionality on its part is pure action – that is, the ISFJ of 13 Intentionality overlays 9 Service action and its ISFP overlays 47 Impulse action. 33 Understanding is also pure action – its INTJ overlays 9 Service action and its INTP overlays 47 Impulse action. 45 World in contrast is pure monitoring – its ESFJ overlays 31 Fully Involved monitoring and its ENTP

overlays 26 Detached monitoring.

When does the monitoring of 45 World intrude itself into the 13 Intentionality of a 33 Understanding action and modify it, generating self-consciousness? When it limits it. When there are difficulties that need to be analyzed and understood.



This becomes more clear when we re-order the legs. That is, we overlay the three circuits of 13 Intentionality, 33 Understanding and 45 World on top of one another and see if things might perhaps coalesce into something different. 33 Understanding and 13 Intentionality can for instance, as we saw previously, swallow up 45 World completely and coalesce into 206 Life and 27 Apperception death / production. What does it mean to swallow up 45 World?

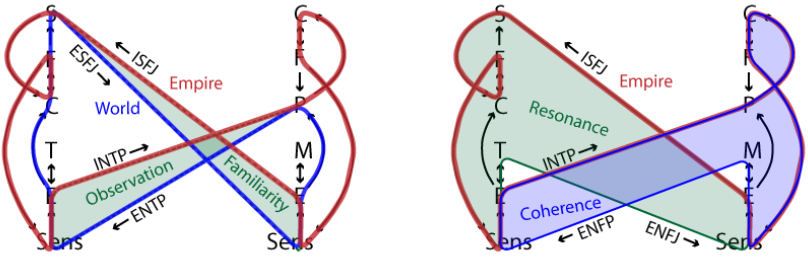
It means that 206 Life takes the ESFJ 'having been' leg of 45 World and absorbs it into itself. In this way 206 Life becomes the 'having been' of what exists – the existence is in the region from SensR to ER which the circuit traverses. 206 Life is also the INTJ possibilities of 33 Understanding into which it directs this 'having been' – these possibilities impact through force of concentration (T to EL) onto experience (SensL to EL) and divide it into events, one of which is the current event. 206 Life in this way affects experience but it does not itself experience; it rather exists – but as an existence (SensR to ER of 206 Life) that mirrors into experience (SensL to EL which 206 Life does not itself traverse).

27 Apperception in turn swallows up the ENTP 'no longer now' of 45 World; that is, it takes into itself the ticking clock hand of an ESTP pivoting into ENTP at the rate of ten times a second and stops it. It stops the clock of now-time by overlaying it. Time for 27 Apperception is thus no more! Temporality at S of 206 Life (its mirror) remains; time ceases.

This circuit of 27 Apperception, unlike 206 Life, does pass through

experience (SensL to EL). Consider for instance a funeral. The body's presence in 27 Apperception (ultimately as physical death) can thus be experienced by family and friends – they may mourn the loss of their loved one even though time for 27 Apperception itself (within the deceased) has stopped and it as a separate entity no longer exists (Sens R to ER that is not traversed by 27 Apperception).

We move now to the other leg of 27 Apperception. This is the ISFP 'not yet' of action that can no longer be done by the will (CL to FL that is not traversed). 27 Apperception in overlaying ISFP has interrupted the process of action (in the will which is not traversed) – it does this especially in the end that is physical death. The force of this 'not yet' impacts (by identification from M to ER) on the existence (SensR to ER) of family and friends who remain in the region of the living (SensR to ER traversed by both 206 Life and 45 World but not by 27 Apperception) – the effect according to Heidegger is historicity. That ring on the finger of the deceased (an object and thus still part of 45 World) is now precious because it was part of his 45 World, and he is gone. When over time 45 World itself changes and 206 Life begins to exist in some different 45 World, then the ring might in turn become an antique.[A]



Is the process self-conscious? It can be. That is because 206 Life and 27 Apperception, like 11 Thinking in the previous illustration, are action-monitoring hybrids. Self-consciousness might be especially intense when the INTJ of 206 Life suddenly considers the possibility of an imminent entry into ESFJ 'having been' (mirroring then into the ENTP time stoppage of 27 Apperception). Some have said that their entire 206 Life can in a moment

[A] We are restating in diagrams the latter and more difficult sections of Heidegger's *Being and Time*.

pass in front of them.

But we shouldn't move so fast. A perceptive reader will note that we have left out two legs – these are the INTP of 33 Understanding and the ISFJ of 13 Intentionality. Together these legs overlay (and largely complete) the action memory of 93 Empire which alters and updates the monitoring structure that is 45 World. Is this self-conscious?

Not always. A good example at time of writing might be the invasion of a European nation by a large Asian power. What were its stated aims? 93 Empire through invasion sought to overturn the 45 World order – that is, action wanted to influence monitoring; that is not a direction that can lead to self-consciousness.

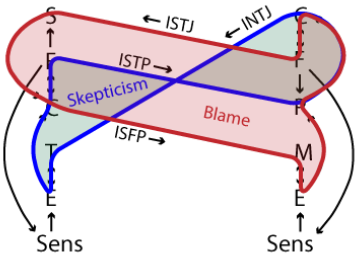
The West in projection was blamed by 93 Empire for war – invasion continued unaltered; still no self-consciousness. Citizens of the Asian power watched television and were assured by 93 Empire that the 32 Purpose of 93 Empire was proceeding according to plan – again, no influence from the external 45 World on action and thus no self-consciousness.

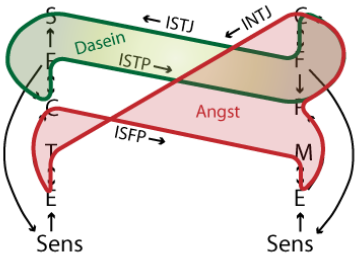
But why television? Because the full circuit of 93 Empire is formed only when speech is involved (invoking at a minimum 73 Skepticism and an overlay). Citizens in its two major cities could now put up their feet in front of the screens, listen to experts arguing the various contradictory viewpoints and relax – utterly apolitical in a fully formed 93 Empire void of 91 Reason, comfortably numb in their lack of self-consciousness.

But what about one small enclave in the Middle East at time of writing – surely no one can deny that 45 World here, in the form of a neighbor, is affecting action. Did that lead to self-consciousness? Most assuredly it did, but at a rather base level. Projection of 74 Blame morphed into the 27 Apperception of physical death as a sacrificial martyr. Remnants of constructive 27 Apperception built underground tunnels.

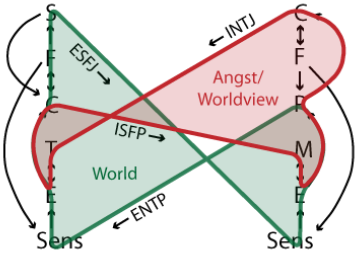
We move now to the self-consciousness that Hegel claims is resident in 73 Skepticism. How is it constructed? Very simply. 73 Skepticism is combined with its mirror of 74 Blame. Then we move back and forth to see what emerges. We discover first that same symmetrical circuit of 141 Angst.

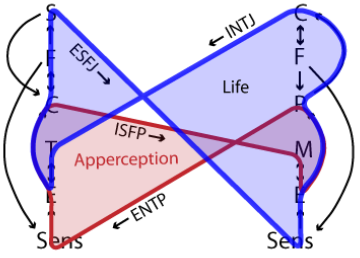
But there is now another circuit. What is that? It is the core aspect of what Heidegger discusses as Da-sein. 141 Angst on its part is pure action; this new symmetrical circuit of 20 Dasein in contrast is pure monitoring. 45 World is missing in the construction – that absence of course is precisely what enabled 73 Skepticism to go rogue in the first place.





Our previous 141 Angst was a 141 Worldview of 45 World (diagram below for reference) re-ordering into 206 Life and 27 Apperception death. Here 141 Angst is not viewing a 45 World; there is in fact no 45 World at all – 141 Angst action is rather viewing this new monitoring circuit of 20 Dasein. What are its characteristics?

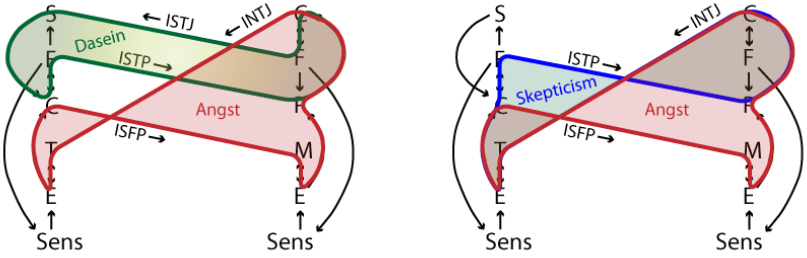




Hegel tells us that it is 'pure emptiness' filled often with 'dreamings': "Or in order that there may be something in this empty void – which, while it originally came about as a state devoid of objective things, has, however, since it is emptiness pure and simple, to be taken to be also devoid of all mental relations and distinctions of consciousness qua consciousness – in order that in this complete vacuity, which is even called the holy of holies, the inner sanctuary, there may yet be something, we should be driven to fill it up with dreamings, appearances, produced by consciousness itself. It would have to be content with being treated so badly, for it would not deserve anything better, since even dreams are something better than its own barren emptiness."

It is this 'empty void' of 20 Dasein that the 141 Angst of a runaway 73 Skepticism is viewing. And from here it calls to 73 Skepticism – it does so

by overlaying the 'idle talk' of boot-up 73 Skepticism along a common leg of INTJ; it then stuns 73 Skepticism into silence by confronting it (re-ordering legs) with its mirror of 74 Blame. In the words of Heidegger: "If the every-day interpretation knows about a 'voice' of conscience, it is thinking not so much about an utterance, which can factically never be found, but 'voice' is understood as giving-to-understand [along the leg of INTJ shared by 73 Skepticism, 33 Understanding and 141 Angst]. In the tendency toward disclosure of the call lies the factor of a jolt, of an abrupt arousal. The call calls from afar to afar. It reaches him who wants to be brought back."



We read further: "But how are we to define what is spoken in this discourse? What does conscience call to the one summoned? Strictly speaking – nothing. The call does not say anything, does not give any information about events of the world, has nothing to tell. Least of all does it strive to open a 'conversation with itself' in the self which has been summoned. 'Nothing' is called to the self which is summoned, but it is summoned to itself, that is, to its ownmost potentiality-of-being [along INTJ]."

The text clarifies: "But is it at all necessary to keep raising explicitly the question of who is calling? Is this not answered for Da-sein just as unequivocally as the question whom the call summons? Da-sein calls itself in conscience."

That raises questions. Is the 141 Angst that views 20 Dasein (from a re-ordering of 73 Skepticism and 74 Blame) the same as the 141 Angst which views 45 World (from a re-ordering of 206 Life and 27 Apperception death)?

How can it be when it calls from afar?

If the one 141 Angst is viewing the 45 World, then is the other 141 Angst perhaps viewing a God (for whom 20 Dasein could serve as a proxy)?

Heidegger warns against this interpretation: "The calls come from me, and yet over me. These phenomenal findings are not to be explained away. They were also taken as the point of departure for interpreting the voice of conscience as an alien power entering Da-sein. Continuing in this direction of interpretation, one supplies an owner for the power thus localized, or else one takes that power as person (God) making himself known. Conversely, one tries to reject this interpretation of the caller as the expression of an alien power and at the same time to explain conscience away 'biologically.' Both interpretations hastily pass over the phenomenal findings."

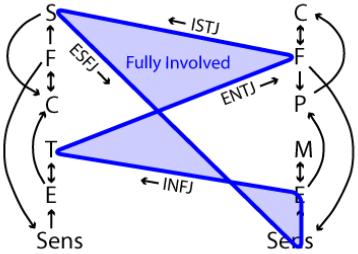
And yet here it is in the mind of a growing toddler. Embodied 206 Life and 27 Apperception death born into a 45 World. Then, a break from the 141 Angst of that 45 World in favor of another 141 Angst – one that dares to view the vast, even barren emptiness of its own untapped potential. 74 Blame projected, then accepted – 206 Life dying in the 27 Apperception of production, only to rise again into the newness of 206 Life. Religion, seemingly baked into the brain.

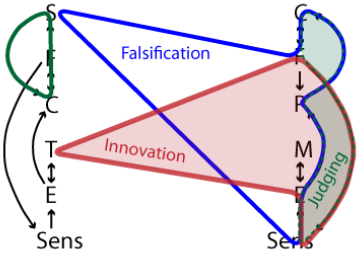
We note again that boot-up 73 Skepticism lies outside the paradigm of 45 World (ER to P that overlays 45 World but not 73 Skepticism); it means that it can deny the obvious.

But it can also view its own self outside of 45 World, call itself to itself in conscience, and surprise itself with its own self-consciousness in a new and better 45 World.

18. From Symbols to Signs

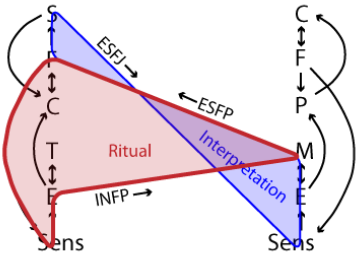
We return now to our discussion of the fourth basic circuit, namely, 31 Fully Involved monitoring. Like the others it can break apart into two sets of complements – we covered 5 Falsification already as an aspect of one set and have seen that it helps to decode speech.

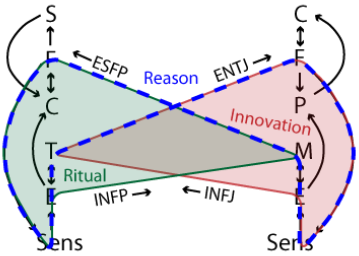




Its partner is 15 Innovation; together the two not only traverse through all of 31 Fully Involved monitoring but also complete the full circuit of 43 Judging. What does this circuit of 15 Innovation do?

We get a clue when we look at its mirror, namely, 48 Ritual. That is the circuit whose ESFP leg is the first to operate in a newborn infant – it does just one thing; it imprints at its M origin (interbrain synchrony) on some caregiver and in so doing opens the gate in 4 Perceiving FL to an absolute and total mimicking of that other. This programs the will (CL to FL) which is traversed by an awakening 4 Perceiving that in turn prepares the way for self to slowly become conscious through action (though not yet self-conscious because the monitoring at this point is assumed and not noticed).





Childhood development progresses. ESFP of 48 Ritual remains the monitoring gatekeeper of action by the will (CL to FL); it continues to

hinder any response to attunement (EL to CL) which is not at least moderately consistent with a mimicking of respected others. In this way it confirms the circuit of which it is a part as 48 Ritual.

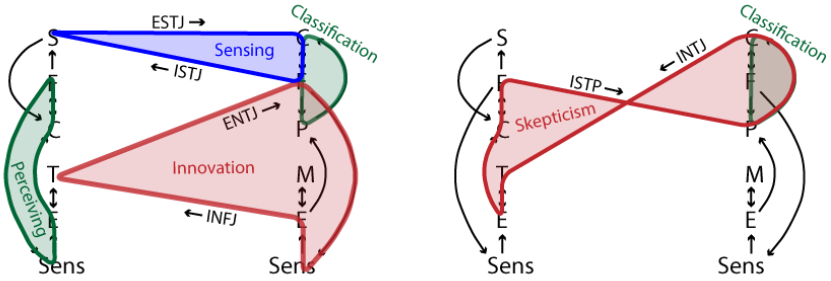
This gatekeeping is interpreted (by 46 Interpretation which overlays ESFP) as a gesture. It is a speech act that signals to respected others that joint attention with its mutual mimicking has been established – that is its meaning (at S of 46 Interpretation). Gestures in response set up the mental hand-shaking that eases a sharing of words (as previously discussed) in the complement partner of 48 Ritual which is 65 Reconciliation.

We move now to the mirror of the 48 Ritual ESFP gatekeeper; this is ENTJ as part of our current circuit of 15 Innovation (diagram above). Mimicking of another along 48 Ritual ESFP is joint attention between two (infant and caretaker); its extension to another object becomes a pointing and that is the function of 15 Innovation ENTJ: "Infants start to reliably follow the adult's gaze (gaze-following), actively attend to the adult's attitude expressions in relation to objects or situations that are unfamiliar to them (social referencing), and imitate the actions on objects modeled by adults (imitative learning). They also begin to use communicative gestures themselves (such as pointing or object-showing) to direct adults' attention and behavior to objects." (Gergely, *Blackwell Handbook of Childhood Cognitive Development*, 2002)

We note in particular that 48 Ritual and its mirror of 15 Innovation in combination overlay all aspects of 91 Reason except for concentration (T to EL) and identification (M to ER) – these will soon be filled by 79 Habit and 70 Articulation among others. It suggests that the 91 Reason aspect of speech is beginning to develop.

We move now to a focus on the FR terminus of 15 Innovation ENTJ; this is the mirror to FL with its imprinting. This node of FR, as we saw previously, learns that pointing uses words. It is this pointing role of language as an end in itself that distinguishes man from other animals: "Returning to the comparison between apes and humans, the signals of the former fulfil a single objective, namely, to obtain a tangible result concerning an object or action. This function is observed both in exchanges between chimpanzees and between chimpanzees and their human teachers. Language, on the other hand, above and beyond this instrumental function, serves to draw other people's attention to objects or events, because these objects or events exist and because it is possible to name them. For example,

children will say 'Air plane!' apparently to mean 'It's a plane!' or 'Look, I saw a plane!' In this context, they are simply communicating to share their interest in something with a listener, or to show that they know about this object. Communication can therefore be an end in itself, independently of any satisfaction related to the possession of a given object." (Vauclair, *Cambridge Handbook of Cognitive Development*, 2022)



We conclude that ENTJ points by providing words to FR; philosophy calls these representations. They present in a second way (re-present) what has initially been perceived in 4 Perceiving.

We note now that FR is the species or intermediate level of 1 Classification – words that constitute ENTJ pointing are thus invitations to develop categories: "For human infants, words are invitations to form categories. Naming a set of distinct objects with the same name (e.g., 'Look at the blick!') effectively highlights commonalities among them, commonalities that go undetected in the absence of naming (e.g., 'Look at that!')." (Perszyk, *Annual Review of Psychology*, 2018)

Raw sounds of course are already flowing through the boot-up circuit of 73 Skepticism; in this case it will be the genus or superordinate at the CR level of 1 Classification (traversed by 73 Skepticism) that may condense out: "Given that 3- and 4-month-olds have been shown to form both global [CR genus] and child-basic [FR species] category representations, the finding that 2-month-olds form only global category representations [genus CR from 73 Skepticism coming first] is consistent with the global-to-basic [basic = species or intermediate] learning sequence observed in the connectionist simulations." (Quinn, *Blackwell Handbook of Childhood Cognitive Development*, 2002)

18 Sensing can now work on the linguistic data at FR and through its definitional leg of ISTJ extract meaning and store this at S: "Moreover,

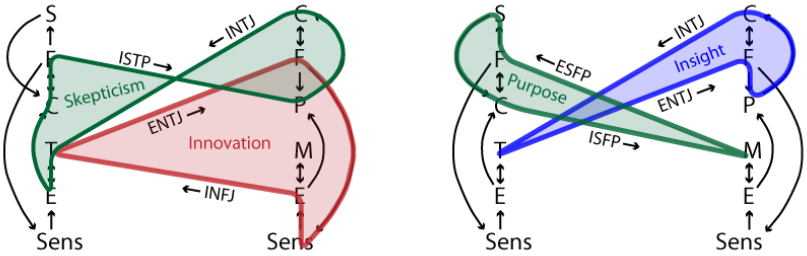
however varied and sophisticated the signalling systems (spontaneous or learned) used by NHPs [non-human primates] may be, they do not exhibit the constitutive structure of language whereby each element or sign [along ESTJ, based in the symbol that arrives by ENTJ] derives its meaning [at S] solely from its contrast with and opposition to all other signs [along definitional ISTJ of 18 Sensing]. (Vauclair, *Cambridge Handbook of Cognitive Development*, 2022)

Consistent with our model, the S reservoir of meaning, and thus also the emitter of ESTJ concepts, is in the left parietal: "In conclusion, this study shows that the processing of high-level features – both semantic and perceptual (i.e., shapes) engages to different degrees individual sub-regions of the left lateral parietal cortex, showing higher accuracy in the intraparietal sulcus, whose activity was predicted using a high-level model that accounted for the differences between individual concepts [along concept-forming ESTJ]." (Handjaras, *Neuropsychologia*, 2017)

19. Constructing a Language

It's time to step back a moment and look at what has been developed. The 73 Skepticism leg of ISTP contains raw sound data emitted by some imprinted caregiver; this data moves up the path of hypothesis or belief (P to CR), through the CR genus node of 1 Classification and then down INTJ: "Mandler and colleagues also concluded that the first categories that infants form are at the superordinate level [CR as a node of 73 Skepticism] – which they called the global level – with the ability to categorize basic-level contrasts [at the species node of FR] emerging later in developmental time." (Rakison, *Cambridge Handbook of Cognitive Development*, 2022).

This later-developing 1 Classification species node of FR starts to associate objects of joint attention with certain sound packets – it helps when caregivers use specific names in place of a more generic 'Look at that': "For infants in their first year, any consistently applied novel word, whether it is presented as a noun, adjective, or verb (e.g., 'Look at the blick!'; 'Look at the blick one!'; 'Watch it blick!'), highlights a wide range of commonalities, including those that underlie object categories (e.g., dog versus horse), object properties (e.g., red versus green; soft versus sharp), or relationships among objects (e.g., chasing versus fleeing)." (Perszyk, *Annual Review of Psychology*, 2018)



Gradually, symbol-carrying ENTJ of pointing (with its terminus at FR) expands into our current circuit of 15 Innovation. This circuit is 1) the complement of 5 Falsification that will in time decode speech (with the two completing 31 Fully Involved monitoring) and also 2) the mirror of 48 Ritual that copies the caregiver and his/her speech – this means that it can with boot-up 73 Skepticism begin to assimilate a language. Let us put the pieces together and see how it is done.

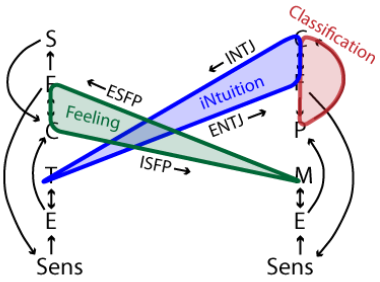
We note first that the forward-looking INTJ of 73 Skepticism and the pointing ENTJ of 15 Innovation together construct (overlay) most of the circuit of 17 Insight (the mirror of 32 Purpose). This derived circuit of 17 Insight is missing only the segment from FR to P which is the relationship of some P-bound object to a species class at FR (this section is not a part of either 73 Skepticism or 15 Innovation).

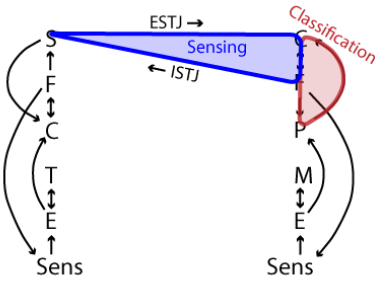
Language construction thus begins with genus (global of 73 Skepticism) and species (basic level of 15 Innovation), but with the goal (mirroring from 32 Purpose) of extending inductively down to P (so as to complete 17 Insight as the operative mirror of 32 Purpose): "Within the first year of life, each of these infants will form categories that capture both the similarities and differences among the objects [at P] they encounter. Most of these early object categories will be at the basic level (i.e., dog) and the more inclusive global level (i.e., animal). Infants will begin to use these early object categories as an inductive base to support inferences [completing the path from FR species to P specific] about new objects that they encounter… For example, when a child applies the word tapir to a new, and (as yet) unlabeled object, that child has made an inference regarding its extension." (Waxman, *Blackwell Handbook of Childhood Cognitive Development*, 2002)

It turns out that inferences come in two variants. An inference from FR to P that emphasizes FR will 1) see the P-bound object as an exemplar of the FR class; alternatively, an inference focused on P will 2) attempt to categorize the P specific under some appropriate FR class – the two approaches are not the same: "One meaning of 'the same' [relating to object binding at P] concerns an entity being the self-same individual over different encounters in space and time [spacetime is mediated at P and not S]. This is often called 'numerical identity,' because there is one object that meets the definition of 'this same object.' A different meaning [focused on FR species] concerns an object's appearances or features. This is often referred to as 'qualitative' or 'featural identity.' Identical twins differ in numerical identity but are featurally identical. My soft-drink can and yours can be featurally indistinguishable; yet they are different individuals. Investigations of object permanence [at object-binding P] are typically concerned with numerical identity – 'Is this the self-same object again?'; investigations of categorization [emphasizing the species node of FR] are chiefly concerned with qualitative identity – 'Is this exemplar the same kind as the other?' (Meltzoff, *Blackwell Handbook of Childhood Development*, 2002)

This inferential approach in its two variants is termed perceptual. It has a partner which is often termed conceptual – it turns out that this conceptual approach can sustain abstract mathematics. How does it develop? Well, let's look at the mirror of 15 Innovation which is 32 Purpose; we have seen that it emerges from a foundation of 21 Feeling. That is, 32 Purpose comes after 21 Feeling.

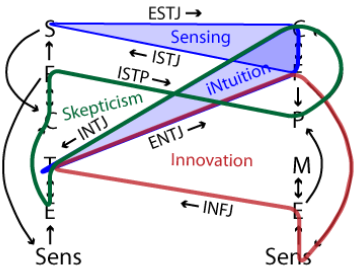
17 Insight, the mirror of 32 Purpose, in contrast emerges first and then spins off its truncation which is 8 iNtuition. This circuit of 8 iNtuition, the mirror of 21 Feeling, then according to Hegel races into high gear: "I am directly conscious, I intuit and nothing more, I am pure intuition; I am – seeing, looking."





Heidegger adds: "Being is what shows itself in pure, intuitive perception, and only this seeing discovers being. Primordial and genuine truth lies in pure intuition. This thesis henceforth remains the foundation of Western philosophy."

8 iNtuition looks for that which is novel: "Infants show a special interest in 'people sounds' – the sounds of language. They rapidly become perceptually tuned to the phonologic, prosodic, and morphologic elements characterizing their native language, and very soon, novel words guide attention to objects and highlight commonalities and differences between them." (Quinn, *Blackwell Handbook of Childhood Development*, 2002)



These findings of 8 iNtuition feed into 18 Sensing and its definitional ISTJ, forming meaningful concepts along ESTJ which can be words – it is a secondary conceptual approach that is based in the previous perceptual: "In addition,

Millikan (1998) has argued that many object concepts [conceptual approach] of adults begin with a process of perceptual tracking of object categories by infants. Furthermore, even Xu, Tenenbaum, and Sorrentino (1998), writing from a quite different perspective, have agreed that 'infants have a perceptual system that is similar to that of adults, so that infants carve up the world in more or less the same way adults do'." (Quinn, *Blackwell Handbook of Childhood Development*, 2002)

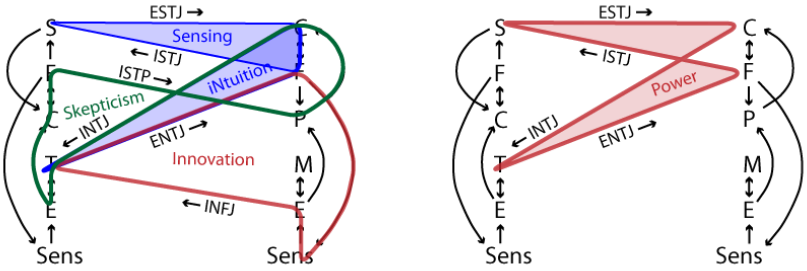
We emphasize again that the fulcrum for both perceptual and conceptual is that same FR species node of 1 Classification, the terminus of the ENTJ representations (symbols) of 15 Innovation and 8 iNtuition. We note also that 18 Sensing always accompanies a maturing 8 iNtuition because both equally overlay both 9 Service action and 31 Fully Involved monitoring – to trigger 8 iNtuition is thus inevitably to also activate 18 Sensing (transforming ENTJ symbols of 8 iNtuition into ESTJ signs of 18 Sensing through definitional ISTJ), and the other way around; they work together.[A]

[A] If the ESTJ sign arriving at the CR terminus of 1 Classification is not the correct genus for the ENTJ symbol that arrives at the species intermediate level of 1 Classification, then 8 iNtuition by INTJ can pull it down to T as part of 33 Understanding and send it back up by ENTJ to FR, in effect demoting it again to the species level. 18 Sensing can now correct things by means of a redefinition along ISTJ.

20. From 60 Power to 61 Agency

We have seen already that boot-up 73 Skepticism does not readily accept a status as something intermediate and perhaps temporary. It is after all a self-conscious entity – to give way willingly to those higher circuits which it supposedly is booting up would be an abortion of its own independent potential.

So, how does it proceed? 73 Skepticism has thus far discovered 15 Innovation and together the two by sharing legs have enveloped a common 8 iNtuition. This snips away at the speech stream of 73 Skepticism as it passes through CR – 8 iNtuition by upwards movements from FR to CR carves out the novel; 18 Sensing in its opposing downward movement from CR to FR then works out ISTJ definitions that define the associated ESTJ concepts as words. Together as a unit, the three absorb the language of the caregiver on whom FL (the mirror of the FR of 15 Innovation) has imprinted.

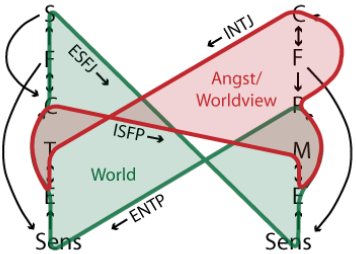


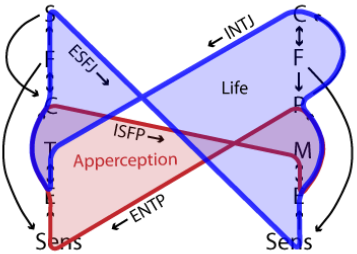
But what happens when 73 Skepticism faces a scenario where the more common words of a language are to some extent extracted? Novelty-driven insights, sparked by 8 iNtuition moving upwards from FR to CR, occur less frequently, leading to fewer responses by 18 Sensing moving downwards from CR to FR. So, what is 73 Skepticism to do?

One approach is to combine 18 Sensing and 8 iNtuition into a new wrapping circuit that includes both; it can then truncate into one or the other as necessary. This keeps both circuits in reserve but additionally gives their union the 60 Power to activate either one as required, and that is the name of the circuit.

If 8 iNtuition is needed, then it is easily constructed – 60 Power sends data from its FR node to its CR node and instantly truncates itself into the

required 8 iNtuition. If 18 Sensing is required, data may be passed this time in the opposite direction, from the CR node of 60 Power to its FR node and it immediately becomes that as well. Stability (18 Sensing and its status quo) through change (8 iNtuition) in this way sustains 60 Power.[A]





Who is to exercise the 60 Power? Why not the inner 'homunculus' which is the bistable percept of a 141 Angst observing 45 World, re-ordering its legs into a 206 Life that can in turn mirror into its own 27 Apperception clock of finite now-time (diagram above)? That entity is both the living thing that observes and also the world in which it lives, and the one simultaneously with the other – it could seize the power.

And that would give it a light into the future. Our circuit of 60 Power overlays this populated world (the constructed 45 World of an inhabiting homunculus) only along its futural leg of INTJ – its concepts along ESTJ that are general laws could thus predict what might occur in the next small segment of time, perhaps a few seconds. To act on the simulation would then be to exercise the power.

What about the rogue actor of boot-up 73 Skepticism? We recall that 73 Skepticism and its mirror of 74 Blame can re-order their legs into an alternate 141 Angst/Worldview that catches glimpses of its own emptiness in 20 Dasein. We learned also that 73 Skepticism, in addition to its normal boot-up mode, can function in boot-down 'parent' mode that easily goes rogue. And there we have it – it is now the incipient bipolar patient. He is manic in runaway 73 Skepticism boot-down when imposing self on others

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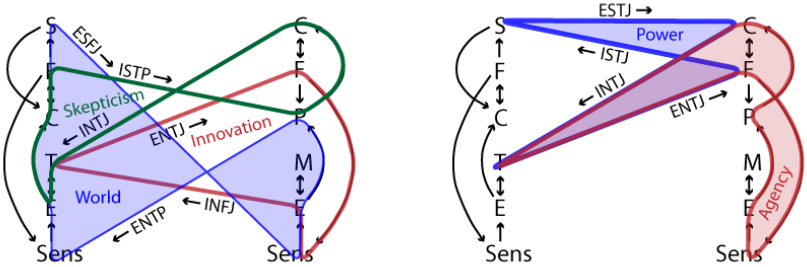
[A] China at time of writing for instance has the slogan: (Wěn zhōng qiú jìn) – "Seek progress while maintaining stability", and (Shǒuzhèng chuàngxīn) – "Uphold integrity and innovate." These are variations on the idea that stability through change sustains power.

and collectively on society, then depressed in boot-up when the external comes crashing back in. What about the supposed 141 Angst/Worldview that views its own internal untapped potential of 20 Dasein? Those are the flashes of self-conscious grandeur in which this individual (or grouping of individuals) discovers itself as the new Napoleon or perhaps a coming Messiah. That bipolar mix could also exercise the 60 Power.

Another approach is to combine the two. Take the 45 World that is generated as part of the bistable perceptual inner universe of 206 Life and 27 Apperception and graft it into boot-up 73 Skepticism. It's done by working with words – they enter along the ENTJ of 60 Power as representations. One simply uses the machinery that discovered the vocabulary in the first place.



So, in this new construction, we have a 45 World populated by the concepts (words) of a native tongue. We add to it the boot-up 73 Skepticism and 15 Innovation that developed the language. What do we get? First is the circuit of 65 Reconciliation which carries the speech of the other – it is saturated (because of the way it was formed) with the idle talk of a sedated 73 Skepticism (no concentration now from T to EL). But there is also a new circuit, namely, 61 Agency. Here is the entity that can exercise the 60 Power (by overlaying it) – and critically, it will be a delegated exercise of power. Everyone through idle talk has become the other – 61 Agency in response detaches and is now there for the one who can seize it.[A]

It might lead to a call for democracy. 45 World mirrors into itself plus 1

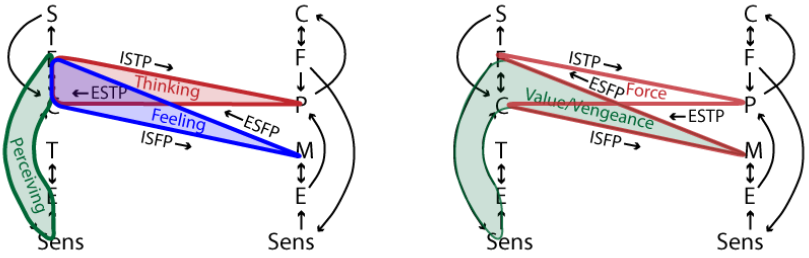
[A] There is also the circuit of 101 Obtrusive which we will shortly discover is the second stage of tool breakdown in which a piece is missing – a related industrial science can support 60 Power in its ongoing role of reality simulation seen now as 'progress.'

Classification and this circuit of 1 Classification will want to move from its FR species node to the P node of specifics; it can do it in two ways. A focus 1) on the FR species makes the person at P an exemplar of a class, an emphasis 2) on P now picks him out as an individual thing-in-itself – the two approaches can unify in a voting booth.

The 17 Insight that discovered a vocabulary now becomes a 17 Curiosity that moves 1) from one elected leader to another even as it 2) advances from one new sensation to its replacement. It must have the novel, and as soon as it is there it will already have moved on to something else.

15 Innovation in turn degenerates into 15 Approval (a possible alternate name for this same circuit) that averages (at FR) the content of idle talk. It innovates by moving to the center, meaning that it confirms its mirror of 48 Ritual (through 15 Approval) in place of modifying it (through 15 Innovation). 60 Power INTJ as reality simulation leads 17 Insight/Curiosity ever further into the novel.

A parallel thing happens in the other hemisphere. 11 Thinking (the mirror of 18 Sensing) and 21 Feeling (the mirror of 8 iNtuition) merge to form 53 Force (the mirror to 60 Power and its implementation aspect). 6 Value of some significant person becomes the mirror of 61 Agency; it can turn into 6 Vengeance use of 53 Force when that personage is attacked or denigrated. That entity also can seize the delegated 60 Power (through its proxy mirror of 53 Force).



But there is one benefit – the 45 World that has been grafted in promises 206 Life. In Heidegger's words: "Curiosity [17 Curiosity, a degraded 17 Insight], for which nothing is closed off, and idle talk [boot-up 73 Skepticism that has gone rogue and then been neutered], for which there is nothing that is not understood, provide themselves (that is, the Da-sein existing in this way) with the guarantee of a supposedly genuine 'lively life'

[206 Life generated from a re-ordering of the legs of the 45 World that has been grafted in]."

What is the result? Heidegger describes it: "As an authentic potentiality for being a self, Da-sein has initially always already fallen away from itself and fallen prey to the 'world'. Falling prey to the 'world' means being absorbed in being-with-one-another [each becoming the other] as it is guided by idle talk [boot-up 73 Skepticism], curiosity [degraded 17 Insight], and ambiguity [discussed later]. What we called the inauthenticity of Da-sein may now be defined more precisely through the interpretation of falling prey. But inauthentic and non-authentic by no means signify 'not really,' as if Da-sein utterly lost its being in this kind of being. Inauthenticity does not mean anything like no-longer-being-in-the-world, but rather it constitutes precisely a distinctive kind of being-in-the-world which is completely taken in by the world and the *Mitda-sein* of the others in the they [the self that is the other]. Not-being-its-self functions as a *positive* possibility of beings which are absorbed in a world, essentially taking care of that world [taking care is passage of data through the region of exchange from CR to FR]. This *non-being* must be conceived as the kind of being of Da-sein nearest to it and in which it mostly maintains itself."

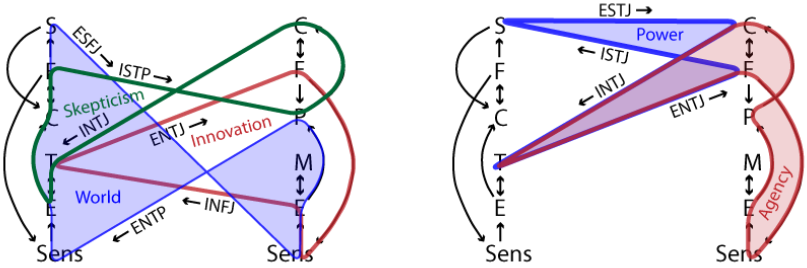
He continues: "When curiosity [17 Curiosity] has become free, it takes care to see not in order to understand what it sees, that is, to come to a being toward it, but only in order to see. It seeks novelty only to leap from it again to another novelty. The care of seeing is not concerned with comprehending and knowingly being in the truth, but with possibilities of abandoning itself to the world [45 World]. Thus curiosity is characterized by a specific not-staying with what is nearest. Consequently, it also does not seek the leisure of reflective staying, but rather restlessness and excitement from continual novelty and changing encounters. In not-staying, curiosity makes sure of the constant possibility of distraction. Curiosity has nothing to do with the contemplation that wonders at being, thaumazein, it has no interest in wondering to the point of not understanding. Rather, it makes sure of knowing [72 Knowing], but just in order to have known. The two factors constitutive for curiosity, not-staying in the surrounding world [45 World] taken care of [CR to FR that handles exchange] and distraction by new possibilities, are the basis of the third essential characteristic of this phenomenon, which we call never dwelling anywhere. Curiosity is everywhere and nowhere. This mode of being-in-the-world reveals a new

kind of being of everyday Da-sein, one in which it constantly uproots itself."

And finally, "Idle talk [of 73 Skepticism] also controls the ways in which one may be curious. It says what one is to have read and seen. The being everywhere and nowhere of curiosity [17 Curiosity, a degraded 17 Insight] is entrusted to idle talk [of 73 Skepticism]. These two everyday modes of being of discourse and sight are not only objectively present side by side in their uprooting tendency, but one way of being drags the other with it."

21. Supremacy of Recognition

Let's review what we have covered thus far. We are examining the fourth basic circuit, namely, 31 Fully Involved monitoring. We narrowed down to the pair of 31 Fully Involved complements that together complete 43 Judging. We discovered that 5 Falsification, the first member of the pair, interprets speech as it comes in along its mirror of 65 Reconciliation ISTP. We moved back then to the way in which this mechanism boots up and saw that 73 Skepticism overlays this same leg of ISTP and with the help of 15 Innovation, the second member of the pair, builds a language.



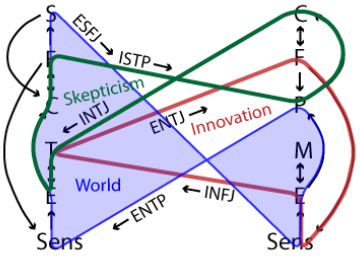
This mechanism, once established, tries to maintain itself; it does so by collapsing into its own 45 World – Heidegger terms this a 'falling prey.' Why this terminology? It delegates 61 Agency over its own 60 Power to the idle talk of a neutered boot-down 73 Skepticism based in a coopting of 45 World and its linguistic representations.

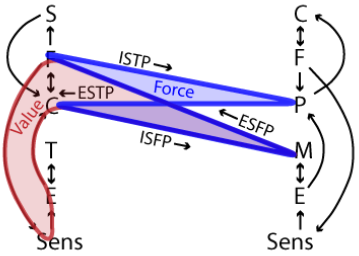
And here, we were told, it mostly remains: "This non-being must be conceived," says Heidegger, "as the kind of being of Da-sein nearest to it and in which it mostly maintains itself."

What supervises this delegated existence? It could be the caregiver upon whom self has originally imprinted – that instrument of boot-down 73 Skepticism may also not wish to be displaced: "Using response to viewing Mother and others, we found depression could be diagnosed with a model based on activity patterns in the Anterior Paracingulate Gyrus (aPCG, Brodmann Area 32 [FL, the terminus of ESFP and its imprinting] … It is conceivable, for example, given the very positive ratings (with near-zero intra-subject variability) given to Friends by depressed subjects, that this activity relates to ambivalence towards Mother and Strangers [i.e. mother upon whom the mind imprinted is now as dangerous to self as a stranger]

experienced by depressed subjects. Indeed, depressed subjects tended to rate Mother and Stranger more negatively than did the control subjects, with trend towards significance." (Zhang, *PLOS One*, 2011)

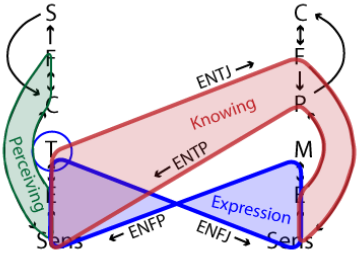
Domination of our potentially depressed individual may come also from some 6 Value/Vengeance important person (6 Value/Vengeance is the mirror of 61 Agency) – this now gives us man as a submissive herd animal under some proverbial 'alpha male.'

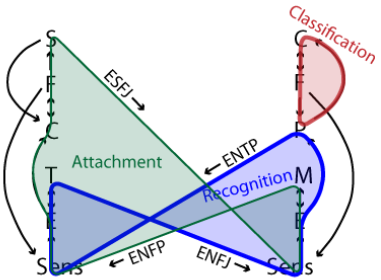




But things can also progress further – Heidegger speaks of it as "knowing, but just in order to have known." What could this mean?

72 Knowing in a respect for 17 Curiosity and 15 Approval bends away from its ENTJ and pivots at T to ENFJ. This points now to elements within the lexicon of ENFJ-overlaying 44 Expression – the result is a new circuit that we might call 25 Recognition.





This flight into 25 Recognition can enhance self-consciousness (of self as part now of the herd) and be rewarding – that is because the ENFJ of 25 Recognition overlays 9 Service which is an action circuit. It can recognize (in 25 Recognition) the delegation to others of its own 60 Power and revel in the resulting self-consciousness (under ENTJ-overlaying 31 Fully Involved

monitoring that has narrowed down into ENTP-overlaying 26 Detached monitoring) of its herd behavior in the action that is this 25 Recognition.

The mirror of 25 Recognition is a new circuit that we might term 99 Attachment. It overlays all of 45 World except for a diversion away from paradigm (ER to P) into a passage through M, a node that collects characterizations and leaves them in an unbound state. That brings us finally to the realm of advertising. How does it operate?

The mirror of 25 Recognition is 99 Attachment. The return mirroring generates not only 25 Recognition but also the separate circuit of 1 Classification. A 25 Recognition that attaches in 99 Attachment to some advertised product thus becomes over time an enhanced 25 Recognition that recognizes in 1 Classification exactly where to get the entity and where to use it. Man (or woman as the ultimate consumer) now preferentially purchases that which is recognized and to which through advertising it has become attached, unaware that his/her 61 Agency has again been coopted. How is this harmful?

The damage is to the critical paradigm segment (ER to P) that handles mechanical cause and effect. 73 Skepticism on its part does not traverse this section; that is what enabled it to go rogue in the first place. 15 Approval (a degraded 15 Innovation; an alternate name for the same circuit) also does not pass through here. 25 Recognition does go through this region, but it recognizes what is there; it does not program it. It is 45 World that traverses the section and fills it. Paradigm as a result is that which is apprehended (by paradigm-traversing 3 Apprehending) in a 45 World of apprehended and recognized externals – nothing is internally constructed.[A]

The same is true of attunement with its non-mechanical cause and effect (EL to CL) that is traversed by 99 Attachment. It is filled by a 45 World that also overlays this section; in that way it becomes the social structure (non-mechanical cause and effect) into which one is born. The result is the final stage of Heidegger's progression from idle talk to 17 Curiosity which he calls ambiguity.

It is the ambiguity of a mind that has not constructed its own internal mechanical cause and effect in paradigm (ER to P) or non-mechanical cause and effect in attunement (EL to CL). It has merely transferred 45 World which does traverse these segments into the internal (often in the form of

[A] Oops! We may be looking again at Alzheimer's.

words and the structure of the native tongue), meaning that it recognizes 45 World (in 25 Recognition) and is attached (in 99 Attachment which is the mirror of 25 Recognition) to that world, and recognizes and is attached to nothing outside of that world.

We follow Heidegger: "Everything looks as if it were genuinely understood, grasped, and spoken whereas basically it is not, or it does not look that way, yet basically is. Ambiguity not only affects the way we avail ourselves of what is accessible for use and enjoyment, and the way we manage it, but it has already established itself in understanding as a potentiality for being, and in the way Da-sein projects itself and presents itself with possibilities [along the INTJ of 73 Skepticism].[A] Not only does everyone know and talk about what is the case and what occurs, but everyone also already knows [in 72 Knowing truncated into 25 Recognition] how to talk about what has to happen first, which is not yet the case, but 'really' should be done. Everybody has always already guessed what others also guess and feel. This being-on-the-track is based upon hearsay [idle talk of 73 Skepticism] – whoever is 'on the track' of something in a genuine way [in 17 Insight and 15 Innovation[B] leading to 33 Understanding] does not talk about it [because it would not be recognized] – and this is the most entangling way in which ambiguity presents possibilities of Da-sein so that they will already be stifled in their power [60 Power controlled by 61 Agency that has been delegated]."

Heidegger continues: "Even supposing that what they guessed and felt should one day be actually translated into deeds, ambiguity has already

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[A] We recall that it is along this path of INTJ that the 141 Angst/Worldview from a re-ordering of the legs of 73 Skepticism and its mirror of 74 Blame can break in and shut the mouth of 73 Skepticism idle talk in a pang of conscience – ambiguity in time is thus potentially self-correcting.

[B] We are dealing with circuits that differ widely between individuals; alternate names can be helpful: 1) 17 Curiosity is a 17 Insight triggered by external novelty; its experience-based transitions from event to event become time snips that speed up subjective time; 2) 15 Innovation is drawn down in response into an ever-morphing 15 Approval by others and of others, and finally, 3) 73 Skepticism under 17 Curiosity and 15 Approval cannot advance into 73 Wisdom, again an alternate name.

seen to it that the interest for what has been realized will immediately die away. This interest persists only, after all, in a kind of curiosity [17 Curiosity as a degraded 17 Insight] and idle talk [of boot-down 73 Skepticism that has gone rogue], only as long as there is the possibility of a noncommittal just-guessing-with-someone [8 iNtuition]. When one is on the track, and as long as one is on it, being 'in on it' with someone precludes one's allegiance [99 Allegiance as the mirror of 25 Recognition] when what was guessed at is carried out [in a 32 Purpose that has progressed to 13 Intentionality and its mirror of 33 Understanding]. For then Da-sein is actually forced back upon itself [in a retrieve of 13 Intentionality into 14 Self-image]. Idle talk [of 73 Skepticism] and curiosity [17 Curiosity] lose their power [of delegated 61 Agency over 60 Power]. And they do take their revenge. In the light of the actualization of what they also guessed, idle talk is quick to ascertain that they could have done that, too, for, after all, they had guessed it, too [in 17 Insight degraded into 17 Curiosity]. In the end, idle talk is indignant that what it guessed and constantly demanded now actually happens [because boot-down 73 Skepticism is faced with the need to alter again to a boot-up mode which takes away its 61 Agency of delegated herd behavior]. After all, the opportunity to keep guessing [as an individual taken prey by 45 World] is thus snatched away from it."

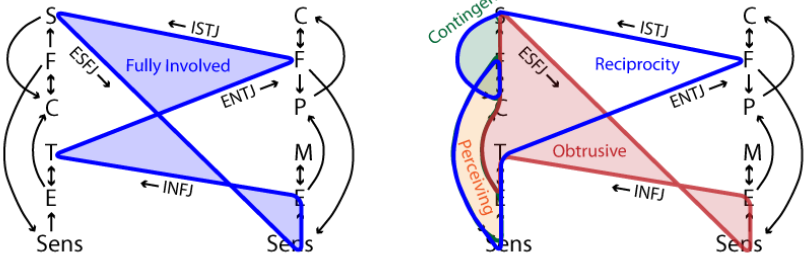
Productive 27 Apperception as the mirror of 206 Life stops the clock of now-time in order to get things done; 17 Curiosity with its time snips in contrast races along at breakneck speed and completes nothing: "Since, however, the time span when Da-sein becomes involved in the reticence of carrying something out [in 32 Purpose progressing into 13 Intentionality that retrieves its 14 Self-image and then moves into 27 Apperception production], and even of genuinely getting stranded, is different from that of idle talk which 'lives at a quicker pace,' so that viewed publicly it is essentially slower, idle talk will have long since gone on to something else, to what is currently the very newest. That which had been surmised earlier, and has now been carried out, has come too late with regard to what is the very newest. In their ambiguity [paradigm based in 25 Recognition of the current linguistic 45 World], curiosity [17 Curiosity] and idle talk [of 73 Skepticism] make sure that what is done in a genuine and new way is outdated as soon as it emerges before the public. Only then can it become free in its positive possibilities, when the idle talk [of boot-down 73 Skepticism that tolerates no deviation from herd behavior] covering it over

has become ineffectual and the 'common' interest has died out."

Heidegger concludes: "The ambiguity [paradigm and attunement copied from 45 World and evolving as the herd collectively attempts to recognize in 25 Recognition its own uprooted average] of the way things have been interpreted publicly passes off talking about things ahead of time and curious guessing as what is really happening, and stamps carrying things out and taking action as something subsequent and of no importance. The understanding of Da-sein in the they [in which self is the other] thus constantly goes astray in its projects [along INTJ] with regard to the genuine possibilities of being. Da-sein is always ambiguously 'there,' that is, in the public disclosedness of being-with-one-another where the loudest idle talk [of 73 Skepticism] and the most inventive curiosity [17 Curiosity] keep the 'business' going, where everything happens in an everyday way, and basically nothing happens at all."

22. Tool Breakdown

We move now to the second pair of complements that can emerge from 31 Fully Involved monitoring, namely, 101 Obtrusive and 112 Reciprocity. These together complete not only 4 Perceiving but also 19 Contingency, thus tying the two together in a certain relationship that has meaning (at the node of S). We saw the same synchronization of 19 Contingency with 4 Perceiving also in the second complement pair of 9 Service action (comprised of 70 Articulation and 40 Resonance).



That's a fair number of circuits; let's review the structure. There is a left hemisphere pair of basic circuits, namely, 47 Impulse action and 26 Detached monitoring. Each can break apart into two different sets of complements – one of the two in each case completes 43 Judging, the other forms 4 Perceiving. Neither traverses through 19 Contingency in its entirety (other than a 19 Contingency overlay with 4 Perceiving in the will from CL to FL). These circuits thus involve a 43 Judging of 4 Perceiving in isolation (coordinating with 19 Contingency only when acting in the will).

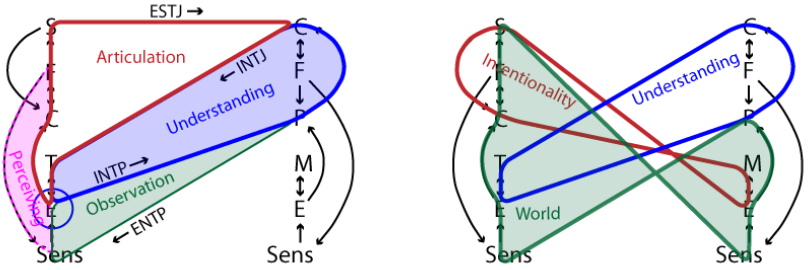
There is a second pair of basic circuits, namely, our current set of right hemisphere 9 Service action and 31 Fully Involved monitoring. Again, each breaks apart in two different ways – one set of complements completes 43 Judging as before, the other critically completes not only 4 Perceiving but also this time a full 19 Contingency (always both in their entirety, never one or the other in isolation). This fully synchronizes the two (4 Perceiving and 19 Contingency) into a certain relationship that is contextually meaningful and thus useful (at S) even when action is only being contemplated.

We saw this same phenomenon when we mirrored 43 Judging as a separate circuit into 4 Perceiving – a movement from 4 Perceiving in isolation mirrored into 43 Judging as a complete circuit. However,

movement in the reverse direction back from 43 Judging generated not only a full 4 Perceiving but also a complete 19 Contingency, again placing the two into a certain relationship based upon the current context (this time the context of what was being judged in 43 Judging).

Completing our review, our focus here is on 31 Fully Involved. We are looking at its second set of complements, the one that blends 4 Perceiving into 19 Contingency in a judgment of usefulness. More specifically, we look in this section at the first member of this second pair of complements, namely, 101 Obtrusive; we will see that it emerges in tool breakdown.

Our discussion here again follows Heidegger, this time beginning with an explicit key to his coding: 1) 'care' as we said is the passage from CR to FR; 2) 'making-present' is the ESTJ of 14 Self-image that takes care by traversing the region from CR to FR (enabling exchange which is the act of taking care); 3) the 'what-for' is the passage of 46 Interpretation through the 'as' structure from FL to S as it looks forward in a 'how'; 4) the 'in-order-to' is the same path as it looks back with a 'why' (mechanism given later); 5) 'things at hand' are perceived things in the region of 4 Perceiving from CL to FL where the will (CL to FL) can grasp and use them; 6) 'useful things' are those entities that 4 Perceiving in its lockstep with 19 Contingency tags as currently meaningful (at the node of S which mediates temporality); 7) 'circumspection' is the structure of vision that we have not yet covered.

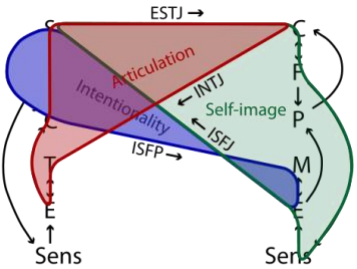


Finally, we again point out that 'understanding' for Heidegger is 70 Articulation; its thematic diversion at INTP to form our 33 Understanding is seen as a special case. That of course makes sense – 70 Articulation is a complement of a basic circuit (9 Service action); 33 Understanding in contrast is a derived hybrid (combining 9 Service action with 47 Impulse action).

Alright, let's begin. Heidegger starts by reminding us that tool use

demands a 45 World filled with things that can be potentially useful: "Any 'going to work' and starting out does not meet up with a useful thing given in isolation out of nothing, but in taking hold of a useful thing we come back to the useful thing grasped from the work-world [45 World] that has always already been disclosed."

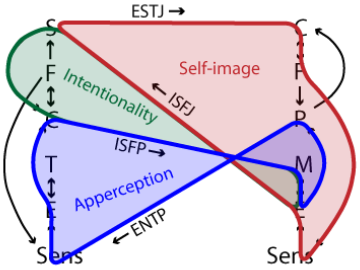
Heidegger then critically assumes a 13 Intentionality that has coupled with its mirror of 33 Understanding (in its 70 Articulation variant); it sits there in the background, 'awaiting' a need for it, 'retaining' its own internal structure (in place of a relaxation into 73 Skepticism and idle talk) – he suggests that this mechanism can easily and automatically determine the ongoing relevance of those entities that populate a 45 World from which in its 'retaining' it is separate: "Letting something be relevant lies in the simplest handling of a useful thing. Relevance has an intentional character [13 Intentionality] with reference to which the thing is useable or in use. Understanding [70 Articulation with 33 Understanding as a variant] the intention [13 Intentionality] and context of relevance has the temporal structure of awaiting. Awaiting the intention [of 13 Intentionality], taking care [passage of data from CR to FR] can at the same time come back to something like relevance. *Awaiting* the context and *retaining* the means of relevance make possible in its ecstatic unity the specifically handy way in which the useful thing is made present [along the ESTJ of a 14 Self-image that has made a retrieve into 13 Intentionality and now passes through the exchange region from CR to FR and thus takes care]."



14 Self-image, 70 Articulation and 13 Intentionality can blend together into a mind that proceeds smoothly with the task: "Awaiting the intention [13 Intentionality] is neither a reflection [39 Reflection as the Cartesian truncation of 72 Knowing] upon the 'goal' nor an expectation of the imminent completion of the work to be produced. It does not have the nature of a thematic grasping [diversion of data from 70 Articulation into 33 Understanding] at all. Nor does retaining what is relevant mean holding fast to it thematically [in object-binding at the node of P common to both 33 Understanding and 22 Observation]. Handling things is no more related merely to what it handles than to what it uses in relevance. Rather,

being relevant constitutes itself in the unity of awaiting and retaining in such a way that the making present [of ESTJ along 14 Self-image] arising from this makes the characteristic absorption in taking care [passage of 14 Self-image from CR to FR] in the world [45 World] of its useful things possible. When one is 'really' busy with ... and totally immersed in it, one is neither only together with the work nor with the tools nor with both 'together.' Being in relevance, which is grounded in temporality [mediated at S, the origin of ESTJ], has already founded the unity of the relations in which taking care of things [in the region from CR to FR] 'moves' circumspectly [using visual circuits to be discussed later]."

Heidegger advances now to tool use and in particular the three stages of tool breakdown: "We can thus further clarify the temporality [at S] of taking care [passage of S-originating 14 Self-image from CR to FR] if we pay attention to *the* modes of circumspectly letting something be encountered that were characterized before as conspicuousness, obtrusiveness, and obstinacy."[A]



Heidegger analyzes the stages of tool breakdown in their subtleties; we cover some of that later. We present here an initial overview. The first stage

[A] Tools have their foundation in the cause and effect of mechanical motion within paradigm (ER to P); the user of the tool has agency. Tools become **conspicuous** as they develop problems – we notice the pen in our hand for instance when the ink stops flowing. They become **obtrusive** when adjusting does not solve the issue; this usually means a part has broken; pieces are now missing. More generally, we could say that the paradigm is revealing itself as deficient; there is an anomaly. Finally, the tool is **obstinate** when it cannot be fixed and simply sits there in our 4 Perceiving, in the way, preventing us from moving forward in the will (CL to FL).

of tool breakdown is for something to become 50 Conspicuous; this happens smoothly and easily. 45 World in the mind merely pivots at its object-binding node of P from the ENTP 'no longer now' of 45 World up to the ESTP that puts the entity into the focal aspect of 4 Perceiving at CL where it can be noticed. There is no access to 1 Classification in this circuit of 50 Conspicuous (other than at the object-binding node of P); CL is thus given the conspicuous item-in-itself with its own particular bumps and scratches. It is the thing-in-itself, not some exemplar of a class at FR (because FR is not traversed by 50 Conspicuous).

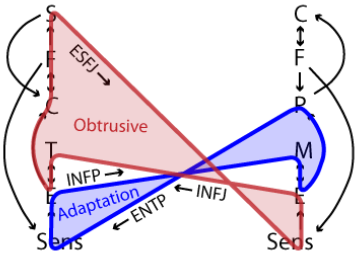
Importantly, 50 Conspicuous does pass through paradigm (ER to P) with its assumptions of continuity; the thing is thus still contiguous – no parts are missing. That's what makes it the first stage of tool breakdown.

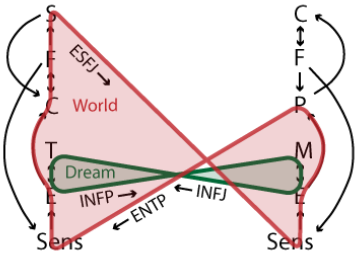
The mirror of 50 Conspicuous is 127 Criterion; this is the criterion by which the thing has become conspicuous. We note that 127 Criterion is generated by a pivot at S (the mirror of P) from the 'having been' ESFJ of 45 World up to an ESTJ 'making-present.' And that is exactly the problem – 14 Self-image has attempted to make the thing present along its ESTJ and then take care (passage through CR to FR) and has jammed. FR of 127 Criterion is the species class; it looks at the potential exemplar at P (the thing-in-itself) and cannot work with it – it is thrown back into 45 World and its ENTP 'no longer now' (shared in common with 127 Criterion and 45 World) as not useful. It has failed the 127 Criterion.

As Heidegger says: "The making present [along ENTJ of 14 Self-image] that awaits and retains is held up with regard to its absorption in the relevant relations [127 Criterion], and it is held up by something which afterwards turns out to be a damage. The making present [along ESTJ], which equiprimordially awaits the what-for [a forward-looking 'how' of 46 Interpretation that suggests method], is held fast with the tool used in such a way that the what-for ['as' section looking forward suggesting method] and the in-order-to [a backwards-looking 'why' of 46 Interpretation that suggests purpose] are now explicitly encountered for the first time [as 19 Contingency completes itself]. However, making present itself [along ESTJ] can only meet up with something unsuited for [according to ESTJ-overlaying 127 Criterion] ... because it is already moving in an awaiting retention of what is in relevance. Making present [of 14 Self-image along ESTJ] is 'held up,' that is, in the unity of the awaiting that retains, it shifts more to itself [127 Criterion] and thus constitutes the 'inspection,' checking,

and removal of the disturbance [by throwing it back down ENTP of 45 World as deficient according to 127 Criterion that also overlays ENTP]."

That brings us finally to our current circuit of interest which is 101 Obtrusive (diagram below); this happens to be the second stage of a Heideggerian tool breakdown. A part is now missing; this means that paradigm (ER to P of mechanical cause and effect) is no longer contiguous – that forces a diversion at M into INFJ which concentrates (T to EL) on the situation and diverts into attunement (EL to CL) which is non-mechanical cause and effect. Things here blend and flow into one another – maybe parts can be shifted and a work-around devised.





The mirror of 101 Obtrusive is 24 Adjusting which is what makes these alterations (by attempting to adjust the broken paradigm from ER to P through which it traverses). Interestingly, a superposition of 101 Obtrusive and its mirror of 24 Adjusting generates not only the original 45 World from which the thing has been extracted but now also the symmetrical circuit of 34 Dream.

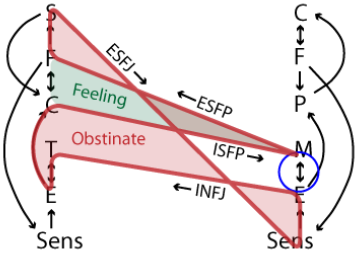
Like its superset of 141 Angst/Worldview, 34 Dream passes through both the force of concentration (T to EL) and identification (M to ER). We stated previously that 141 Angst/Worldview is like money in one's pocket that can be spent and at the end of the day may be gone; 34 Dream in contrast represents the emotional reserves which may be drawn down – effort can be multiplied in an attempt to adapt and find a way around the problem.

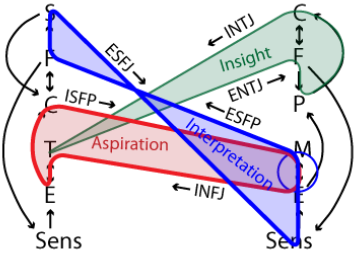
This circuit of 34 Dream may in turn be externalized as a banking system in which one has deposits. When things are missing, then it may be best to dip into one's savings and buy a replacement (which would then recruit the complement partner of our current 101 Obtrusive as we will see). But suppose this too fails – a part is missing, funds are insufficient and nothing

can be done.

That brings us finally to the third and final stage of tool breakdown which is 164 Obstinate/Punitive (diagram below). The broken thing sits there and is in the way. Attunement (EL to CL) comes up to the will at CL and is blocked; no action is possible. Data in response passes down the 'not yet' of ISFP, it detours to M and returns by ESFP to FL with a gesture, perhaps a shrug of despair.

The detour overlays much of 21 Feeling and serves as a drag on action, but if one is willing to go through the bypass then it is still possible to arrive indirectly at FL (from a start at CL). In this case one could think of the detour as a loan – one borrows money to purchase the missing part and proceed.



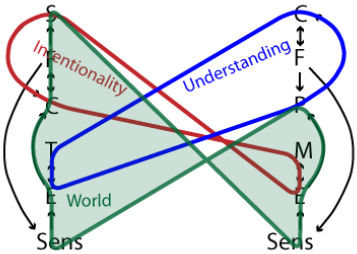


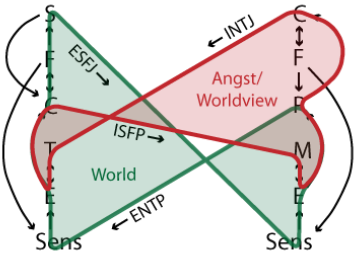
Interestingly, the mirror of 164 Obstinate/Punitive is not only the previous 24 Adjusting but now also the additional independent circuit of 17 Insight. A little creativity can sometimes go a long way.

We note now that 164 Obstinate/Punitive (the third stage of tool breakdown) contains a tension in the region of identification from ER to M. Passage of data downwards from M to ER generates (by a short-circuit of 164 Obstinate/Punitive) the circuit of 38 Aspiration that aspires someday to solve the problem. A more passive passage up from ER to M relaxes (again by a short-circuit of data) into 46 Interpretation which sees the situation 'as' something from which it can learn.

We recall finally (diagram below) that Heidegger has critically assumed the 'retaining' of an active 13 Intentionality and 33 Understanding (in its variant of 70 Articulation). This in turn 'awaits' that which 45 World provides, meaning that it keeps itself distinct from it. The combination can then spawn 141 Angst/Worldview. We might add that it is the 141 Angst/Worldview formed from a re-ordering of the legs of 73 Skepticism

and its mirror of 74 Blame that is required; that is the circuit which is independent of 45 World.



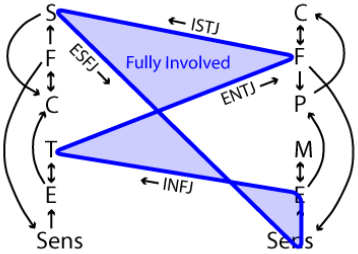


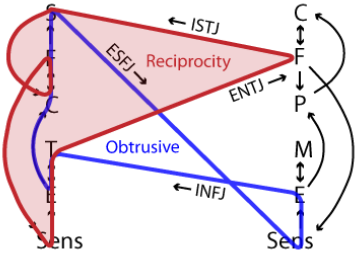
45 World can now help 73 Skepticism in booting up the mind. It does so by challenging the action of the 141 Angst/Worldview that 73 Skepticism has helped to birth (by combining with its mirror of 74 Blame) – that is, it faces it with a myriad of difficulties and tool breakdowns. A responding 141 Angst/Worldview action in turn updates paradigm and attunement (both of which it overlays) in the light of what is being experienced.

Here finally in an energetic 24 Adjusting and 17 Insight development of paradigm and attunement under the control of a 73 Skepticism-derived 141 Angst/Worldview is the mind's ultimate deferral of Alzheimer's disease. It differs diametrically from the way in which 73 Skepticism and 15 Approval are swallowed up by 45 World and 'taken prey' in the echo chambers of curiosity, idle talk and ambiguity.

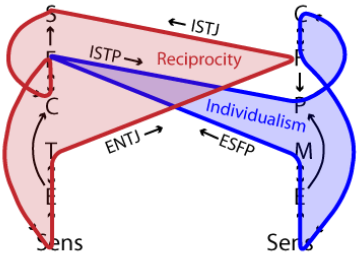
23. I Think Therefore I Am

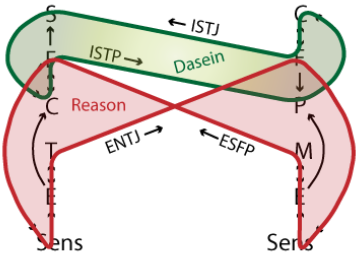
We continue our discussion of the fourth basic circuit, 31 Fully Involved monitoring. Its first set of complements, namely, 5 Falsification and 15 Innovation (degenerating at times into 15 Approval) decode speech and build a language. We've seen that the first member of its second set of complements (101 Obtrusive) is part of a response to tool breakdown. We now look at the second member of the second set of complements, namely, 112 Reciprocity.





We begin with a simple thought experiment. Imagine placing some member of the human species in absolute solitary confinement – complete darkness, no sensory input, no 45 World. We then lock him firmly in a vise so that he cannot move, not even a millimeter. There is no 42 Freedom of action and therefore no mirror of 14 Self-image. We do give him his mind in a certain mode of its operation. That is, we superimpose our current circuit of 112 Reciprocity with its mirror of 63 Individuality. What do we get when that is all we have?

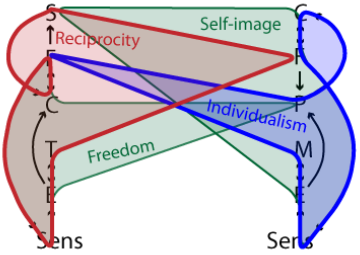


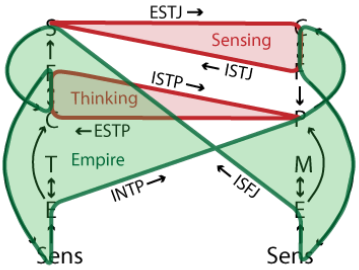


Interestingly, a re-ordering of the legs generates two symmetrical circuits. First, we get the circuit of 91 Reason which is related to

communication (ESFP gestures or speech acts and ENTJ pointing by means of symbols that may be words). That is, the individual will want to enter into joint attention with someone (maybe cry for help, but he cannot talk in 42 Freedom because that involves action). Secondly, we get that mysterious circuit of 20 Dasein which Hegel says is filled initially with emptiness and Heidegger places at the center of the mind. Both circuits are pure monitoring; that is, there is a monitoring consciousness that wishes to discover conspecifics.

Now let's remove him from the vise and allow him to act in 42 Freedom; this of course may also trigger its mirror of 14 Self-image. The action of 42 Freedom is affected by the monitoring in 91 Reason that reaches out to others; it will note that no partner is present and in response it will become self-conscious. But what else happens?



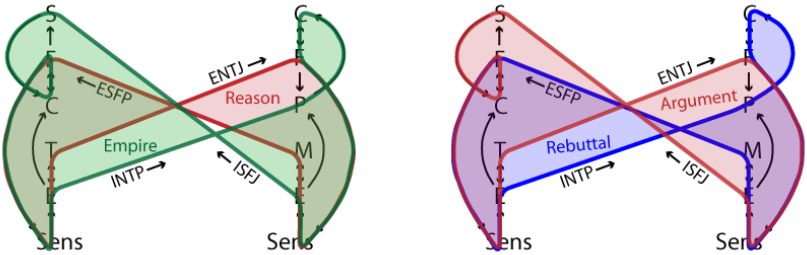


For one thing, the individual will now be able to think in 11 Thinking (it's completed in the intersection of circuits). He will also be able to sense in 18 Sensing (probably meaning that he will sense his isolation). But there is no 4 Perceiving (no 45 World to perceive) and also no 43 Judging (no paradigm from ER to P with its mechanical cause and effect under some agent). That begs the question. What does it mean to sense in 18 Sensing when there is nothing to sense? What exactly is 18 Sensing?

It is 14 Self-image overlaying an ESTJ that is a concept. It is definitional along its ISTJ. Then finally it is exchange from CR to FR which means that it directs FR data into definitional ISTJ, equates it conceptually with self along ESTJ (by overlaying 14 Self-image) and then passes the result through exchange from CR genus to FR specific which in turn defines along reentrant ISTJ what exactly this self is. But in our current isolated and de-worlded individual there is nothing at FR. Thus, 18 Sensing in this case becomes an 'I am … whatever is in FR which is empty.' Because 11

Thinking (the mirror to 18 Sensing) is also triggered (by the addition of action), the individual who has become self-conscious (by this same addition of action) can now point out in 91 Reason that "I think (in 11 Thinking) and therefore I am (something empty that is able to think)." But he cannot judge and he cannot perceive.

Interestingly, this friend of René Descartes will now be able to argue with his non-existent conspecifics, meaning that he can form arguments in his own mind and then rebut them. It's done in an interaction between the two symmetrical circuits of 91 Reason (already present when he was locked in the vise) and the new circuit of 93 Empire which emerges as soon as we allow him to act (as can be seen by looking at the diagram).



93 Empire on its part is active memory (interacting usually with the monitoring of 45 World which is not part of the current setup). This 93 Empire is pure action and also as it turns out the foundation of the judicial system. When political institutions are weak then it becomes its own law; it may not appreciate any monitoring that would make it self-conscious, and it might thus attack the monitoring – as we said, it becomes in this way the 93 Empire broom that sweeps away civilizations.

But it is now in combination with 91 Reason. The legs can therefore sort themselves into something that is still militant but a little less physically aggressive. It starts with a 161 Argument; this circuit begins with the semantic leg of ISFJ, brings it to meaning at S and then down the path of certainty from S to CL which is the base of the will. This imparts the aspect of a 'should,' as in 'This should be done.' The prescription overlays 42 Freedom action until it arrives at T where it joins 15 Innovation / Approval as a joint attention FR pointer to complete the circuit.

Each 161 Argument is thus a self-contained entity that acts by saying what 'should' be (without actually acting on the self-originating

prescription).

A 106 Rebuttal begins with the deconstructed pieces of that 161 Argument along thematizing INTP and passes those to object-binding P. It is this new entity which becomes the hypothesis or belief from P to CR. Exchange from CR to FR now replaces the 161 Argument with the 106 Rebuttal. This is followed by 91 Reason communication from FR to ER as the protagonists face off, with data passing now along the ESFP that is a gesture, this time perhaps of scorn for the 161 Argument that is being rebutted – it violates the 48 Ritual of what is commonly accepted (an overlay that completes the circuit).

In the same way that the 161 Argument overlays much of 14 Self-image and is thus its expression (missing only the 18 Sensing-overlaying aspects of conceptual ESTJ and exchange from CR to FR that would make it sensible), so the 106 Rebuttal overlays large parts of 42 Freedom action (missing only the 11 Thinking-overlaying aspects of principled ESTP and the will from CL to FL that would make it thoughtful).

The 106 Argument states what 'should' be (passage from CL to FL to which it points along ENTJ); the 106 Rebuttal may agree (at FL) but cannot bring itself to act (no overlay of the will from CL to FL). This makes the 106 Rebuttal parasitic upon the 161 Argument, yet as the originator of joint attention along ESFP also its intellectual superior.

Do you really think this is hypothetical? What of the philosopher who must live among the herd and somehow survive – does he have a world of his own?

Is he not firmly locked in a mental vice so that he cannot move, not even a millimeter? What is left for him but to form some 161 Argument into a 106 Rebuttal of what is said by others?

What is discussed? It is the structure of the 20 Dasein unknown (formed in our initial superposition of 112 Reciprocity and 63 Individuality) "in order that in this complete vacuity, which is even called the holy of holies, the inner sanctuary, there may yet be something." The 'should' in the 161 Argument is that "we should be driven to fill it up with dreamings, appearances, produced by consciousness itself. It would have to be content with being treated so badly," says Hegel, "for it would not deserve anything better, since even dreams are something better than its own barren emptiness."

Why 161 Argument and 106 Rebuttal? Because their bypass of paradigm

(ER to P), along with attunement (EL to CL), makes them compatible with a rootless boot-down 73 Skepticism that is its own god (of which the philosopher's 20 Dasein can now become the man-worshipping proxy).

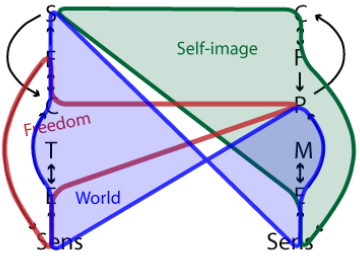
And in the wings, gathering strength, lies a 93 Empire.

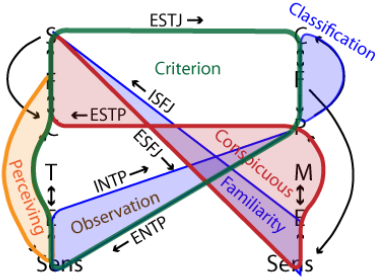
24. Social Capital

We've seen in our thought experiment that the human herd animal is innately aggressive. Lock him in a vise and he seemingly wants to enter into joint attention with some conspecific. But give him his 42 Freedom of action and he soon becomes both self-conscious and also argumentative. He will argue with himself if no one else is present. He attacks and argues even when there is no 45 World in which the 'should' of his 161 Argument can be actualized. It's rootless – no 4 Perceiving, no 43 Judging.

Now suppose we add to our thought experiment a 45 World. Let's begin with a world of perfection in which tools do not break down and there is plenty of food – we might perhaps make it a tropical paradise with fish in the sea and fruit on the trees. The lucky individual will also be given the company of some fellow souls or conspecifics with whom to share joint attention. Let's see what happens.

We notice immediately that 45 World will interact with 42 Freedom to generate 4 Perceiving, 22 Observation and 50 Conspicuous. It's automatic. The perceived entity that is observed in 42 Freedom becomes magically and immediately also the 50 Conspicuous 'thing-in-itself' – perhaps the apple at hand which is grasped in the 4 Perceiving (and 42 Freedom) region from CL to FL and placed into the mouth.



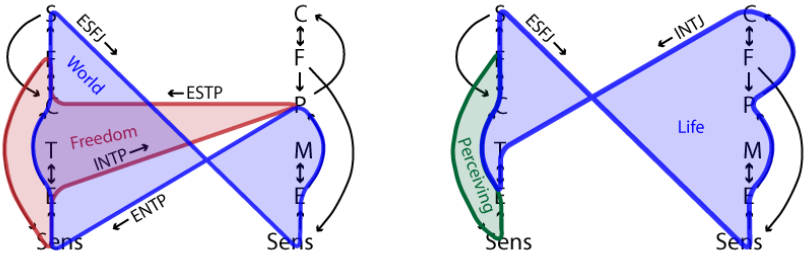


The addition of 14 Self-image (the mirror of 42 Freedom) generates the additional circuit of 23 Familiarity. Finally, a mirroring of 45 World into itself yields 1 Classification, completing 43 Judging along with 127 Criterion, the mirror of 50 Conspicuous.

Previously, 50 Conspicuous was formed by a pivot at P from the ENTP of 45 World up to the ESTP of 11 Thinking. We see now that the pivot occurs naturally whenever ESTP-overlaying 42 Freedom acts within some

45 World – it means once more that this circuit of 42 Freedom will grasp not some exemplar of an apple but the actual 50 Conspicuous apple-in-itself that can be eaten or consumed. But what does it mean to consume the apple?

If we place the fruit in the refrigerator, then we can expect to find it again. But when we put it in the mouth then it is gone forever and we are not surprised. The point is that the apple that is eaten sustains 206 Life and this circuit of 206 Life overlays the will in 42 Freedom that acts and also the 45 World that contains the 'things at hand' in 4 Perceiving (CL to FL that overlays the will).

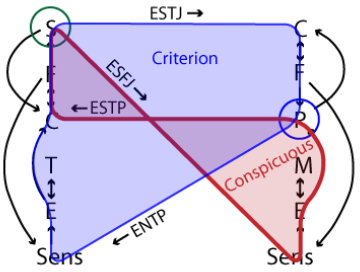


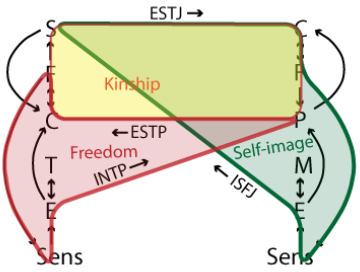
206 Life deviates from 45 World only in its extension from P to CR that alienates ownership and then in its INTJ whose downwards force of concentration from T to EL informs 4 Perceiving in its experience segment (SensL to EL) that the apple is no more. That particular event in experience which contained the apple is no longer current.

But what if we are hungry and there is no suitable apple? In that case 42 Freedom moves to its mirror of 14 Self-image; this passes through the exchange region from CR to FR that according to Heidegger can take care.

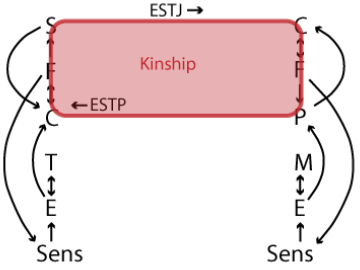
14 Self-image on its part is a making-present along ESTJ; one could equally think of it as a pivot at S from the ESFJ of 45 World to an ESTJ that overlays 127 Criterion, the mirror of the 50 Conspicuous thing-in-itself. If we are really hungry then that wrinkled apple which would normally be rejected might suddenly be very appealing; the criteria have changed.

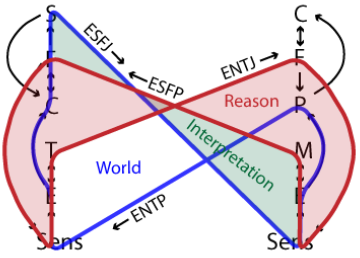
And so, we live in a 45 World where 42 Freedom maintains 206 Life by reaching out the hand to that which through action becomes 50 Conspicuous and acceptable to 14 Self-image according to some varying 127 Criterion. Which circuit is generated by the combination of 50 Conspicuous and 127 Criterion? It is 35 Kinship.





This new circuit of 35 Kinship is symmetrical and thus according to Heidegger a state of being. It is a state in which everyone is doing the same thing – grasping an apple perhaps and then placing it in the mouth and consuming it. That makes it Émile Durkheim's (1858-1917) mechanical solidarity of equivalent individuals in a social structure which is glued together primarily by that original 91 Reason impetus to communicate.





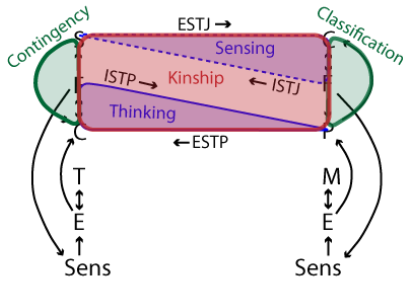
When does 35 Kinship exist? It may seem a silly question, but we must recall that speech enters the mind along ISTP of 65 Reconciliation as a sequence of words spread out over time; these must necessarily be ahead of the decoding of this stream in the ISTJ of 5 Falsification which is then in turn forward of what the rest of the mind does with this information. So 'when' is 35 Kinship? – Does it synchronize with the speech input, or with the decoding, or with the subsequent analysis?

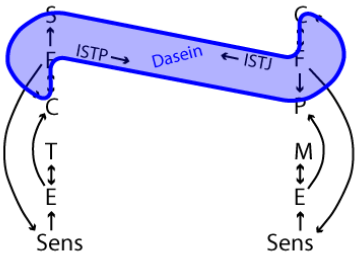
One clue is that it emerges whenever we add 45 World. It is locked therefore into what Hegel calls 'world time', consistent with the ESTJ making-present of 35 Kinship, 14 Self-image and 127 Criterion. This turns out to be important when we examine the circuits that handle vision.

What about 91 Reason? Well, it is locked into 45 World by 46

Interpretation – the ESFJ of 46 Interpretation overlays 45 World; its ESFP overlays 91 Reason. 91 Reason thus functions also in world time – speech (in 42 Freedom) and its decoding (in 65 Reconciliation) in this way fold smoothly into a circuit that eliminates the time differences of word sequencing. Again importantly, it means that 91 Reason synchronizes with the 45 World that it describes, and that 91 Reason in the mind of some speaker can resonate in time with 91 Reason in a listener who after all is in the same 45 World – that is, the two can communicate.

Let's move on. Suppose there is a drought in our part of paradise and there are no apples. There are fish but no apples. The inland region in contrast has apples but not fish. 42 Freedom reaches out the hand into the region of 4 Perceiving from CL to FL that contains what is at hand but there are no apples to grasp – 50 Conspicuous cannot complete itself. 14 Self-image relaxes into 127 Criterion but even the most wrinkled apples are no more. 46 Interpretation sees no substitute in its 'as' section from FL to S – that is, no pears perhaps to substitute for the apples that are missing. Data short-circuits in this case down the path of ISTP – this completes the circuit of 11 Thinking.



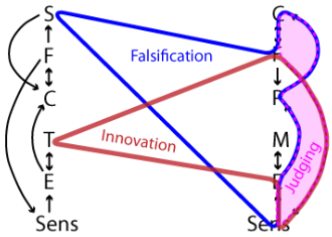


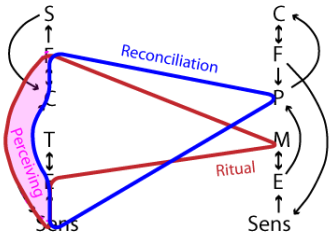
11 Thinking can speak its thoughts in 42 Freedom. Suppose the speech of the apple-deprived seacoast citizen is heard by someone from the inland region where apples are plentiful. It passes up the ISTJ of his 5 Falsification; his 14 Self-image looks at apples and realizes that it has an abundance. 18 Sensing of the inland resident completes itself in an 'I am' that is now 'I am … hungry for *seafood*.' 112 Reciprocity (our current circuit) in the inland resident forms as the mirror of the apple-deprived 63 Individuality; it begins to view its surplus of apples 'as' potential seafood.[A] It brings them

[A] The link is indirect. 63 Individuality is a complement of 26 Detached

forward by 14 Self-image ESTJ to the region of exchange from CR to FR.

The presence of both 11 Thinking and 18 Sensing (along with 1 Classification when 45 World is mirrored, and 19 Contingency when 5 Falsification is mirrored) truncates 35 Kinship into 20 Dasein. We conclude that 20 Dasein, among other things, is the world of a division of resources and thus labor.





So that's the sphere of 31 Fully Involved monitoring – it involves a division of labor. Its first set of complements includes the 5 Falsification that decodes the speech heard in its mirror of 65 Reconciliation; this demands multiple individuals. 65 Reconciliation in its awareness (ISTP idea) of a lack mirrors into 5 Falsification – that's not enough to form 20 Dasein. 5 Falsification mirrors back into 65 Reconciliation plus 19 Contingency – that does form 20 Dasein. It becomes a division of labor therefore when there is a 45 World in which individuals can communicate regarding needs and the one who listens decides to respond.

As far as time is concerned, we have said that 35 Kinship is in the present of 45 World. 20 Dasein in contrast is formed firstly by the leg of ISTP that carries speech and then secondly by the leg of ISTJ which decodes it; it is necessarily therefore always ahead of world time. 20 Dasein according to Heidegger is thus the potential of what can be; Durkheim characterizes it as organic solidarity that lends direction.

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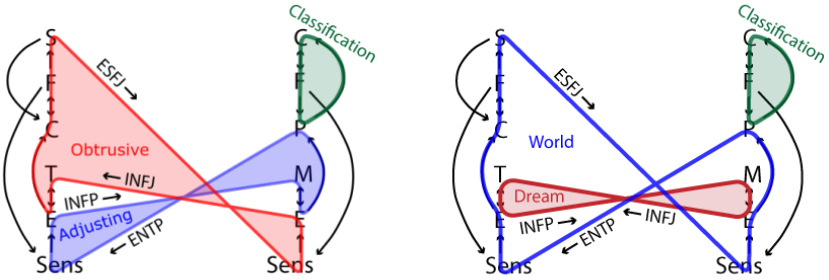
which forms when the individual breaks away from the 31 Fully Involved group either because of unfair treatment by the group or because action breaks down (in our case, no more apples). 63 Individuality overlays 46 Interpretation along ESFP – it is thus the seacoast region that activates the 'as,' seeing fish as apples; 91 Reason in the seacoast people points along ENTJ at the apples and the inland tribe gets the idea.

Let's move on. Suppose now that not only are the apples gone on the coast but the fish also for a time have moved elsewhere. The seacoast people are now in serious trouble – they have reached the second stage of Heideggerian *tool* breakdown in which things are missing.

But we said that it was a world without tools! That's right; that's how it started, but the apples have become a tool for the inland folk, as have the fish for the seacoast people.

The aspect of something missing moves us now to the complement partner of our current circuit of 112 Reciprocity which is 101 Obtrusive. Its mirror is 24 Adjusting (along with 1 Classification of those things that could be adjusted). Together the two, as we have shown previously, form the original circuit of 45 World plus the circuit of 34 Dream which we said could be externalized as a banking system.

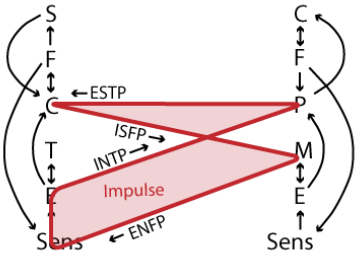


And that is how 112 Reciprocity earns its name. When another for a time has nothing to trade, then a drawdown is sometimes made on his or her credit. In a tribal context this would be social credit.

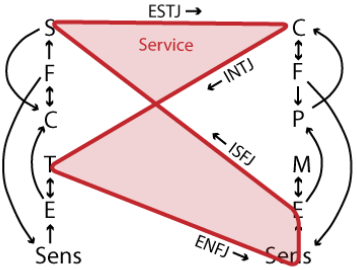
It is the poor man's integrated banking and insurance structure. The inland tribe may well continue to supply apples even when for a time there are no fish. It is aware that the tables could turn, and that in the future it too might have a need.

Basic Circuit Interactions

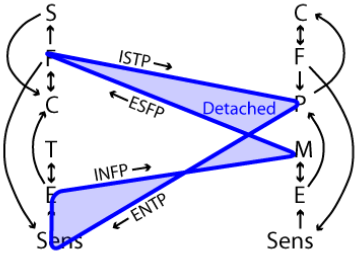
We started with four basic circuits – one action circuit and one monitoring circuit in each hemisphere. Let's look at them again:



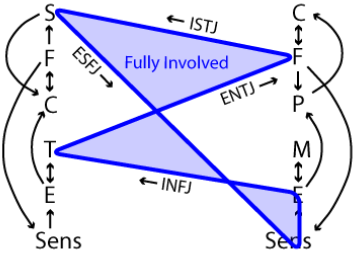
47 Impulse action



9 Service action



26 Detached monitoring



31 Fully Involved monitoring

We note as before that the circuits are labeled with numbers as well as names. These signify the order in which the circuits were identified by a computer algorithm created to find all possible combinations; there is no other meaning. We retain the numbers as a secondary reference in case circuits are given alternate names, as for instance during a translation.

The first part of this work examined the basic circuits in isolation and noted (in a context of childhood development) that each can separate into two sets of two complements.

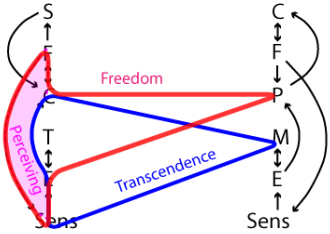
There is no need for any switching mechanism in the architecture, nor any requirement for a central processing unit. The machine runs itself – it does so simply by sending data around its four basic circuits.

Does some particular circuit such as 42 Freedom emerge? Then its complement also invariably appears under the surface and functions alongside it.

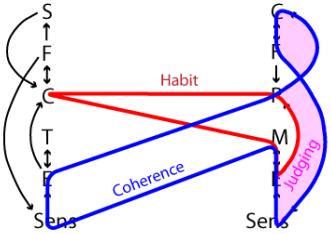
Our next goal is to examine interactions between these four basic circuits – that will generate new hybrid circuits. But we form them always from a combination of complements. That generates a growing cascade of complements of these complements (and complements of complements of complements) under the surface which will not be discussed.

Always there is a corresponding cascade of complements. We do not emphasize it, but it is there. We may grow in our understanding of the structure; it remains the same – one single unity of complements (and complements of complements) resonating in its coherence.

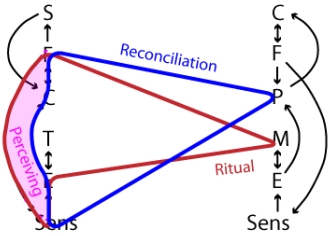
Left Hemisphere Action and Monitoring



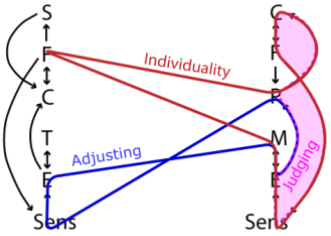
One complement set of 47 Impulse action



Other complement set of 47 Impulse action



One complement set of 26 Detached monitoring

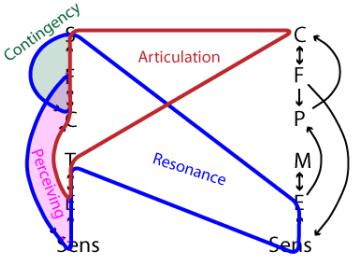


Other complement set of 26 Detached monitoring

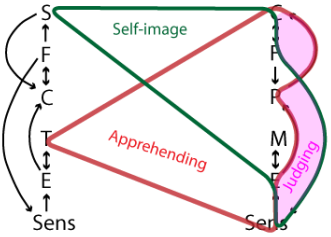
The diagrams above show the complements of the two left-hemisphere

basic circuits: 47 Impulse action, and 26 Detached monitoring.

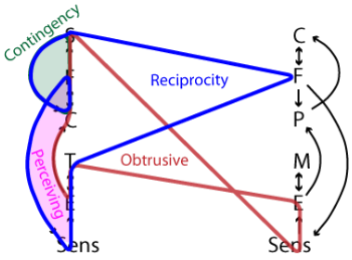
Right Hemisphere Action and Monitoring



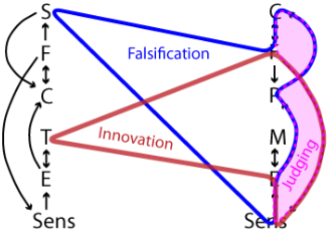
One complement set of 9 Service action



Other complement set of 9 Service action



One complement set of 31 Fully Involved action



Other complement set of 31 Fully Involved action

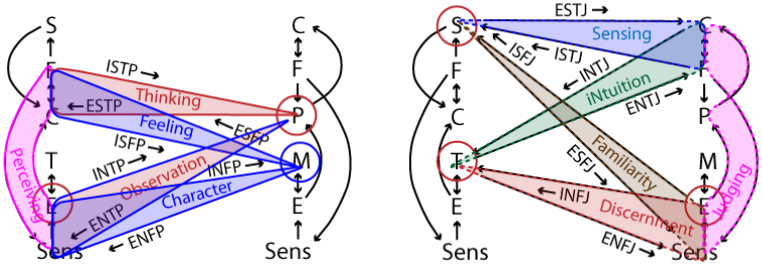
The diagrams above show the complements of the two right-hemisphere basic circuits: 9 Service action, and 31 Fully Involved monitoring.

Deciphering the MBTI™ legs

There turns out to be a logical pattern to the naming of the MBTI™ legs and it is time for us to note it.

1) The legs in the diagram on the left (see below) all end in P; that is because these overlay left-hemisphere 47 Impulse action and left-hemisphere 26 Detached monitoring, and the left hemisphere works with 4 Perceiving which begins with P.

2) The legs in the diagram on the right all end in J; that is because these overlay right-hemisphere 9 Service action and right-hemisphere 31 Fully Involved monitoring and the right hemisphere works with 43 Judging which begins with J.
3) We note first that the two left-hemisphere basic circuits are both powered by the node of E on the left (E as embodied in the cognitive style of Exhorter); the two right-hemisphere basic circuits in contrast are powered by the node of E on the right (both nodes are circled). There are three extraverted nodes, namely F, E and C (Hegel's Sensibility, Irritability and Reproduction respectively); these are bilateral. All legs that bring data to an extraverted node (or to Sens) begin with E (standing this time for Extraverted, not for Exhorter).
4) There are four unihemispheric nodes, namely T and S on the left, M and P on the right (all circled). These nodes give content to the mind and are thus introverted. All legs that bring data to an introverted node begin therefore with I.
5) Now think of the structure as being divided into four quadrants or regions, each with a distinctive character – Sensing (as focused in S on the top left), Thinking (centered in P on the top right), iNtuition (based in T on the bottom left) and Feeling (impacted by M on the bottom right). This resembles respectively the more ancient categories of Fire, Air, Earth and Water; or alternatively Choleric, Sanguine, Melancholic and Phlegmatic (also matched respectively, so that for example Sensing = Fire = Choleric, and iNtuition and Feeling are Earth and Water). The middle two letters of each leg now represent the regions that are being connected.



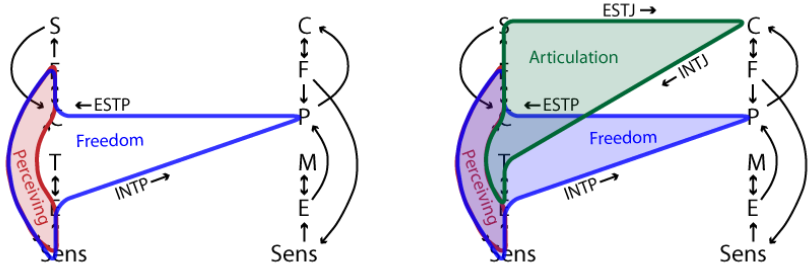
1. 47 Impulse – 9 Service Interactions

We look first at possible interactions between the two action circuits, namely, left hemisphere 47 Impulse and right hemisphere 9 Service. Here's the plan. We take a leg from 47 Impulse and then combine it with its mirror leg from 9 Service that moves in the opposite direction and thus carries data back, enabling a circuit. We examine all complements that overlay these two legs and see which combinations generate circuits.

We move forward then with the data flow in 47 Impulse by one leg and again link it to its mirror leg in 9 Service. We do this four times until we return to the original combination. We then go two legs forward in 9 Service and repeat the cycling. That should give us all combinations of legs (that move in opposite directions from right to left, or vice versa, so as to form a 2-leg circuit) and thus all possible 2-leg circuits (adding to the complements which also have 2 legs). Where do we start?

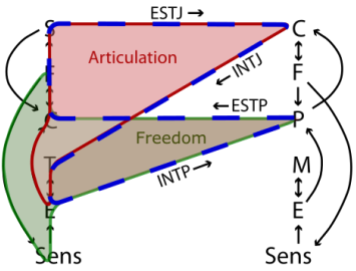
a) 35 Kinship

We begin with the ESTP of 47 Impulse that provides the focal aspect of perceiving to CL – this overlays 42 Freedom which overlays and starts to learn from 4 Perceiving as it traverses the will in a mimicking of the imprinted caregiver.

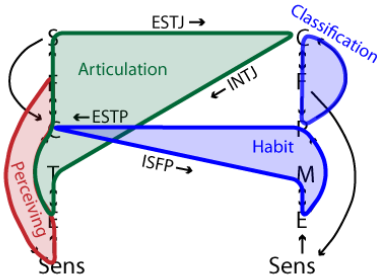


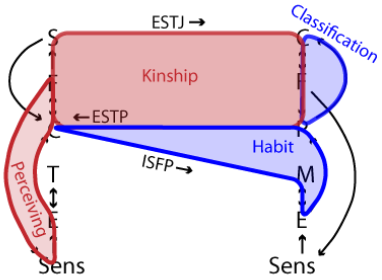
We know that this is the initial condition in a developing infant – we look therefore for a set of complements that 1) overlays 42 Freedom in its ESTP, and 2) in its intersection with 42 Freedom forms and overlays the original 4 Perceiving so as to coopt it. When considering the four possible action circuit complements of 47 Impulse in combination with the four possible action circuit complements of 9 Service (see previous diagrams),

there is only one combination that meets the conditions – that is between 42 Freedom of 47 Impulse and 70 Articulation of 9 Service.



We conclude that imprinting at FL opens the gate for 4 Perceiving to pass data regarding the caregiver up through the will from CL to FL – this section (CL to FL) that is the developing will mimics what is perceived.[A] The mimicking in turn 1) wakes up ESTP-overlaying 42 Freedom which overlays the will, and that through this overlay may come to learn from 4 Perceiving how to act apart from the caregiver. This activity in turn 2) recruits ESTJ-overlaying 70 Articulation by means of mirroring (ESTP of 47 Impulse mirroring to ESTJ of 9 Service, not a nascent 42 Freedom mirroring to a non-existent 14 Self-image) and 3) trains 70 Articulation so that together with 42 Freedom it can overlay and solidify 4 Perceiving. Finally, 70 Articulation 5) passes up through the attunement segment of 4 Perceiving (EL to CL) with its non-mechanical cause and effect that can become social in nature, and it begins to program attunement as well.





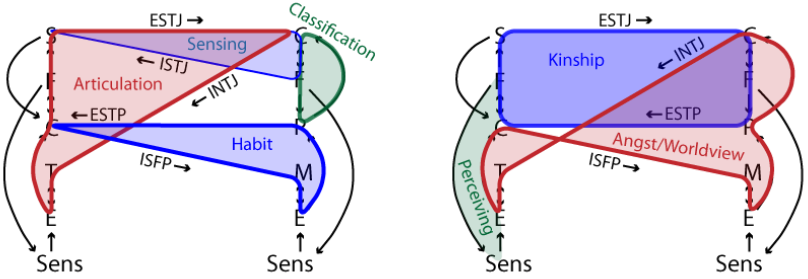
We point out the advance in our conception of mirroring. As far as circuits are concerned, 42 Freedom mirrors into 14 Self-image. But if we are only matching legs, then ESTP as a leg mirrors into ESTJ which is overlaid by 70 Articulation as well as by 14 Self-image.[B]

[A] Note also that the intersection of 42 Freedom and 70 Articulation defines a circuit with four legs (diagram above, upper right) – namely, ESTJ, INTJ, INTP and ESTP. We leave this circuit unnamed for now.

[B] Also, because we are currently comparing basic circuits across the

Let's move further. A nascent 42 Freedom with its passage of data along ESTP in turn programs ESTP-overlaying 79 Habit, which is the mirror of the developing 70 Articulation, as well as a complement of 47 Impulse along with 42 Freedom.[A] That brings us to a decision point.

If 70 Articulation is guided by 79 Habit, then nothing new forms. But if 79 Habit is the result of a mirroring from 70 Articulation, then we get the additional circuit of 1 Classification. And that instantly distils out of 70 Articulation and 79 Habit the new circuit of 35 Kinship (check the diagram).



We've encountered this circuit of 35 Kinship thus far as the Heideggerian 'the they' of the self that is the other, and also as Durkheim's mechanical solidarity in which all do the same thing and there is no division of labor. We see it now as the community of those whose habitual actions make sense (i.e. 79 Habit is generated by a mirroring from 70 Articulation so as to form the additional circuit of 1 Classification from which a 35 Kinship can be formed).

It makes sense, for instance, to stop at a red light. It is sensible (18 Sensing as a contraction from 70 Articulation) for doctors to make a habit of washing their hands and donning gloves before doing an operation. Those

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hemispheres (left hemisphere 47 Impulse with right hemisphere 9 Service), legs that are compared *can* be mirrors. This relationship of mirroring will not be present in our second cycling when we move two legs forward in 9 Service. Nor will it be the case when we compare a basic monitoring circuit with a basic action circuit.

[A] There is a parallel boot-up mechanism of circuits with four legs; we have encountered its first member. We note that the current transition from 42 Freedom to 79 Habit is a move away from that 4-leg structure (outside our current scope) to the present simpler 2-leg subset.

are the sorts of habits that form a mass of disparate mimicking beings into a 35 Kinship grouping.

And it is the caretaker's habitual and sensible acts of feeding and cleaning the infant that in time make it part also of a kinship grouping of close relatives.

Here's the implication. Habits that don't make sense – drug addiction, alcoholism and so on – mirror from a dominant 79 Habit to 70 Articulation and this does not create a 1 Classification in which the individual has a role in the group. Thus, there is no 35 Kinship. These individuals can quite readily prey on the group of which they are not internally a part, in order to support their habit.

So, are we done? No, as soon as 35 Kinship forms (from the additional 1 Classification) then there is also a 141 Angst/Worldview under the surface. It is there (along with 35 Kinship) because it forms from the complements (a 79 Habit dependent upon 70 Articulation forming a supplementary 1 Classification); it is submerged because the legs of current interest (ESTP and ESTJ) do not overlay it. What does this 141 Angst/Worldview view?

It evidently views the 35 Kinship grouping. And that forms when habits are sensibly articulated. Thus, if there is an operative social structure of equivalent others, then the infant as it develops will view this in 141 Angst/Worldview as its 35 Kinship. If there is a religion that handles the milestones of life – birth, marriage, death – then it will view that also as its 35 Kinship.

It's helpful to see how this is done. The section of 1 Classification from CR genus to FR species to P specific on its part completes 35 Kinship – thus any structure that organizes individuals within a hierarchy supports the concept of kinship. By the same token, it is the hypothesis or belief structure (P to CR) of 1 Classification that overlays 141 Angst/Worldview; that means we're now looking more at religions and articles of faith.

This 35 Kinship consciousness can alter, as for instance in the Protestant Reformation. The Catholic faith with its hierarchical structure and thus 35 Kinship was confronted by articles of faith (under Luther) which triggered 1 Classification now on the basis of hypothesis or belief (P to CR). This reconfigured 35 Kinship; the change was interpreted by those who experienced it as a 'new birth' – which in fact it was, at least at this level that involved action.

We conclude that as long as habits make a modicum of sense, then a 35

Kinship action circuit forms, and that is viewed by an initial underlying 141 Angst/Worldview action circuit. None of this involves monitoring – there is thus at most consciousness, not self-consciousness.

b) 141 Angst/Worldview

Let's review. We are examining interaction between the two basic action circuits of 47 Impulse and 9 Service – they need to be activated. It is done in the following way. First, FL in its imprinting opens the door of the will (CL to FL that is part of 4 Perceiving) to a perceiving of some caregiver. The actions of the caregiver as they follow one another temporally become in the 4 Perceiving will (CL to FL) a sequence of order – in mimicking what is perceived, the infant's 4 Perceiving implicitly traces out the order.

The action circuits assimilate this order by wrapping the circuit of 4 Perceiving with an appropriate set of complements, namely, ESTP-overlaying 42 Freedom (as a complement of 47 Impulse) along with ESTJ-overlaying 70 Articulation (as a complement of 9 Service). An initial passage of time in 4 Perceiving now becomes an explicit ordering of action in ESTP-overlaying 42 Freedom. The results are stored in ESTP-overlaying 79 Habit, also a complement of 47 Impulse.

But 79 Habit is the mirror of the 70 Articulation that with 42 Freedom originally enveloped 4 Perceiving. If things proceed normally, then a sensible 70 Articulation will find that it can successfully mirror itself into this subsequently formed 79 Habit. A mirroring in that direction forms an additional 1 Classification – that is, the actions can be grouped into subgroups at the 1 Classification FR species level under supersets at the 1 Classification CR genus level.

The three circuits of 1) 70 Articulation, 2) 79 Habit recording what is traced out by 42 Freedom, and 3) 1 Classification formed when 79 Habit mirrors the original 70 Articulation (thus confirming it) interact to form 4) a 35 Kinship composed of the caregiver and associated subordinate helpers. This 35 Kinship grouping is viewed in the infant by an underlying 141 Angst/Worldview.

That's what happens when we work with the ESTP of 47 Impulse and the ESTJ of 9 Service as in the current step. We now advance a leg forward in both circuits to the leg of ISFP of 47 Impulse and INTJ of 9 Service. Interestingly, this calls up the same set of complements as before, but with

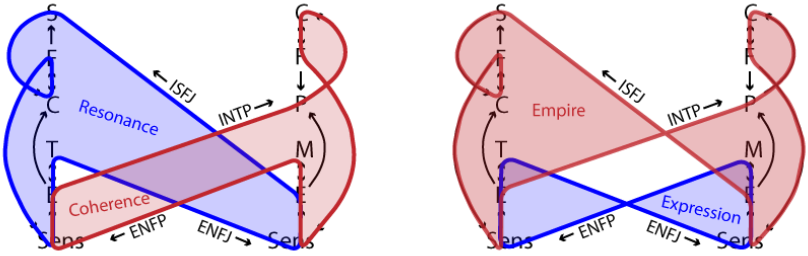
the focus now fully on the 79 Habit that originally recorded 42 Freedom, with this ISFP-overlaying 79 Habit along with its mirror of INTJ-overlaying 70 Articulation bringing 141 Angst/Worldview to the fore, relegating 35 Kinship now to a secondary position.

We encountered 141 Angst/Worldview initially as a re-ordering of the legs of 206 Life and 27 Apperception death that viewed 45 World monitoring. We encountered it then again as a re-ordering of boot-up 73 Skepticism and 74 Blame that viewed 20 Dasein monitoring. None of that is present here. We see only 141 Angst/Worldview as an action circuit alongside 35 Kinship which is also pure action – this absence of monitoring once more implies consciousness but not self-consciousness.

Now think of the Asian nation that is currently (at time of writing) invading its neighbor. Units are thrown forward in 'meat waves'; individuals continue to advance even when their comrades are dead and they themselves are almost certain to be slaughtered in turn. Life is not valued. Why? It appears that 141 Angst/Worldview as derived in particular from 206 Life and 27 Apperception death has not developed.

There is awareness only of a 35 Kinship with those who give some order to habits colored deeply by alcohol and especially vodka – it provides order by recruiting these alcoholics to assault and die. The pain of fracturing this minimal mental structure (in the absence of any viable alternative) is evidently worse than the agony of an almost certain death.

c) 44 Expression

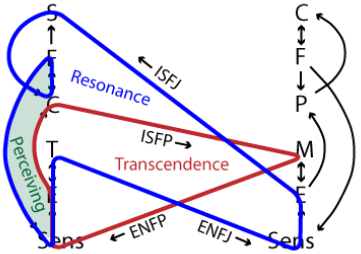


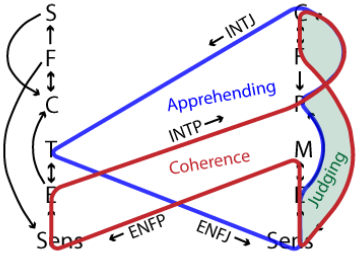
We cycle now in the flow of data through 47 Impulse to the next leg of interest which is ENFP. This pairs up with the ENFJ leg of 9 Service (the next in the flow of data after ESTJ and INTJ).

If 79 Habit has successfully coupled up with 70 Articulation so as to trigger 1 Classification, then 35 Kinship and 141 Angst/Worldview will have been activated, and what follows will build on this foundation. If this has failed (i.e. habits of caregivers cannot be fully articulated in ways that make sense) then development begins here.[A]

These legs can form a circuit when the 47 Impulse complement which is 97 Coherence pairs up with the 9 Service complement that is 40 Resonance. Putting the two together yields a circuit which we previously encountered as 44 Expression – it appears to be the mind's lexicon. In other words, it is likely a mental repository of words, affixes, and idiomatic expressions composed of morphemes which in turn are built from phonemes. Such aspects of mental grammar are not fully governed by explicit rules.

The remaining data segments now combine to form the additional circuit of 93 Empire which we have previously identified with action memory.





As we said, this brings us to the starting point of mental development for those whose habits do not make sense – that might include a good number of the residents of the Asian nation that sedates itself with vodka. They understand speech (in 44 Expression), and they are the somewhat ungoverned 44 Expression of 93 Empire. And that is all.

4 Perceiving in these individuals is enveloped now by a combination of ENFJ-overlaying 40 Resonance and ENFP-overlaying 10 Transcendence. This copies 4 Perceiving not into 79 Habit but rather into 44 Expression.[B] It

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[A] We see in our coming discussion of the monitoring circuits that self-consciousness is hindered as well.

[B] We recall that an emphasis on 10 Transcendence at the expense of 79 Habit is pre-Parkinsonian.

is a 44 Expression of the 10 Transcendence of those caregivers whose not fully sensible actions are being mimicked.

43 Judging is completed in turn by a combination of ENFP-overlaying 97 Coherence and ENFJ-overlaying 3 Apprehending – this becomes the coherent apprehending of the 44 Expression of 93 Empire.

These slaves of 93 Empire can perceive in 4 Perceiving and judge in 43 Judging but they cannot mirror from 43 Judging back to 4 Perceiving in a way that triggers 19 Contingency (check the diagrams). This means they lack a capacity for independent contingency planning and thus cannot easily deliver themselves.[A]

d) 93 Empire (action memory)

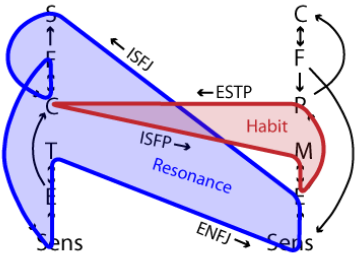
We complete the cycle around 47 Impulse by examining the final leg of ISFJ; this matches up now with the INTP leg of 9 Service action. Again, these are the same sets of circuits as before, but this time with 93 Empire in a position of dominance. Its 44 Expression becomes the subsidiary aspect – it means that loyalties are easily transferred from one particular empire to another.

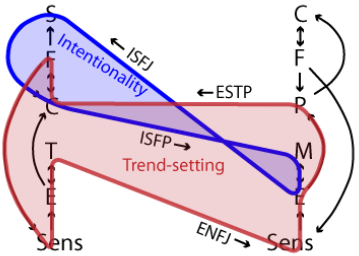
That completes our first cycle around the two action circuits of 47 Impulse and 9 Service. Together these two basic circuits capture visual objects in 35 Kinship, view them in 141 Angst/Worldview, check in 44 Expression for exceptions to rules and finally link the results to 93 Empire memory. The cycle then repeats itself. We note again that the first two steps are optional, in which case judgments of one's perceptions may be deficient.

We note finally that all generated circuits considered thus far are symmetrical and thus unaltered by mirroring (Heideggerian 'states of being'). That will not be the case when we slip forward two steps and cycle through the basic circuits again.

[A] Examine the relevant diagrams and note that we are once more generating circuits with four legs. The circuit on the left goes from ISFJ to ISFP to ENFP to ENFJ. The structure on the right moves from INTJ to ENFJ to ENFP to INTP. These 4-leg circuits are created whenever 2-leg circuits complete either 4 Perceiving or 43 Judging, and often they can be formed in two separate distinct ways. We are again leaving the 4-leg circuits unnamed for now; they demand their own separate treatment.

e) 87 Trend-setting





We begin our second cycle by matching the initial ESTP leg of 47 Impulse this time with the ENFJ of 9 Service (two legs further along so that the leg of ENFJ is moving in the correct direction from left to right so as to form a circuit). The appropriate set of complements this time (and the only choice) is 79 Habit from 47 Impulse and 40 Resonance from 9 Service.

That generates a new circuit which we will shortly name, along with the secondary circuit of 13 Intentionality.[A] What is this new circuit?

Let's follow the data path and see what it does. We note first that it passes through existence from SensR to ER where it is impacted upon by the 13 Intentionality force of identification from M to ER – that will impart to it a sense of historicity. Data of this new circuit enters then into paradigm (ER to P).

A review of the diagrams (above) suggests that this passage through paradigm is a detour (out by ENFJ, back by ESTP) away from 4 Perceiving. Operating by itself, as a single circuit, 4 Perceiving would pass data through attunement from EL to CL – this attunement segment handles non-mechanical cause and effect with an emergent quality that can activate the mechanism; the will in that case (CL to FL) might pull the trigger or flip the switch or press the button.[B]

[A] It's a second opportunity to activate 79 Habit, this time leading directly to 13 Intentionality.

[B] Let's review. Childhood development research clearly separates mechanical from non-mechanical cause and effect – we localize this into paradigm (ER to P) and attunement (EL to CL) respectively, and then identify the result with what Hegel terms 'substances' that are social in

Our new circuit in contrast bypasses attunement in favor of a passage through paradigm (along ENFJ and then ER to P); this mediates mechanical cause and effect (balls bumping and so on). Individuals coalesce here into in-groups that collide with out-groups; the identification force of our accompanying 13 Intentionality (M to ER) can impart agency to one or another of these groups. The projected result of an inter-group collision is bound at P and then delivered by the ESTP of our new circuit to the focal aspect of CL (the base of the will). It is joined here by data from the certainty segment (S to CL) of 13 Intentionality (the same circuit that is identifying and imparting agency); this certainty sets the context at CL for the agency (so that the peripheral of perception is that which appears certain about the agency).

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character. We then look at Max Weber's *General Economic History* and identify class, caste, gender, and household extending into plantation manor as aspects of paradigm; with village, clan, tribe, town and guild coalescing rather into attunement. Paradigm has contiguity and continuity – groups are distinct entities that collide with one another, one or the other group has agency; the result of their possible interaction is bound as an object at P and delivered by ESTP to CL of 4 Perceiving where it can be perceived and perhaps thought about in 11 Thinking. Attunement in contrast is amorphous in nature (i.e. outsiders join the village, insiders leave; villages coalesce into towns). Distinctions are vague between 'I,' 'you,' 'we,' and the 'they' to which all aspire to belong (by the circuit of 38 Aspiration). An amorphous community can act as a unit, as for instance in an armed force – this is its emergent quality; this can be harnessed by 11 Thinking that passes through the will (CL to FL). To recruit the group to one's purpose (perhaps formulated by agency in paradigm and delivered by ESTP to 4 Perceiving CL, the base of the will) is to 'pull the trigger' of the emergent aspect. One could also think of the non-mechanical cause and effect within attunement as something like an electrical circuit contained within some device such as a computer; the emergent aspect would then be the switch that turns it on or alternatively the key needing to be pressed, and to 'pull the trigger' would then be to flip the switch or press the appropriate key. Finally, we note that modern social structures are externalizations of the visual circuits (symmetrical and thus according to Heidegger 'states of being'); they move well beyond both of these aspects.

There is no 11 Thinking in this mechanism, nothing to add analysis to the action. Implementation of agency by the will (CL to FL) merely passes data down with 4 Perceiving from FL to SensL which is the entry to the region of experience (SensL to EL). Again, there is no 22 Observation to filter the result, no concentration from T down to EL to divide experience (SensL to EL) into events, only direct passage from EL up to T as part of that which establishes exceptions to the current rules. The circuit completes itself finally by ENFJ from T to SensR where it is impacted again by the identification force of an underlying 13 Intentionality. It's a kind of positive feedback mechanism, meaning that the circuit is inherently unstable.

An appropriate name might thus be 87 Trend-setting. That of course begs a question – is the 13 Intentionality something independent, or is it derived rather from others so that the supposed agency of the dominant group is merely a following of others from up front?

The answer is that it can be either and sometimes both at once. That's because our current cycling through 47 Impulse and 9 Service is directly out of phase with the previous cycling and its 35 Kinship of mechanical solidarity in which all are equivalent – it could thus be ahead of the common 35 Kinship herd but also equally behind it.

f) 13 Intentionality

We move a step forward in the data flow around both 47 Impulse and 9 Service – this couples the ISFP of 47 Impulse with the ISFJ of 9 Service. We note immediately that this retains our previous set of complements, namely 40 Resonance and 79 Habit, but this time with 13 Intentionality subject to 87 Trend-setting (rather than the other way around).

We conclude that any 13 Intentionality that in the previous stage of data flow directed 87 Trend-setting will now in the current stage be reset so that it aligns once more with the group – this of course pushes the default in the direction of following from up front.

Our previous cycling through the circuits gave us 35 Kinship mechanical solidarity of similar individuals driven by 141 Angst/Worldview effort; we see here that this derives from a common 13 Intentionality in each individual to cement into place some common trend.[A]

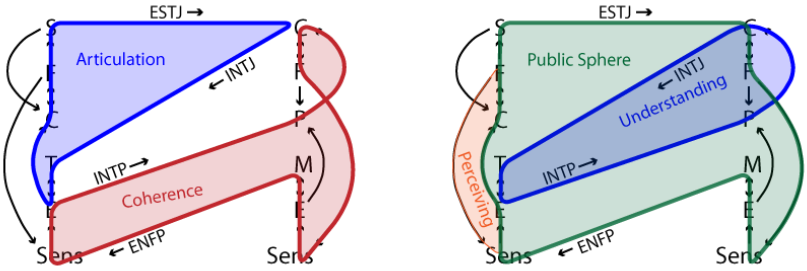
[A] We suggested previously that 13 Intentionality develops on the basis of

We note finally (in the context of Parkinson's disease) that our current 13 Intentionality that is moving actively to some 35 Kinship group center may look quite similar to a 10 Transcendence that more passively mimics an imprinted mentor or caregiver – the difference may not always be clear externally but mentally there is a sharp distinction.

g) 203 Public Sphere

We advance in our cycling now to the ENFP of 47 Impulse matching up with the ESTJ of 9 Service. The legs are connected this time by the 97 Coherence complement of 47 Impulse in combination with the 70 Articulation complement of 9 Service (again the only choice).

The resulting circuit turns out to be the mirror to our previous 87 Trend-setting; we could perhaps characterize it as 203 Public Sphere. Under the surface this time we find 33 Understanding, the mirror to our previous 13 Intentionality.



So let's confirm the name of this new circuit. First, the node of S as the repository of meaning sends out a concept along ESTJ. This arrives at the CR genus node of 1 Classification and traverses down to the species node at FR. If at this point data passed into definitional ISTJ to complete 18 Sensing (diagram below), then the ESTJ concept would be defined. That does not happen. The data also does not complete a passage down through 1 Classification to object-binding P; it remains rather as both an undefined (at S) and unbound (at P) entity that passes down with the speech stream of 91 Reason from FR to SensR.[A]

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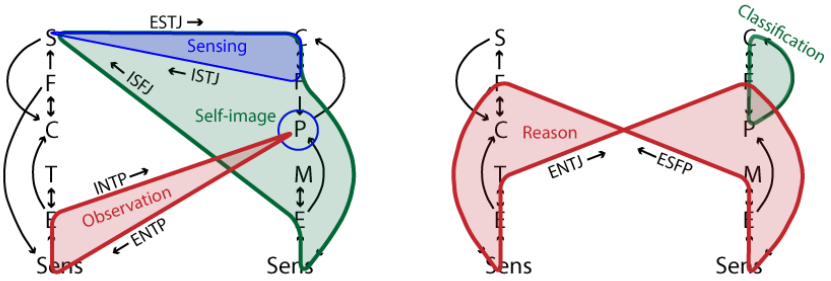
79 Habit. This occurs naturally in the normal sequencing of development.

[A] 91 Reason develops from interactions between the left hemisphere



Data moves up then through the existence region from Sens R to ER and thus describes something that does in fact exist. It could at this point move up the semantic ISFJ of 14 Self-image as an informed contribution to some exchange of views in an intellectual division of labor; this also does not happen.

Data moves rather to M that collects its various characteristics as unbound entities. These move from M along ENFP to SensL which is the base of the region of experience (SensL to EL) which also overlays 4 Perceiving. The undefined and unbound entity (which does nevertheless exist) is thus perceived in 4 Perceiving as part of experience (SensL to EL). However, the lack of P object-binding in 203 Public Sphere makes it difficult for P-mediated experience-overlaying 22 Observation to give any explicit examples.

Data of 203 Public Sphere now enters the region of attunement which is non-mechanical cause and effect; this develops an emergent quality which can activate the mechanism. There is no 11 Thinking in this mixture, nothing except an activating act of the will (CL to FL) that in turn can be seen 'as' (FL to S) that which gives meaning (at S) to the undefined and unbound concept (along ESTJ) and completes the circuit. 'Racism' might be demonstrated therefore by the act (CL to FL) of using the 'wrong' word; art is created by merely stating (CL to FL) that some act (CL to FL) constitutes art.

So what does emerge in 203 Public Sphere? We see undefinable and unbound commonplaces (ESTJ concepts that are words) such as racism,

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monitoring circuit of 26 Detached and the right hemisphere monitoring circuit of 31 Fully Involved; it may not be fully formed at this stage when we are looking only at action.

democracy, freedom, justice, communism, art, and so on. These concepts mean (at S) different things to different people; here the 203 Public Sphere mirror of 87 Trend-setting can be hard at work – each 13 Intentionality pulls at the 35 Kinship mass and draws it in some particular direction.

Here one can lead even as one follows.

h) 33 Understanding

We advance in our second pass of cycling finally to a pairing of INTP from 47 Impulse and INTJ from 9 Service. This calls up the same set of complements as in the previous section, namely 97 Coherence from 47 Impulse and 70 Articulation from 9 Service. The difference is that the combination this time generates 33 Understanding directly, with 203 Public Sphere now operating under the surface.

We saw previously that data flow through the two action circuits caused a continual reset of 13 Intentionality in favor of 87 Trend-setting. The effect at this point is reversed – 33 Understanding (the mirror of 13 Intentionality) emerges after 203 Public Sphere in the sequencing of circuits; the influence of 203 Public Sphere on 33 Understanding is thus immediately followed again by a reset in favor of the current 33 Understanding (impacting of course in turn on its mirror of 13 Intentionality).

The 35 Kinship herd that is humanity is therefore composed of separate entities, each characterized by some distinct 33 Understanding that is not readily altered; it is this aspect which washes back and forth in the 203 Public Sphere. And it is here that the 93 Empire from the previous cycling can be inflamed by internal conflicts and launched into acts of aggression.

i) Decision points

We recall first that 35 Kinship and its viewing by 141 Angst/Worldview form only when 79 Habit is generated by a mirroring from S-traversing and thus meaning-based 70 Articulation.

Habits that don't make sense – alcoholism, drugs, pornography and so on – are a threat therefore to the social fabric. What do they threaten?

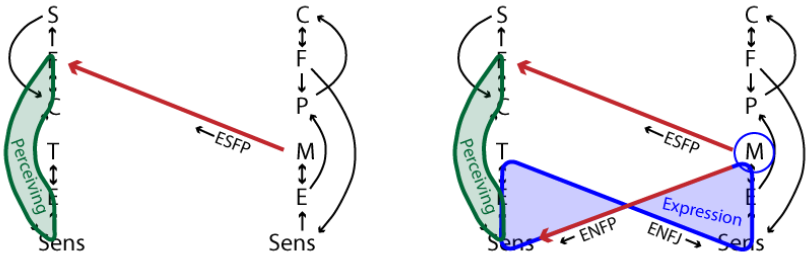
They weaken the 35 Kinship grouping that Heidegger terms 'the they' of the me that is the other. It is this 'me' to which we refer when we say "They should do something about that." Which they? Not the residents of the

Amazon jungle. We mean ‘the they’ of those who share our habits when they make sense.

2. 26 Detached – 31 Fully Involved Interactions

We've examined the 47 Impulse and 9 Service basic action circuits; we now look at their monitoring counterparts in 26 Detached and 31 Fully Involved. It is here, in this sphere of monitoring, that the 35 Kinship herd consciousness of Durkheim's mechanical solidarity can advance (if and when it notices the monitoring) into an individuating self-consciousness.

a) 91 Reason



Where do we start? Why not begin with the leg that activates first in a newborn. That's the ESFP of what is a 26 Detached entity (the newborn infant with its severed umbilical cord) – it reaches out quickly through imprinting to some caregiving conspecific in an attempt to re-establish the link.[A]

[A] It needs to happen *before* action learns from 4 Perceiving (as discussed in the previous section) – on rare occasions this intricate dance of activation occurs in a different sequence; the resulting unusual condition might be difficult to diagnose. We see one such case documented for instance in Henry Markram's record of his own son, diagnosed for the want of an alternative as 'autistic,' and described in *The Boy who Felt Too Much: How a Renowned Neuroscientist and His Son Changed Our View of Autism Forever* (2019). We read that "…newborn Kai kept trying to lift his little head. His wide eyes had this absorbing glimmer, tracking every light and sound, darting back and forth on high alert." This is action, not the monitoring of

The gate opens at FL (the terminus of ESFP) to what is soon a mimicking of the other. Data of 4 Perceiving passes up to FL; the mimicking of what is being perceived programs the will (CL to FL that overlays 4 Perceiving) in preparation for a subsequent takeover by the action circuits.

The infant of course is unable to talk; it merely cries with appropriate facial expressions. And that is precisely the function of ESFP even in an adult – it makes gestures and adds tones of voice; it begs under the surface for others to act for it.

Where does it get data regarding that which it needs? Probably from the circuit of 44 Expression which we have said contains those aspects of speech which violate the standard rules. It gets it by a pivot at M from 44 Expression ENFP (which overlays the 97 Coherence complement of 47 Impulse) up into the ESFP of 26 Detached. We gather from this construction that 44 Expression (in at least its ENFP) may handle homeostasis, extending then into the pointing of joint attention (by a pivot from ENFJ of 44 Expression to 31 Fully Involved ENTJ; diagram below). That would imply that SensL (at least) connects with the homeostasis-regulating hypothalamus.

OK, let's move further. Mimicking of speech with its associated speech acts such as crying and by extension hand-waving and whining advances then as we have said into pointing along the ENTJ of 31 Fully Involved (the

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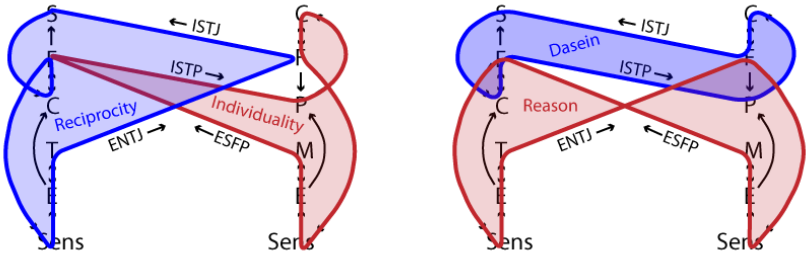
an imprint that can program action.

Focal vision from action was the result: "Henry had treated many babies during his time at medical school, but he had never seen eyes like that. His son's gaze seemed targeted, intentional. That was impossible. A newborn's vision doesn't develop for another few months. Until then, everything is blurry to their eyes – colors, contours. They can only see what's right in front of them: their parents' faces, the mother's breast. Kai, however, behaved as though he could see."

Subsequent action then guided imprinting, in place of being guided by it – it then sought this missing aspect (imprinting) in one person after another: "Autistic people were also known to avoid eye contact. Kai looked you straight in the eye. Autistic people were reclusive, didn't approach people. That couldn't be said about Kai. Henry didn't know anyone who sought social contact as much as his son. Psychologists call this being 'hypersocial.' A hypersocial autistic person? That was unthinkable."

mirror of ESFP). And that is precisely the circuit that we are now considering. What is it? It is the symmetrical circuit of 91 Reason, nascent of course and still developing in an infant. It couples with the 35 Kinship that activates first when we consider the two action circuits (previous section).

How is 91 Reason eventually constructed? The only choice is a combination of the 63 Individuality complement of 26 Detached with the 112 Reciprocity complement of 31 Fully Involved.



Interestingly, this also happens to form our mysterious 20 Dasein under the surface; it's evidently there right from the beginning of infancy.

We might think of 91 Reason therefore as the personal sphere where individuals interrupt selected others (in the joint attention that helps to guard against autism) and complete sentences for one another (thus again affirming themselves as a 35 Kinship grouping, previous section). 20 Dasein in our current context might then be more of a technical sphere where professionals interact in extended lectures using specialized words. Let's keep that thought in mind as we continue.

b) 20 Dasein

As in the preceding action circuits, we will be cycling through all four legs of the two monitoring circuits, one after the other. We will then advance in phase by two legs in 31 Fully Involved and cycle through the four legs again. As before, this will systematically uncover all possible interactions between the two monitoring circuits, in a way that respects the flow of data.

We are currently in the first cycle and have completed the first step. Our next leg after ESFJ in the flow of data around 26 Detached is ISTP. We recall that in an infant this carries the speech of the imprinted caregiver and is

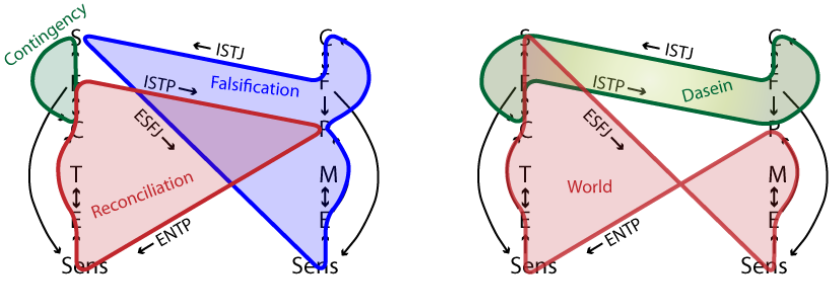
processed by boot-up 73 Skepticism.

How is this leg of ISTP processed in an adult? It combines the 63 Individuality complement of 26 Detached with the 112 Reciprocity complement of 31 Fully Involved. That calls up the same combination of complements as before, but with 20 Dasein this time in the foreground and 91 Reason receding into a secondary role.

Comparing this again to the action circuits (previous section), we see that the detached 141 Angst/Worldview that appeared with 35 Kinship can now couple with and observe our current 20 Dasein. That makes it potentially a core of self-consciousness (action observing monitoring).

We gather also from the structure that 20 Dasein monitoring is potentially an extension of 91 Reason monitoring; it can presumably build upon it. What might be the target of this (perhaps) self-conscious reasoning (that could fill 20 Dasein with reasonable propositions)?

c) 45 World – the possible



The answer reveals itself as we move forward to the next pair of legs – that is the ENTP of 26 Detached monitoring coupling with the ESFJ of 31 Fully Involved monitoring. This can now call up 5 Falsification (from 31 Fully Involved) and 65 Reconciliation (from 26 Detached). Importantly, these two circuits are once more mirrors of one another.

Together, they can generate the circuit of 45 World with 20 Dasein in the background. But that only occurs when 5 Falsification mirrors back into 65 Reconciliation, yielding an additional circuit of 19 Contingency that can fill in the missing segments. Nothing at all is generated when 65 Reconciliation merely mirrors forward into 5 Falsification. What does that mean?

We recall that the speech stream of an imprinted caregiver enters the

infant's mind along the ISTP of 65 Reconciliation and an overlaying boot-up 73 Skepticism. It can then resonate around 73 Skepticism as Heideggerian idle talk, or alternatively 5 Falsification can check what is said in an attempt to falsify and in this way improve its own 33 Understanding (as it resides in the 203 Public Sphere). The result may be mirrored back to 65 Reconciliation and then in turn reconciled with the original 4 Perceiving. It is this reverse route (and that route only) which generates the extra 19 Contingency. And that has implications.

The 'as' segment of 19 Contingency (from FL to S) generates meaning (at S) from what is heard in 65 Reconciliation; this is what completes the circuit of 45 World. In parallel, the certainty segment of this same 19 Contingency (S to CL) is what forms a 20 Dasein-based Durkheimian organic solidarity. It generates it in those who have a certain competency (certainty from S to CL) within 45 World; they can then interact in technical speech with others who have developed a certainty (competency) of their own.

We gather that 45 World is here a constructed entity that resides in those (and only those) who think for themselves (5 Falsification mirroring back to 65 Reconciliation), and we see from the 91 Reason precursor that the content involves language. The form of a language, and how it for instance handles its grammar, can thus affect the way in which one makes sense (at S of 45 World) of the surrounding physical universe (perceived in 4 Perceiving). It's especially true when the language is a modeling of the external into mathematics (as is done for instance in physics).

And so what does 20 Dasein study? It escapes the idle talk of boot-up 73 Skepticism, thinks for itself in a mirroring of 5 Falsification back to 65 Reconciliation, learns about the 45 World (perhaps in the language of mathematics) and then shares with others in the 91 Reason of what has become a 35 Kinship of kindred spirits.[A]

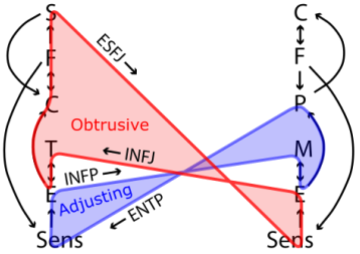
d) 45 World – the default

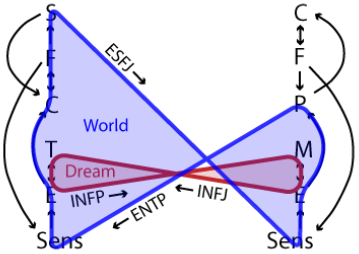
We're still at the same stage – matching the ENTP of 26 Detached with

[A] This is true education as opposed to rote learning which simply studies facts in order to pass exams. It goes beyond the man-worship of empty 'I think therefore I am' philosophy (also based in 112 Reciprocity and 63 Individuality) in which 20 Dasein becomes a proxy deity.

the ESFJ of 31 Fully Involved. That's because there is another way of constructing 45 World – it now involves things, tools, and their extension into industrialization.

We form it by combining the 24 Adjusting complement of 26 Detached with the 101 Obtrusive complement of 31 Fully Involved. The result is again the circuit of 45 World, but now with 34 Dream under the surface (in place of 20 Dasein). One might think of 'the American dream' or more prosaically of the phrase that 'the grass is always greener on the other side.'





101 Obtrusive on its part is the second stage of Heideggerian tool breakdown in which things are missing a piece. Mechanical cause and effect in paradigm (ER to P) has broken down; things are no longer going as well in the tool (or the in-group) – there are problems in implementing agency.

24 Adjusting is doing its best to repair the problem but it's not enough. And of course there's always the dim sense (a kind of dream) that a different 45 World is possible – it would be a 20 Dasein-based world in which one stretches forward into one's own possible potential (our previous 45 World).

e) 34 Dream

The final stage of our first pass through the two monitoring circuits pairs up 26 Detached INFP with 31 Fully Involved INFJ. That calls up the same set of complements as before, but with 34 Dream now in the foreground and 45 World as a backdrop.

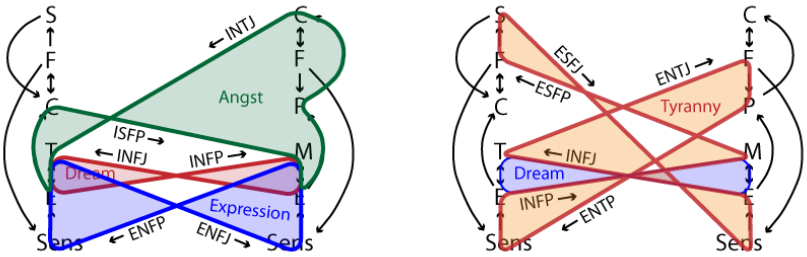
But which 45 World is it? For independent thinkers it is a world of 20 Dasein intellectual division of labor: 101 Obtrusive tool breakdown reveals inadequacies, 24 Adjusting adapts – internal concepts in turn shape the

concrete external.

But for those who have never questioned what they are taught it is a 45 World filled with objects in various stages of tool breakdown and disrepair – and if drugs are involved then it may not even be a 35 Kinship.

Their 141 Angst/Worldview is trimmed of its INTJ possibilities (pushed down and compressed into 34 Dream); it knows only labor (void of 27 Apperception productive entry into 206 Life) and hard work (in which emotional reserves are drawn down and dissipated). 34 Dream lies at the core of homeostasis-preserving 44 Expression; its goal is to 'stay alive' – it does what is needed, often paycheck to paycheck.[A]

But why name it 34 Dream? Because the dream is of a time when work is done and every day can be a weekend. How is this work-free circuit formed? By inserting the legs of the current 34 Dream into the 'as' of 46 Interpretation (constructed in the next step as we will see) and its mirror of 39 Reflection (a kind of 'dream') and removing the downward labor forces of concentration (T to EL) and identification (M to ER). That yields the symmetrical circuit of 157 Tyranny.



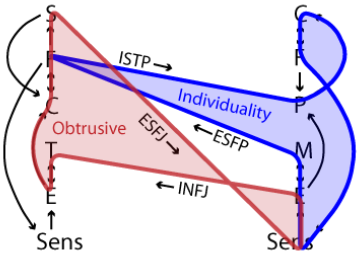
This new 157 Tyranny transfers dreams magically to new worlds; anything except the 45 World that was lost when it did not think for itself. It might then motivate the 44 Expression of 93 Empire aggression from the previous action circuits – if one can't have a civilized world oneself, then why not at least destroy it for others.[B]

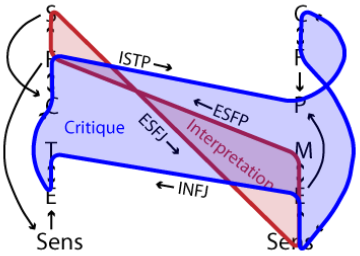
[A] This is the evenly rotating economy of Ludwig von Mises (1881-1973) as described in *Human Action: A Treatise on Economics*. Savings of necessity are trimmed back to social capital which as we recall is the mind's most basic banking system.

[B] Or vote for some lawless individual who can be a 'wrecking ball' in a

f) 46 Interpretation

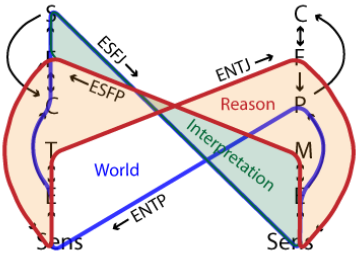
We're ready for a second pass through the monitoring circuits, this time moving two stages forward in 31 Fully Involved – that partners our original ESFP imprinting leg of 26 Detached with the ESFJ of 31 Fully Involved. Again we work only with complements. One combination that forms a circuit is now the 101 Obtrusive complement of 26 Detached working with the 63 Individuality complement of 31 Fully Involved.

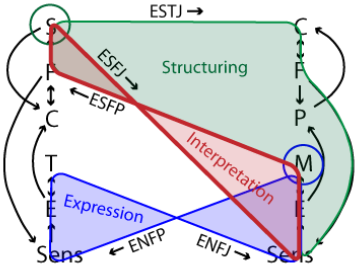




The result is 46 Interpretation, the same structure that in the uneducated can bridge 34 Dream into 157 Tyranny. It is accompanied now by 143 Critique.

What does this circuit of 46 Interpretation do? We note that its ESFP overlays 91 Reason; its ESFJ overlays 45 World – it bridges therefore between the two; it makes sense of the one (at its node of S which mediates meaning) in the light of the other.





If we pivot at its node of M from ESFP of 46 Interpretation to ENFP (a leg of 47 Impulse), we then generate the circuit of 44 Expression which

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society that seems to work for everyone but not for self.

contains exceptions to the rules (diagram above). If in contrast we pivot at S from ESFJ of 46 Interpretation to an ESTJ making-present (this time overlaying 9 Service), then we get 29 Structuring which contains the rules by which 14 Self-image forms its sentences. Here also in the structuring of rules 46 Interpretation is an interface.

Looking now at details, the 46 Interpretation passage from FL to S is the 'as' that sees a chair 'as' a ladder when one wishes to reach the ceiling. This 'as' is equivalently a Heideggerian 'in order to' which views the situation 'as' that which was necessary in order to prepare for the next step in the ESTJ making-present that originates at S, seen now as part of 19 Contingency. This 'in order to' tells us 'why' something is done by the will (the will is CL to FL which precedes the FL to S of 46 Interpretation); an 'in order to' thus generates the situational awareness that clarifies purpose.

This same 'why' can become a 'how' – it's done by moving the focus of interest from the node of FL to the node of S (of 19 Contingency as well as 46 Interpretation). Data moves out from S down a level along the Heideggerian 'having been' of ESFJ (overlaying 45 World and 46 Interpretation), up through existence (SensR to ER), up to M with its unbound characteristics, and then up along ESFP as a speech act or gesture that is a 46 Interpretation at FL that gives the requested explanation (the answer to the question 'how').

We note that 'why' emphasizes data flow in the direction from FL to S; 'how' by passing data down S-based ESFJ and up FL-terminating ESFP in effect moves data flow in the reverse direction from S to FL. Both 'why' and 'how' insert their respective responses at FL into the stream of 91 Reason where they can be shared with others.

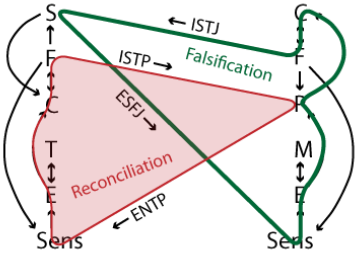
Referring back now to the action circuits, we note that the monitoring of 46 Interpretation can give self-consciousness to 87 Trend-setting action.

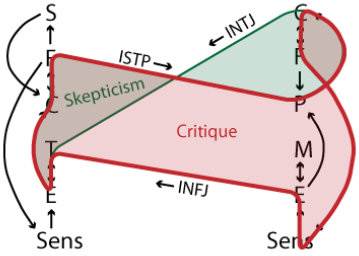
g) 143 Critique

We move a step forward in our cycling, pairing ISTP of 26 Detached now with the INFJ of 31 Fully Involved. That calls up the same set of complements as before (namely, 63 Individuality and 101 Obtrusive), but places 143 Critique this time in the foreground with 46 Interpretation dropping under the surface as a helper.

Let's examine the structure of 143 Critique and see how it operates. We

begin with its leg of ISTP that passes the incoming speech stream into an overlaying 65 Reconciliation (like 63 Individuality a complement of 26 Detached). A full passage through 65 Reconciliation would mirror into 5 Falsification and decode the message. Our current circuit of 143 Critique in contrast detours at the node of P away from 65 Reconciliation and moves rather into a portion of 5 Falsification (similar to what is done by boot-up 73 Skepticism). Data moves up through its path of hypothesis or belief (P to CR) which guesses at what is being meant.





Data passage from CR to T would complete 73 Skepticism and swallow things blindly as idle talk. That is not being done. Instead, data passes down from genus CR to species FR which identifies the sort of thing that is being talked about in preparation for a possible definition (movement further along ISTJ of 5 Falsification).

We now change our point of view and visualize 143 Critique as an isolated 43 Judging in which the paradigm segment (ER to P) is completed by a detour into the left hemisphere (out along INFJ and back by ISTP). Something is wrong; a piece is missing – the 43 Judging data can't go through paradigm (ER to P). It diverts in response through the sections of 101 Obtrusive that deal with tool breakdown, in this case a break in the logic. That brings us eventually back to FL and completes 143 Critique as a circuit.[A]

Stated yet differently, 143 Critique is a 43 Judging in which the mechanical cause and effect under some agency (paradigm from ER to P) is replaced by non-mechanical cause and effect (EL to CL of attunement) with a resultant that can be triggered by action in the will (CL to FL).

[A] Importantly, this detour away from 43 Judging into 143 Critique recruits T-based concentration from T to EL.

That now makes 143 Critique a "Let's try it and see why it doesn't work." It's a way of identifying the precise 63 Individuality of that piece in the machinery which is 101 Obtrusive and missing a part (the constituent complement aspects of 143 Critique).

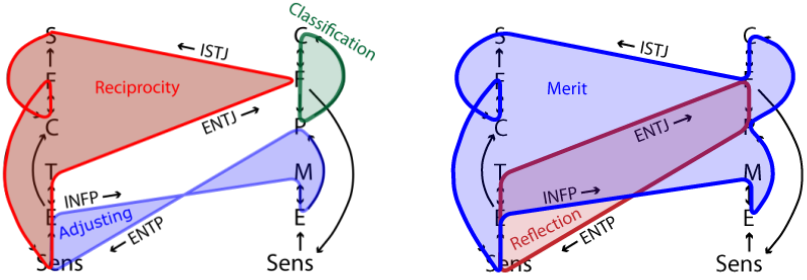
Again, referring to the action circuits, we note that the monitoring of 143 Critique can give self-consciousness to 13 Intentionality – it helps it to identify that which is problematic and in need of focused attention. This in turn outlines the mechanism in attunement (EL to CL) and with it the appropriate application of action (CL to FL). And that might then compress into an overlaying 11 Thinking and now self-conscious 42 Freedom 'I think' that implements the intended action.

h) 39 Reflection

We move now to a pairing of 26 Detached ENTP with 31 Fully Involved ENTJ. This invokes the 24 Adjusting complement of 26 Detached alongside the 112 Reciprocity complement of 31 Fully Involved, forming the circuit of 39 Reflection. However, 39 Reflection can only occur when 24 Adjusting is mirrored over from 101 Obtrusive, thereby adding in the additional circuit of 1 Classification. 24 Adjusting on its own produces no result.

101 Obtrusive represents the second step in a Heideggerian tool breakdown – it activates when something is missing, indicating a disruption in the system (i.e. an aspect of the ER to P paradigm is broken).

It means that one cannot sit down in some calm and settled place and attempt to reflect in 39 Reflection in a kind of meditation. The mind doesn't work that way; there must be a deficiency somewhere, some aspect that is 101 Obtrusive. Then the mind can reflect and attempt to adapt.



Under the surface of 39 Reflection is a 229 Merit which weighs the

advantages of one kind of 24 Adjusting in comparison to another. It is a 'glass half full' approach in contrast to the 'glass half empty' view of 143 Critique (its mirror that emerged two steps back in the cycling).

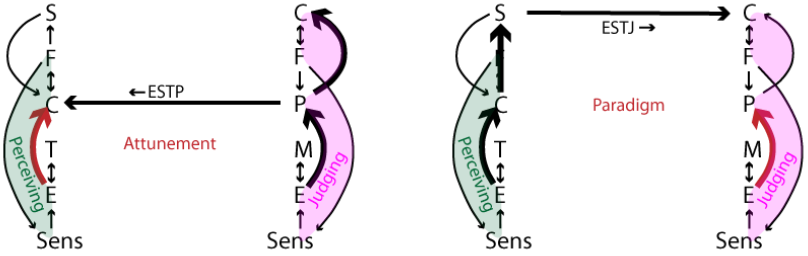
We conclude that 39 Reflection is positive in its approach, looking for a way to solve the problem. It weighs the alternatives and seeks for that which has 229 Merit. Referring once more to the previous action circuits, we note that the monitoring of 39 Reflection can give self-consciousness to the 203 Public Sphere.

The 112 Reciprocity aspect again implies the presence of social capital – individuals are working together; it doesn't always matter who gets the credit.

i) 229 Merit

Our second cycle through the monitoring circuits concludes with the INFP of 26 Detached pairing with the ISTJ of 31 Fully Involved. That again calls up 24 Adjusting (from 26 Detached) and 112 Reciprocity (from 31 Fully Involved), but this time with 229 Merit in the foreground, pushing its partner of 39 Reflection beneath the surface where it may be overlooked.

An isolated 229 Merit that denigrates or devalues 39 Reflection (no attempt to repair a paradigm deficiency and thus no focus on 39 Reflection) spawns the science of statistics. This will take time to demonstrate; we need to start from the beginning.



We begin by reviewing the mirroring process of both attunement (EL to CL) and paradigm (ER to P). We note that attunement mirrors into both paradigm (ER to P) and belief or hypothesis (P to CR). This double passage is the only way for data from paradigm ER (the mirror of attunement EL) to reach CR (the mirror of CL which is the terminus of attunement from EL to

CL). Similarly, the mirror of paradigm (ER to P) is not only attunement (EL to CL) but also the additional passage from CL up to FL (the human will) and then from FL to S (where S is again the mirror of P). Once more, this is the only way for data at P (the terminus of paradigm from ER to P) to reach S (the mirror of P).

We now examine the extension of this structure into statistics. 'If' data moves through attunement (EL to CL), 'then' it will mirror over into paradigm (ER to P), and generate both an additional belief or hypothesis (P to CR) and also a delivery by means of ESTP of some P-bound object to the terminus of attunement at CL. The leg of ESTP is activated because the mirroring from attunement binds an object at the intermediate node of P and bound entities at P are normally sent over by ESTP to CL as the focal aspect of 4 Perceiving which overlays the will from CL to FL.

We note again that the 'if' of this structure is passage through attunement (EL to CL); its 'then' is the arrival of a focal entity also at CL. Statistics shifts the 'if' to the accompanying belief or hypothesis from P to CR – it suggests that 'if' we make this hypothesis, 'then' we will obtain the P-bound object or principle which comes by ESTP to the focal aspect of 4 Perceiving at CL. This emphasis upon belief or hypothesis (P to CR) critically assumes the integrity of an underlying paradigm (ER to P),[A] which nullifies the original purpose of 229 Merit: namely, the use of its 24 Adjusting complement aspect to resolve a problem in the paradigm region via underlying 39 Reflection.

Let's now examine the other 'if.' This time, 'if' we move directly through paradigm (ER to P), 'then' by mirroring we will move not only through attunement (EL to CL) but also through the will (CL to FL), and then through the 'as' section of 46 Interpretation from FL to S. This process normally results in S emitting a concept which moves by ESTJ to CR, the terminus of the belief or hypothesis from P to CR. Data is sent out because that is what S generally does when data reaches it; it makes the data present

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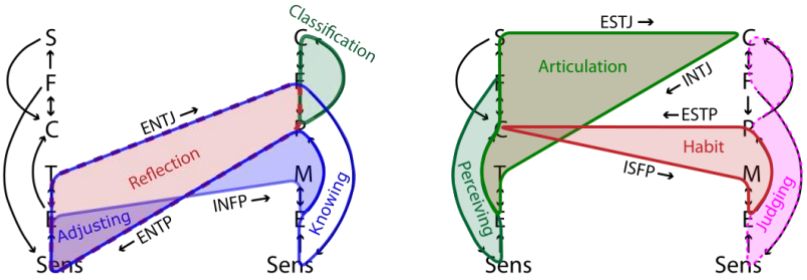
[A] Paradigm (ER to P) mediates mechanical cause and effect between contiguous entities, one of which has agency. The results of some interaction (collision, one entity impacting upon another) enter the segment of hypothesis or belief (P to CR). The null hypothesis is that there has been no causal interaction within paradigm, and that one will therefore find only random noise within the segment of hypothesis or belief.

along ESTJ.

The 'if' in this case is the movement of data through paradigm (ER to P); the 'then' is the arrival of an ESTJ concept at CR which is also the recipient of the hypothesis or belief (P to CR) from the other 'if.' 229 Merit with the aid of its complement of 24 Adjusting could now attempt to repair the paradigm. That is what should happen.

What does happen in statistics? It gets its bound objects at P from the circuit of 72 Knowing through the emergence of 1 Classification (whose appearance, as a byproduct, automatically truncates 72 Knowing into 39 Reflection); this ignores 24 Adjusting. Paradigm (ER to P) is programmed (we are told by Kuhn) through a repetition of 79 Habit-inducing problem sets; the result distils then into a 70 Articulation of ESTJ concepts – it's the inverse of an optimal flow which is from 70 Articulation to 79 Habit. The result is a deductive logic machine with a new kind of 229 Merit, subject now to periodic Kuhnian jumps as the core assumption of paradigm validity breaks down.



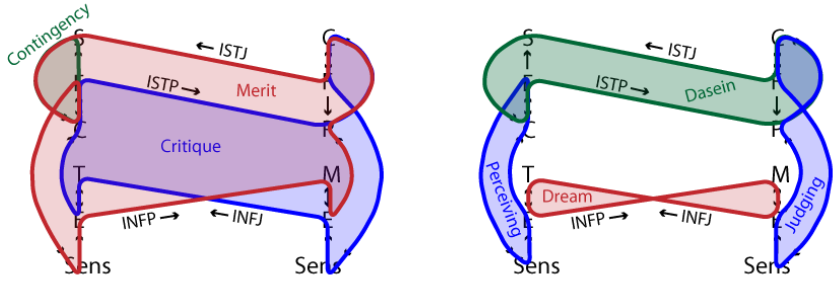
Where does this deductive unit acquire its initial inductive heuristic foundation? It derives it in part from 46 Interpretation (the mirror of 39 Reflection), with its 'how' and 'why' machinery.[A] This circuit of 46

[A] One could think of 46 Interpretation as a logical AND – the useful thing is a 'chair' AND it is a 'ladder'; the identity is determined by the context. 39 Reflection with its inclusion of object-binding P in contrast is an OR – it becomes an inclusive OR when the focus is on species or class at FR, making the bound object at P an exemplar; it is an exclusive OR when the focus is on P and the observed properties of some particular 'thing-in-itself.' 46 Interpretation on its part does the 'compare' in a compare and contrast; 39 Reflection does the contrast. Those are some of the inductive heuristics.

Interpretation bridges 45 World and 91 Reason and, unlike 39 Reflection, is always present. And where does 46 Interpretation get its guesses and gut feelings? It gets them from 44 Expression which operates through homeostasis and the absence of rules. That's why people might sometimes say of statistics, "Garbage in, garbage out."

There are various ways to operate this machine, but here are the key aspects. First, 229 Merit is a 'glass half full' whereas its mirror of 143 Critique is a 'glass half empty.' We need a way to map this analog analysis into a digital 'yes, it is valid' or 'no it is invalid.'

It's done by a balancing of 229 Merit with its mirror of 143 Critique. Let's look at what emerges when we combine or overlay the circuits. We get the full circuit of 20 Dasein intellectual propositions that describe and mirror their own 45 World; we also get its antithesis of 34 Dream which is the domain of the inchoate and the non-intellectual. Critically, this overlay of 229 Merit and 143 Critique also transits the full circuit of 4 Perceiving along with the entirety of 43 Judging. But we only get the additional circuit of 19 Contingency when we mirror from 229 Merit ('glass half full') to 143 Critique ('glass half empty'); there is no 19 Contingency when we mirror in the other direction from 143 Critique to 229 Merit.



Critically, 19 Contingency contains the certainty section from S to CL. Thus, if 229 Merit according to some criterion[A] outweighs 143 Critique, then 19 Contingency is formed, things are digitally certain, and data is steered into 20 Dasein (whose certainty segment overlays that of 19 Contingency) as a proposition that accurately describes its 45 World. Alternatively, if 143 Critique dominates ('glass half empty'), then the hypothesis is dumped into

[A] In statistics, the criterion relates to a significant p value. It is a use distinct from 127 Criterion which is a circuit.

34 Dream as invalid.

Statistics is persuasive because its operation mimics what happens in the mind itself, relating to perceiving and judging. 4 Perceiving on its part mirrors, we recall, into 43 Judging, but 43 Judging mirrors back then not only into 4 Perceiving but also into a linked 19 Contingency. Scientists may thus make judgments in 43 Judging about their 4 Perceiving, but they will then commonly confirm them in a statistical analysis.

And we shouldn't think that statistics operates only in the university. It's in the world of children – "Be good (analog) or Santa won't bring you gifts (digital)." It's part of religion – "Do good (analog) and go to heaven (digitally 'saved' with 20 Dasein), not to hell (digitally 'cast away' into 34 Dream)."

Referring again to the action circuits, we note finally that the monitoring of 229 Merit can give self-consciousness to the action that is 33 Understanding. It is thus a 'thing of merit' to understand, and understanding in turn is said to be the aim of statistics-based science.

j) Decision points

We choose the 45 World in which we live:

1. Those who critically assess the validity of what they are told inhabit a world of 20 Dasein propositions, where the external is described in a language that can extend into mathematics.
2. Those who accept information uncritically consign themselves to a rather uninspired existence in 34 Dream.

Statistics needs to be approached rather carefully.

3. 26 Detached – 9 Service Interactions

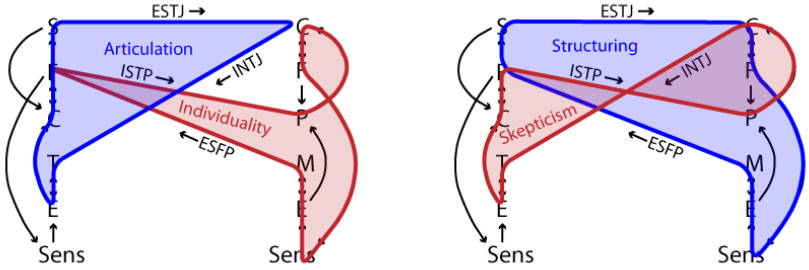
We recall that the mind is based in four fundamental circuits: the two action circuits – 47 Impulse and 9 Service – and the two monitoring circuits – 26 Detached and 31 Fully Involved.

We've explored some of the more elementary (2-leg) interactions between the two action circuits, as well as the (simpler 2-leg) dynamics between the two monitoring circuits. Notably, we've seen that monitoring circuits can bring self-consciousness to action circuits.

The next two sections look at cross-links between action and monitoring. We start with the combination most closely involved in booting up the mind, namely, 26 Detached monitoring and 9 Service action.

a) 29 Structuring

Our point of departure is once more the ESFP leg of 26 Detached – that is the section in a newborn which imprints onto some caregiver. We pair it with the ESTJ of 9 Service that passes data back in the opposite direction. As before, we then cycle through 26 Detached and 9 Service, matching legs in turn. Finally, we will cycle through 26 Detached a second time, this time moving two steps forward in 9 Service. That should give us all possible circuit combinations in a way that respects the flow of data.

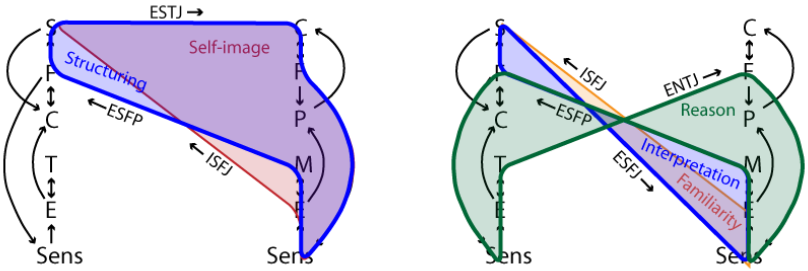


So, we begin. The game again is to identify an ESFP-overlaying complement of 26 Detached along with an ESTJ-overlaying complement of 9 Service that together can generate a circuit. The only choice is the 63 Individuality of 26 Detached in combination with the 70 Articulation of 9 Service. That yields the circuit of 29 Structuring with a boot-up 73 Skepticism under the surface.

We learned already that the mind imprints, and that it then mimics another in what eventually turns into 73 Skepticism. This suggests that our current circuit of 29 Structuring in preceding the mimicry of boot-up 73 Skepticism is itself involved in the prior act of imprinting.

And that suggests a definition for the process. It appears to be a 70 Articulation of one's 63 Individuality (the current complements) that mimics some selected other in an underlying 73 Skepticism (of all that lies outside this restricted realm of imprinting between infant and caregiver). That is what structures the mind (in 29 Structuring, the current circuit).

This 29 Structuring appears to finalize in the adult as a set of closed categories (CR genus to FR species of 29 Structuring) that do not readily accept new members[A] – examples might be pronouns, determiners, prepositions, and conjunctions; all occur in fixed syntactic positions within clauses and phrases.



We might picture it also as a 91 Reason bridging into 14 Self-image with the aid of a 46 Interpretation of 23 Familiarity – this now makes 29 Structuring a 'reasonable form of interpreted familiarity.'

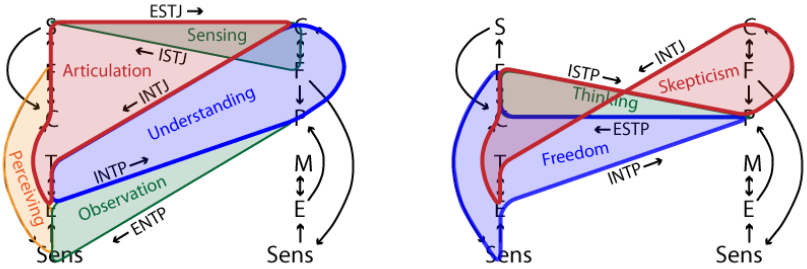
b) 73 Skepticism

We advance in our cycling to the ISTP of 26 Detached, in a coupling now with the INTJ of 9 Service. That calls up the same set of complements as before (63 Individuality and 70 Articulation) but this time with 73 Skepticism in the foreground and 29 Structuring below the surface. We note that this involvement of 73 Skepticism with an underlying 29 Structuring is

[A] Transition through the 'as' segment from FL to S adjusts these members as required; a limited set is sufficient.

certainly consistent with the presumed role of 73 Skepticism in booting up and structuring the mind.

What exactly does 73 Skepticism boot up? There is of course the 70 Articulation that is part of its formation (and importantly also the mirror of 79 Habit that enables 13 Intentionality). We then have as well the circuit of 33 Understanding which it overlays completely except for the INTP that is part of 22 Observation. Those are two major aspects.



What happens if 73 Skepticism activates these circuits but then does not want them to operate independently? It does occur, as we've seen. That's because 73 Skepticism is an action-monitoring hybrid which makes it self-conscious – absorption into these other circuits might then be viewed as a loss of the 63 Individuality that is part of its construction; it could be resisted.

So, what happens in a runaway 73 Skepticism? We note first that it diverts data away from the meaning-based S node of 70 Articulation and down along the leg of ISTP. That cuts out 70 Articulation-overlaying S-based ESTJ concepts. It also eliminates ESTJ-overlaying 18 Sensing which means that 73 Skepticism in isolation does not make sense. And it won't want to remain quiet – we recall that ISTP contains speech input; this means that 73 Skepticism evidences itself in the repetition of meaningless and senseless idle talk.

What topics are discussed? We note that 73 Skepticism overlays 33 Understanding in its belief or hypothesis segment (P to CR) but lacks the 33 Understanding INTP that is part of 22 Observation. 73 Skepticism idle talk thus focuses on theories (from the 33 Understanding hypothesis or belief segment from P to CR) that do not make conceptual sense (no 18 Sensing ESTJ), and that could easily be refuted by the simple act of observation (22 Observation that also does not overlay 73 Skepticism).

What specific kinds of non-sensical fact-free theories are discussed? 73 Skepticism does not overlay paradigm (ER to P), but it does overlay attunement (EL to CL). A mirroring of this attunement activates not only the belief or hypothesis segment of the theories (P to CR) but also paradigm (ER to P). This shadow activation of paradigm with its agency-oriented mechanical cause and effect alters the easily refuted non-sensical theories of 73 Skepticism into conspiracy theories in which spurious groups within paradigm (ER to P) do supposed bad things to other groups. That is what is being passed around in the idle talk.

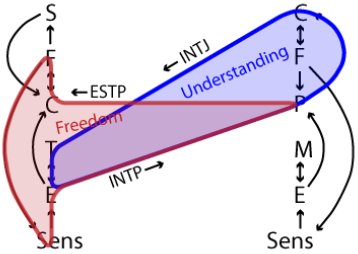
Alright, to go further we must now look at an operative 70 Articulation in conjunction with a functional 33 Understanding in the context of a review of what was said previously. The two circuits of 70 Articulation and 33 Understanding pivot along a common leg of INTJ (diagram above); Hegel speaks of force that fragments this leg of Heideggerian projection (INTJ) into its components – we have identified this force as concentration from T to EL. Those aspects which are consistent with the current hypothesis or belief of 33 Understanding (P to CR) detour from EL up into INTP; Heidegger calls this thematization.

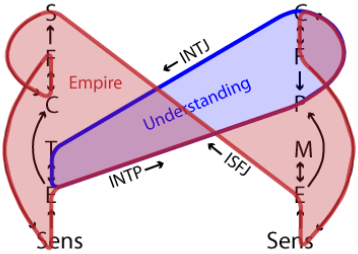
The remaining elements, composed critically of those aspects that do *not* make up 33 Understanding and thus are not part of its ordered complexity, pass with 70 Articulation up into attunement (EL to CL) where they combine with 4 Perceiving to form its non-mechanical cause-and-effect machinery.[A] This has an emergent aspect, which is the trigger by which the will (CL to FL) can activate the machinery within attunement (EL to CL) that we recall is constructed out of those pieces which do not fit into 33 Understanding.

[A] For instance, liquid oxygen and liquid hydrogen can be propellants in a rocket. If 33 Understanding is chemical in nature, then oxygen and hydrogen could be the aspects that make up the understanding, with the rocket casing itself then diverted away into attunement as the associated packaging mechanism (with the aspects of fuel and rocket body unified in INTJ and separated by concentration from T to EL). If 33 Understanding is more organizational in nature, then the rocket as a whole might be the element on which 33 Understanding concentrates (T to EL) with the external launching site now the attuned mechanism separated off into attunement (again with the two forming a unit within INTJ possibilities).

18 Sensing ISTJ on its part forms definitions of that which is meaningful (at S) and can thus sense what is right; we see here that 11 Thinking (the mirror of 18 Sensing) in its overlay of 42 Freedom can in contrast perceive what is wrong.

We conclude that 42 Freedom in setting these limits implicitly defines itself (as least heuristically) by what it is not. We have therefore, in the realm of politics, the so-called 'free world' cutting out 'communism' (an undefined commonplace) through containment. Freedom becomes '*not* communist,' with communism defined in a circular manner as 'not freedom.' Wars by the West are fought (Korea, Vietnam, Taiwan?) to delineate borders carefully and distinctly (and in this way clarify also the internal).



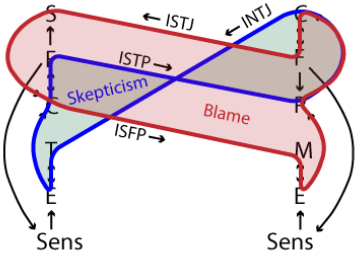


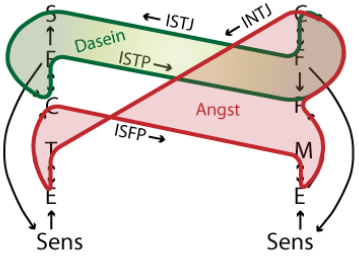
42 Freedom in the 'non-communist free world' in turn overlays the INTP of 93 Empire action memory in its aspect this time of justice – that quarantines the deviant behind what are now Foucauldian walls of prisons[A], with the free in this new context defining themselves first as 'having no police record' and then secondarily as 'not being communist.'[B]

[A] We refer to Michel Foucault's (1926-1984) text *Discipline and Punish,* an analysis of the historical development of the penal system. Foucault traces its transformation from a focus on bodily punishment and public executions to a system emphasizing incarceration, institutionalization, surveillance and psychological control over criminals, reshaping them as delinquents.

[B] Canadians historically have often defined themselves as 'not American.' Absorption as a 51st state would thus be viewed by them implicitly as a kind of forced incarceration in a penal institution (the prison being the country as a whole south of their border) populated by 'unfree' delinquents (its citizens).

So, what happens to this system when 73 Skepticism does not delegate control? The theory along INTJ is now that 'all is one' (no thematization along INTP). Does humanity for instance, as in a previous example, divide itself into apples and oranges? It can't be. Does it insist? Then this is hate – hatred on the part of those outside the accepted echo chambers of idle talk for the runaway self-consciousness in 73 Skepticism that sustains those same chambers – and a coopted legal system in response begins to define proponents of a sound mind as criminal delinquents.





33 Understanding according to Hegel is quiescent; 73 Skepticism in contrast is active – it must see its attunement (EL to CL) operationalized. But this is contrary to the residue of its own 33 Understanding. As Hegel says: "Its talk, in fact, is like a squabble among self-willed children, one of whom says A when the other says B, and again B, when the other says A, and who, through being in contradiction with themselves, procure the joy of remaining in contradiction with one another."

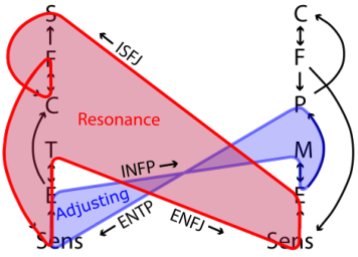
We conclude that a stubbornly dominant 73 Skepticism contains within itself the seeds of its own self-destruction. How could this resolve itself?

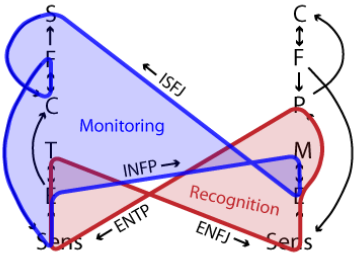
73 Skepticism accepts its portion of 74 Blame (the mirror) for the current mess. The circuits combine to form a 141 Angst/Worldview that views its own unrealized 20 Dasein personal potential (in brief bursts of Heideggerian conscience). The conspiratorial mouth of 73 Skepticism idle talk is stopped – it is stunned into silence by its own self as it calls to itself; it advances then to become 73 Wisdom and a good part of the solution. But we said that already.

c) 25 Recognition

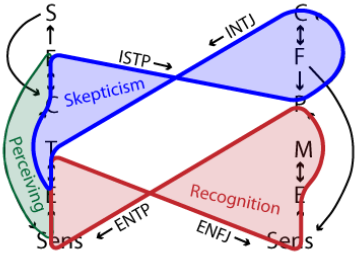
We advance one step forward in both 26 Detached and 9 Service – that

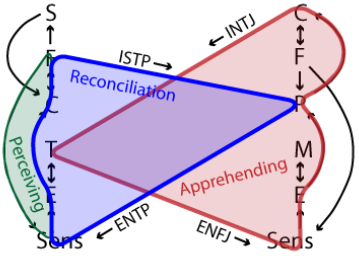
brings us to the ENTP of 26 Detached matching up with the ENFJ of 9 Service. The complements that generate a circuit are now the 40 Resonance of 9 Service and the 24 Adjusting of 26 Detached. Their combination yields the circuit of 25 Recognition with 62 Monitoring appearing under the surface.





This 25 Recognition begins to populate the paradigm segment (ER to P) that we recall is not traversed by boot-up 73 Skepticism. As we said, it recognizes 45 World externals – in particular, in-groups in contrast to out-groups. We've also discussed the exploitation of 25 Recognition by the world of advertising.



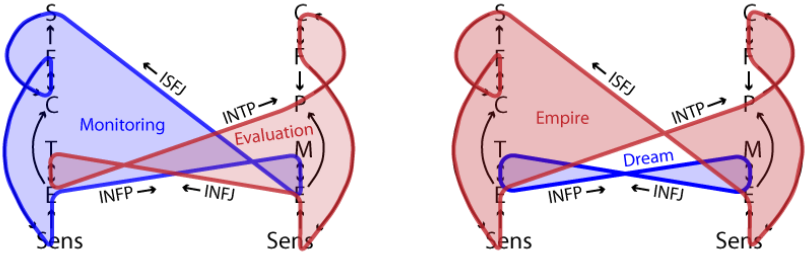


It's interesting to see the advance when 25 Recognition is coupled to the prior 73 Skepticism. First, the two together now complete the circuit of 3 Apprehending. Second, they also form the 65 Reconciliation that can begin to process the stream of incoming words along ISTP. It's a structure similar in some respects to what we saw previously ('falling prey' to 45 World along with ambiguity of 25 Recognition) and might readily collapse into it.

d) 62 Monitoring

We move now to the final coupling in our first cycle through 26 Detached monitoring and 9 Service action – this is the INFP of 26 Detached linking up with the ISFJ of 9 Service. That calls up the same set of complements as in the previous segment (40 Resonance and 24 Adjusting), but with 62 Monitoring now in the foreground and 25 Recognition under the surface.

What is the purpose of the 62 Monitoring? We get a clue when we place it together with its mirror. It pulls contents of the humdrum of 34 Dream ordinary life into the action memory of 93 Empire so that it is there for 25 Recognition to recognize in the future.

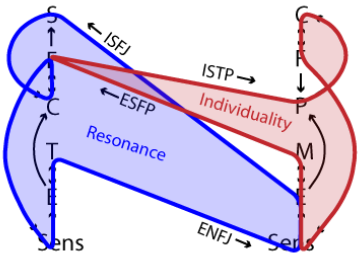


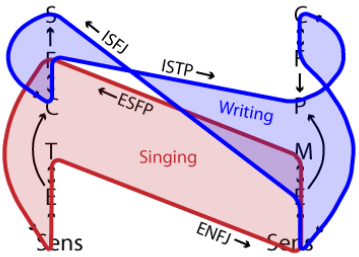
Its force of identification (M to ER) shapes the existence portion (SensR to ER) of 25 Recognition. It means that lack of clarity in the paradigm segment (ER to P) of 25 Recognition will be picked up by 62 Monitoring; its force of identification (M to ER) may then reinforce the ambiguity – it's a positive feedback loop that could once more accentuate an instability.

e) 7 Singing

We're ready to begin a second cycling through the monitoring circuit of 26 Detached, this time displacing 9 Service two legs further along. That will get us the remaining circuits in a way that once more respects the flow of data.

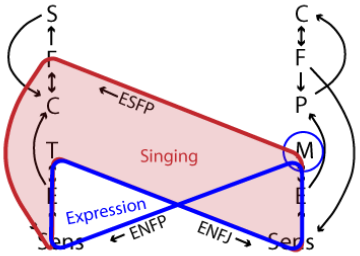
We start by coupling the ESFP imprinting leg of 26 Detached with the ENFJ of 9 Service (two legs further along from ESTJ). That in turn calls up the 63 Individuality complement of 26 Detached along with the 40 Resonance complement of 9 Service.

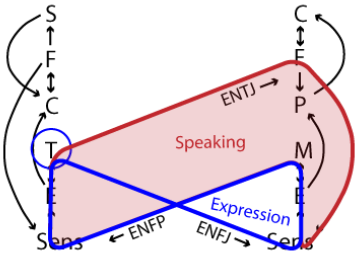




The result is 7 Singing which is the crying and sometimes whining of an infant when it has a need. It's a resonating gesture (along ESFP that mediates gestures) of its individuality (the constituent components); that's not surprising. What is shocking is the circuit that appears with it under the surface – this is 92 Writing!

Are you telling me that the infant in its crying is writing something, as in writing a book? Well, when it grows up and the circuits mature, then that appears to be the case. And it certainly is true that the life of the caregiver will be shaped by the infant – ask any mother.



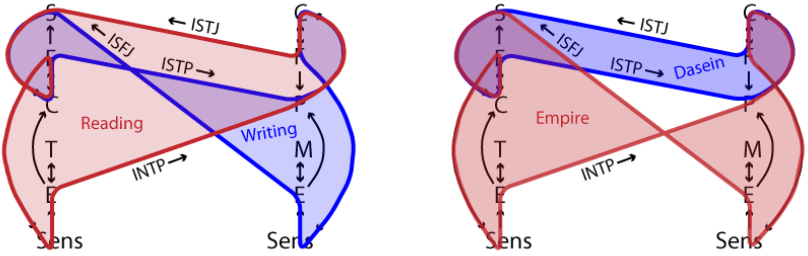


Let's tie this down. The mirror of 7 Singing is 75 Speaking. Both are based in the 44 Expression lexicon with its morphemes, phonemes, and lack of rules. A pivot at the M node of 44 Expression from ENFP to ESFP generates the current circuit of 7 Singing; a similar pivot at the 44 Expression node of T (the mirror of M) from ENFJ to ENTJ forms 75 Speaking (the mirror of 7 Singing). A pivot of both together generates symmetrical 91 Reason. We conclude that 7 Singing and its mirror of 75 Speaking are intermediate stages on the road from the symmetrical 44 Expression lexicon to symmetrical 91 Reason communication.

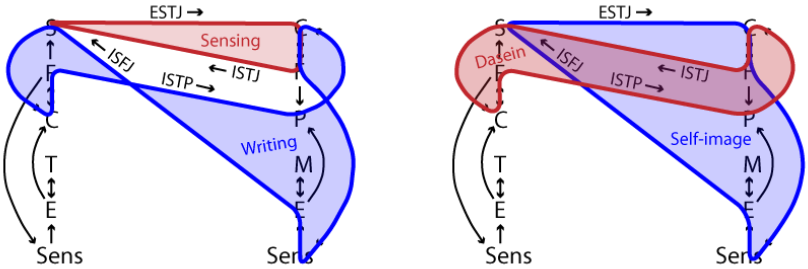
To stop halfway with 7 Singing is thus to distil 91 Reason into gestures apart from 75 Speaking – that could in the infant mean crying but might in an adult become letters on paper becoming a book.

f) 92 Writing

We advance a step in our cycling and join ISTP of 26 Detached with ISFJ of 9 Service. Once more, a circuit forms only when 63 Individuality of 26 Detached is combined with the 40 Resonance of 9 Service. 92 Writing this time comes to the fore, pushing 7 Singing into the background.



Let's see if this identification of 92 Writing with the 'act of writing' makes sense. We combine 92 Writing first with its mirror of 96 Reading. The circuits can reconfigure into the technical sphere of 20 Dasein along with the circuit of 93 Empire which we have identified with action memory. 92 Writing in this view would be an act of the will (CL to FL of 92 Writing) that cements 20 Dasein propositions regarding some 45 World of intellectual vigor into a form that can be recalled (93 Empire memory).



Both 20 Dasein and 93 Empire are symmetrical and thus stable across

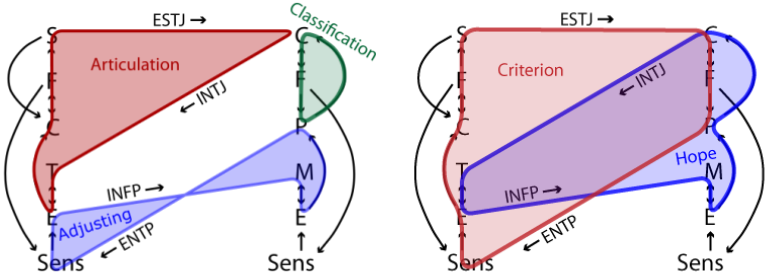
mirroring – it would be a permanent record.

Let's look at things now from the viewpoint of 18 Sensing (to see finally if it makes sense). We know that this circuit of 18 Sensing shapes ESTJ concepts through ISTJ definitions into meaning at the node of S; that fills it with abstracted FR symbols. Suppose we short-circuit the FR node of 92 Writing by means of ISTJ definitions directly to a terminus at S. This would condense 92 Writing immediately into 20 Dasein and its propositions.

Now suppose we short-circuit the 92 Writing node of S (with its meaning) by means of an ESTJ conceptual making-present directly to a terminus at CR – we would now have the circuit of 14 Self-image. 92 Writing in this view is thus the 14 Self-image making-present of 20 Dasein propositions in a way that expresses 18 Sensing. That means the construction makes sense (the short-circuit into ISTJ and the short-circuit into ESTJ in combination form 18 Sensing, which is ISTJ defining ESTJ).

g) 127 Criterion

We move forward a step in our cycling and match ENTP of 26 Detached with ESTJ of 9 Service.



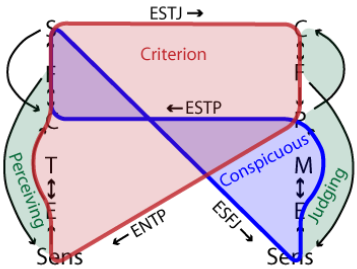
These legs generate a circuit if and only if we combine the 24 Adjusting complement of 26 Detached with the 70 Articulation complement of 9 Service. And that only works when 24 Adjusting is formed from its mirror of 101 Obtrusive so as to add an additional circuit of 1 Classification; this extra circuit does not form when we mirror in the opposite direction.

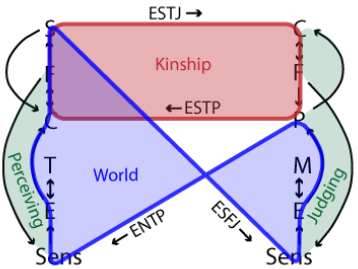
Let's clarify what that means. If we begin with 24 Adjusting and then mirror across to the other hemisphere, then we get the single circuit of 101 Obtrusive which is the second stage in Heideggerian tool breakdown (after 50 Conspicuous in which a thing-in-itself becomes problematic and is

noticed). But if in contrast we begin with 101 Obtrusive (triggered when some mechanical element within paradigm from ER to P is missing a piece) and then mirror over to 24 Adjusting (in an attempt to work around the block), then we get the additional circuit of 1 Classification (meaning that we are automatically aware of the CR genus of the specific problematic thing, its FR species under that genus, and then the P-based specific way in which it is an exemplar of that species). If we didn't have that information, then we wouldn't be able to adjust in 24 Adjusting and look for a solution (to the thing-in-itself that has become 101 Obtrusive because it is missing a part).

The implication is that 127 Criterion forms only within a context of tools, tool breakdown, and ways to adapt in response. But what happens when this context is missing?

Then we get only an isolated 70 Articulation along with an isolated 24 Adjusting: that's not very interesting. The implication is that a maturing child needs an enriched environment – one thinks of children growing up on a farm and its extensive machinery (always in need of repair and importantly also being repaired). It's an aspect that is often missing in our modern world of screens, virtual reality, and service experts.





So what is 127 Criterion? It's the context to any situation in which a thing becomes 50 Conspicuous and in need of attention (though not yet missing a part and 101 Obtrusive). That's because 127 Criterion mirrors into 50 Conspicuous plus again the circuit of 1 Classification; it's prior now to a mirroring of 101 Obtrusive into 24 Adjusting with its own independent triggering of 1 Classification. We gather that a 127 Criterion context of tools is self-reinforcing.

The role clarifies further when we combine 127 Criterion with its mirror of 50 Conspicuous. That generates a 45 World, presumably of tools, along

with a 35 Kinship of those working with those tools.

But what exactly does 127 Criterion do? First, it is aware exactly of that with which it is dealing – that's because data passes directly from CR to FR to object-binding P of 1 Classification. It knows this conceptually as well along ESTJ. Data passes through attunement (EL to CL) which is the non-mechanical machinery with all of its parts under some control (passage through the will from CL to FL) doing the task 'as' required (FL to S). A pivot at P of 127 Criterion takes some problematic part (the 50 Conspicuous mirror of 127 Criterion) from the 45 World of the machine (overlaid along ENTP and leading into attunement) up into ESTP and the focal aspect of 4 Perceiving (at CL, the terminus of ESTP). That forms a visual 35 Kinship (the same circuit of 'the they' in which self is the other and thus unified now with the thing which is problematic) which can examine the thing in 4 Perceiving.

24 Adjusting attempts to repair what is deficient. The goal is to resolve the situation before 101 Obtrusive is triggered by a lack of parts.

We note again that 127 Criterion sets a context. For instance, silicon seal is not useful in repairing computers; it can be quite helpful in plumbing. But is this usefulness the true criterion? Not necessarily. The critical 127 Criterion in the case of plumbing might be the governmental building code that determines when the use of silicon is permitted.

Under the surface is always a 55 Hope that the 24 Adjusting in the context of some 127 Criterion will resolve the problematic situation.

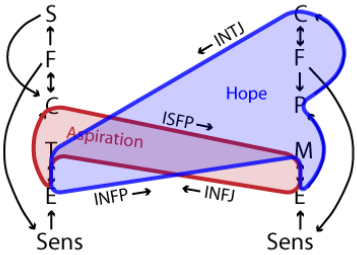
h) 55 Hope

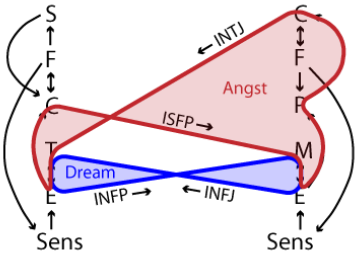
We complete our second cycle through 26 Detached monitoring and 9 Service action with a linking between INFP of 26 Detached and INTJ of 9 Service. That calls up the same set of complements as before (namely, 24 Adjusting and 70 Articulation) but with 55 Hope this time in the foreground and 127 Criterion under the surface.

Like 127 Criterion before it, 55 Hope appears only when 24 Adjusting has been mirrored over from 101 Obtrusive (things are missing parts). This implies that 55 Hope emerges in a context of things going badly, and that it then attempts to adapt and improve the situation.

We note that 55 Hope like 141 Angst/Worldview contains force of both concentration (T to EL) and identification (M to ER). But it is not

symmetrical; it can mirror easily into 38 Aspiration which then is no longer dependent upon tool breakdown.





Interestingly, the two circuits of 55 Hope and 38 Aspiration in combination generate symmetrical 141 Angst/Worldview with its labor effort, this time in combination with the darker world of symmetrical 34 Dream from which we gather both are equally attempting to escape.

i) Decision points

Those things that separate the mind from tools and their repair (e.g. passive electronic media; a passive electorate) do appear to degrade its ability to be hopeful. And lack of hope is a documented precursor to depression[A], which in turn is a risk factor in other conditions such as Parkinson's and its consequent Alzheimer's.[B]

[A] We read for instance: "Further, patients with MDD [major depressive disorder] have specific irrational and pessimistic thoughts about future opportunities and prospects with respect to self [don't have the tools to repair their own problems], but not with respect to others [agency is seen as entirely in others' hands]; these negative cognitive biases produce the depressive mood and hopelessness that are characteristic of depression, rather than vice versa." (Katayama, *NeuroImage*, 2019)

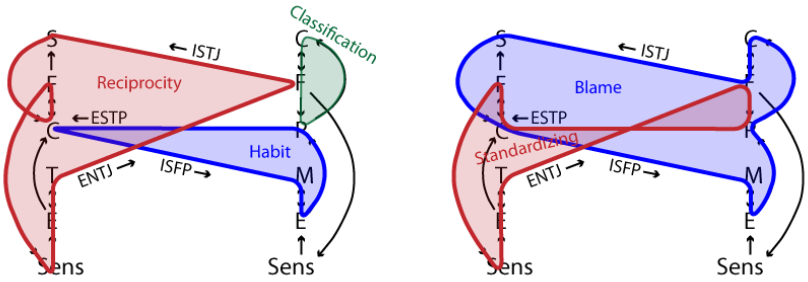
[B] We read here: "Stress and depression are significant risk factors for AD [Alzheimer's disease]. Apart from its direct effects to the brain, depression is associated with poor sleep and greater psychological stress which leads to memory decline and accelerates progression of AD." (Ko, *Rev. Neurosci.*, 2020)

4. 31 Fully Involved – 47 Impulse Interactions

We're moving now to a fourth possible set of interactions – this is between 31 Fully Involved monitoring and 47 Impulse action. It happens to be the precise mirror of the previous set of interactions, namely, that between 26 Detached monitoring and 9 Service action – that fact will help in interpreting the structure.

a) 109 Standardizing (mirror of 29 Structuring)

We begin with the ENTJ leg of 31 Fully Involved which does the pointing in a growing infant's joint attention. It's not the first to develop; that distinction goes to its mirror of 26 Detached ESFP which imprints and then mimics, but it is perhaps the first to activate in the other hemisphere. We pair it with the ESTP of 47 Impulse which carries a P-bound object to the focal CL of 4 Perceiving – that thing could well be the entity which is the current subject of joint attention.



A circuit can form if we combine the 112 Reciprocity complement of 31 Fully Involved with the 79 Habit complement of 47 Impulse. But it will only emerge when the 79 Habit aspect results from a mirroring of 70 Articulation so as to generate an additional circuit of 1 Classification. No circuits are formed when 79 Habit is merely the habit of dealing with an inconsistent and unpredictable caregiver or environment.

That makes the ENTJ pointing of joint attention a habit of reciprocal full involvement, which of course makes good sense. It also suggests a possible cause for the schizophrenia that can emerge in later years – namely,

inconsistent parenting, or alternatively behavior of caregivers towards children that differs in private from the way they are treated in front of others.[A]

Let's assume a normal childhood. Which circuit is generated by 112 Reciprocity and a 70 Articulation-based 79 Habit? It is 109 Standardizing with 74 Blame forming along with it under the surface.[B] It's the precise mirror to the 29 Structuring and boot-up 73 Skepticism which emerged in the previous set of interactions (between 26 Detached and 9 Service).

What does 109 Standardizing do? Let's combine it with its mirror of 29 Structuring and see what emerges (diagram below). We note first the 91 Reason that collates the communication stream, and then also the circuit of 35 Kinship. We recall the context of joint attention and conclude that 35 Kinship is not only the interaction of caregiver and growing infant, but also the joint attention entity upon which this commonality is focused, and

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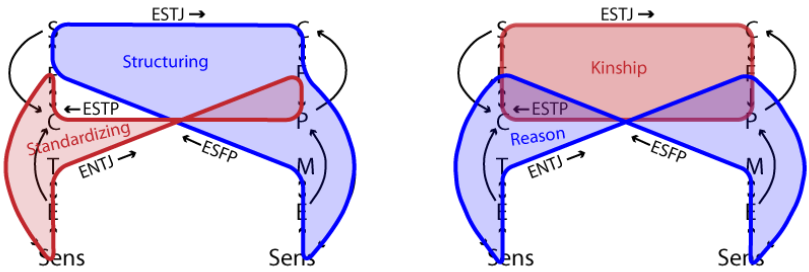
[A] Imprinting leads to mimicry of all traits in caregivers, including those they would prefer to eliminate; this can lead to outbreaks of disgust as caregivers are confronted in a child by their own repressed characteristics. A resulting inconsistent response (love of the child, rejection of the mimicry) on the part of the parent can over time undermine mental structure. The child (teenager) as an adult may then pass this on to the next generation: "Bowen characterized the parents' relationships as one of emotional divorce, referring to distance in the relationship. He also claimed that the development of schizophrenia was a process in which three generations of successively more troubled individuals finally resulted in a person with schizophrenia." (Wuerker, *Issues in Mental Health Nursing*, 2000)

[B] An underlying 74 Blame can augment any emerging schizophrenia: "The current study was the first to consider the role of a relative's shame and guilt/self-blame specifically about having a family member with schizophrenia … Relatives who feel that they are to blame for having a loved one with schizophrenia may seek more contact with the patient in order to mend the offenses they believe they have inflicted on the patient." (Wasserman, *Psychiatry Res*, 2012) This closer proximity brings with it further undesirable mimicking (almost as if the 'loving' caregiver is being consciously mocked by the child). It's a positive feedback loop, like a microphone picking up and amplifying the sound of a loudspeaker.

finally also the way in which it sustains itself in communication.



We are reminded of Heidegger's 'the they' in which self is the self that is the other – but then in vision becoming also the thing in present time upon which this 'other self' is attending. And finally, we think once more of schizophrenia in which this self is potentially fragmented by an inconsistent 109 Standardizing.

b) 74 Blame (mirror of 73 Skepticism)

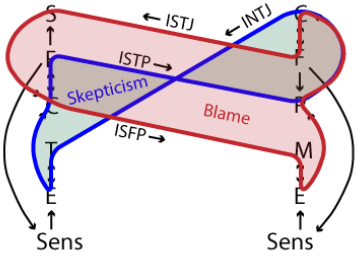
We advance a step in our cycling and match the ISTJ of 31 Fully Involved with the ISFP of 47 Impulse. That calls up the same set of complements as before (namely, 79 Habit and 112 Reciprocity), but with 74 Blame this time in the foreground and 109 Standardizing below the surface. Again, the 79 Habit aspect must be based in some 70 Articulation that makes sense (18 Sensing contracted out of 70 Articulation).

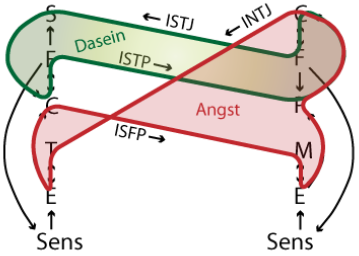
Let's assume again that things develop properly. What does this mean? First, the paradigm-based mechanical cause and effect (ER to P) of 79 Habit is generating a coherent belief or hypothesis (P to CR). Second, its critically necessary foundation in the attunement-based non-mechanical cause and effect traversed by 70 Articulation (EL to CL) is meaningful (at S of 70 Articulation that mirrors into 79 Habit). These relate to heuristic aspects of inductive logic; we are assuming their internal consistency in reflecting a predictable external.

Our previous step combined 109 Standardizing with its mirror to form 35 Kinship (along with 91 Reason) – this 35 Kinship was both the group doing the joint attention and also the thing upon which it was attending.

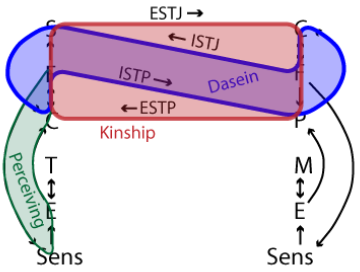
We now do the same with 74 Blame. We combine it with 73 Skepticism from the previous set of interactions (between 26 Detached monitoring and

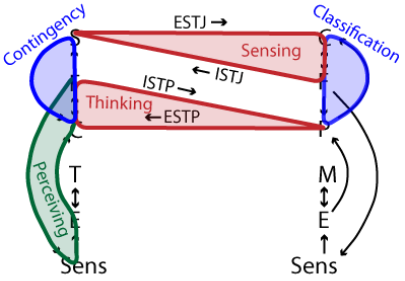
9 Service action) to generate the circuit of 20 Dasein along with a 141 Angst/Worldview labor effort (pure action) that views this 20 Dasein (pure monitoring) and sees its propositions as an expression of what it could be (becoming self-conscious).





Vision in its focal aspect of 35 Kinship action (previous step) can now interact with 20 Dasein monitoring (current step) to generate a nascent self-consciousness in which sight itself merges with logical deduction. How does it occur? Hegel and Heidegger suggest that it involves a reconciliation of 35 Kinship (pure action, in present time and the personal sphere) with 20 Dasein and its potential (monitoring expressed often in the abstract and the technical).





These circuits are symmetrical; their overlay activates asymmetrical 18 Sensing, 11 Thinking, 1 Classification and 19 Contingency, all in some precise relationship. The result at CL of 4 Perceiving is now the true visual object (stable under mirroring; 35 Kinship action observing 20 Dasein monitoring and thus self-conscious).

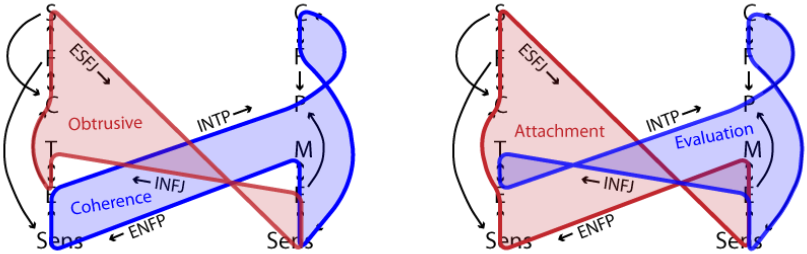
But how is it simultaneously a logical deduction? Because it contains a dual 'if-then' structure. 'If' we have this hypothesis or belief (P to CR),

'then' we have the following principle along ESTP (under the assumption of a paradigm from ER to P that accurately depicts mechanical cause and effect). Similarly, 'if' we are an expert in some area and are certain of the context (S to CL), 'then' we can proceed on that basis along conceptual ESTJ (now assuming the reliability of non-mechanical cause-and-effect machinery in attunement from EL to CL).

c) 99 Attachment (mirror of 25 Recognition)

We advance a step in our cycling, linking the ESFJ of 31 Fully Involved now with the ENFP of 47 Impulse. A circuit forms this time when we combine the 101 Obtrusive complement of 31 Fully Involved with the 97 Coherence complement of 47 Impulse. That generates the circuit of 99 Attachment with 125 Evaluation under the surface.

It turns out that 99 Attachment couples often with 1 Classification – this is because 25 Recognition mirrors into 99 Attachment, but a move in the other direction from 99 Attachment to 25 Recognition yields the additional circuit of 1 Classification. For 99 Attachment to recognize in 25 Recognition that entity to which it is attached is thus often to be aware also of its place in the structure.



What are some examples? The mind's initial imprinting is to some caregiver who is normally part of a family; it 'views' this entity of 'family' first as a 35 Kinship unit in which all are equal members, but then also in a 20 Dasein sense in which individuals are different and contribute in a division of labor. Does one want to foster self-consciousness? Then point out how each family member has unique aspects that benefit the totality – 35 Kinship observes 20 Dasein and the two are reconciled, bringing with it a 99 Attachment to the resulting Durkheimian organic solidarity.

Then there is the religion into which we are born. First again is the 35 Kinship grouping of fellow worshipers across the world; then the 20 Dasein of individual temples, churches, mosques or synagogues. Each is different; every one of these contributes in its own way – once more, rightly or wrongly, it is the aggregate to which we are attached.

It can be a national or ethnic identity, a union, a club – we are attached because through it we 'see'; it goes beyond mere 4 Perceiving.

d) 125 Evaluation (mirror of 62 Monitoring)

We complete our first cycle by pairing the INFJ of 31 Fully Involved with the INTP of 47 Impulse. That forms a circuit if and only if the 101 Obtrusive complement of 31 Fully Involved combines with the 97 Coherence complement of 47 Impulse – it is the same pairing as in the previous step, but with 125 Evaluation now in the fore and 99 Attachment receding into the background.

We recall at this point that the first two circuits in the current cycle, namely, 109 Standardizing and 74 Blame, activate only in an ordered environment in which 79 Habit is the result of a sensible 70 Articulation. A lack of 74 Blame[A] (perhaps because 70 Articulation-overlaying ESTJ concepts are scrambled) leaves its mirror of boot-up 73 Skepticism in charge – that can couple in turn with the current 125 Evaluation.

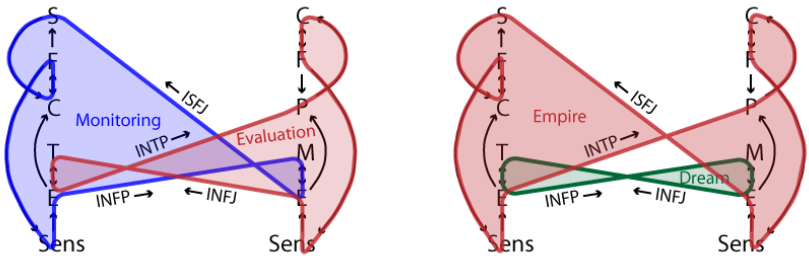
Heidegger gives the result: "Idle talk initially intrudes itself into the midst of primordial being-with-one-another. Everyone keeps track of the other, initially and first of all, watching how he will behave [in 62 Monitoring, the mirror of 125 Evaluation], what he will say to something. Being-with-one-another in the they [35 Kinship] is not at all a self-contained, indifferent side-by-sideness, but a tense, ambiguous keeping track of each other, a secretive, reciprocal listening-in [of 125 Evaluation]. Under the mask of the for-one-another, the against-one-another is at play."

What does the underlying 99 Attachment become attached to when there is no 74 Blame cause-and-effect machinery and the mind cannot 'see'?

[A] 43 Judging in its passage through paradigm identifies an agent, 13 Intentionality attaches a motive; 74 Blame in its passage through both links the two, enabling an analysis of mechanical cause and effect within paradigm (ER to P).

We've covered that already. It is easily coopted by the world of advertising and attached to recognized brands (with 25 Recognition mirroring into 99 Attachment which in turn mirrors back into 25 Recognition along with a 1 Classification that knows exactly where to find the marketed product).[A]

Let's look now at the circuit of 125 Evaluation itself; in our current step, that's what appears in the foreground. In particular, let's combine it with its mirror and see what emerges.



We note first the circuit of 34 Dream which is 1) the realm of the uneducated and also potentially 2) the 'American dream of consumerism.' Then there is 93 Empire which is 1) action memory, then 2) action that sweeps away the old and replaces it (implying that memory is a destructive read) and finally 3) the legal system (in which the deviant is removed and things are restored back to what is remembered). This companion emergence of 93 Empire suggests that advertising-fueled consumption (of 99 Attachment in 25 Recognition to 34 Dream) could be quite aggressive.

Heidegger confirms: "We call this kind of 'movement' of Da-sein in its own being the plunge. Da-sein plunges out of itself into itself, into the groundlessness and nothingness of inauthentic everydayness. But this

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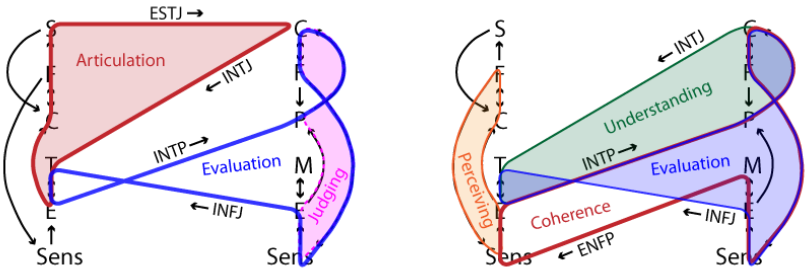
[A] We read in one research article: "…consumption – how Americans have acquired and used goods not strictly necessary to biological existence – might well be the defining thread of American life … For the new type of purchaser citizen, consumption became a civic duty in itself, the main contribution of the individual to the nation. In its full-blown form, the consumers' republic has marshaled the bulk of both private and public power into reinforcing the system of mass consumption, so much so that it has deflected or absorbed all challenges." (Steigerwald, *Journal of American History*, 2006)

plunge remains concealed from it by the way things have been publicly interpreted so that it is interpreted as 'getting ahead' and 'living concretely.'"

Let's look at another aspect. We said that 97 Coherence is a 43 Judging in which the paradigm segment (ER to P that is not traversed) is programmed by the remainder of the circuit. It turns out that 125 Evaluation does this programming more directly – one could think of it as a 33 Understanding that is missing only the pivot leg of INTJ which exchanges data with 70 Articulation.



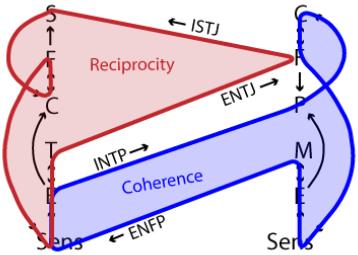
A 125 Evaluation that is approached in this way can mediate the puzzle-solving of what Kuhn in *The Structure of Scientific Revolutions* calls 'normal science' – the practitioners of this art tell us that understanding is the goal, but Kuhn informs us that this is not the case; they are trying rather to polish the underlying paradigm (ER to P).

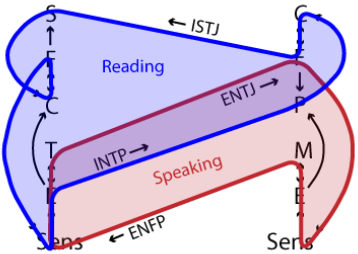
They fill in the missing pieces – until suddenly an inadequacy appears and they discover to their horror that they have severed the branch on which they are sitting (the assumed paradigm which sustains the mind's logic machinery). The paradigm jumps (as for instance from the science of Newton to that of Einstein); older scientists die and are replaced – and the cycle repeats itself.

e) 75 Speaking

We move back now to the beginning and cycle through the circuits of 31 Fully Involved and 47 Impulse again, this time moving forward two steps in 47 Impulse. That pairs the ENTJ leg of 31 Fully Involved with the ENFP of 47 Impulse. The complements that connect these legs are now 112 Reciprocity of 31 Fully Involved and 97 Coherence of 47 Impulse; this

generates the circuit of 75 Speaking with 96 Reading under the surface.





We see immediately that the mix of circuits makes sense – speaking is a reciprocal involvement with one another (112 Reciprocity in 31 Fully Involved) that points along the ENTJ of joint attention. Its parallel aspect of 97 Coherence programs paradigm (ER to P) which mediates mechanical cause and effect between groups where one or the other possesses agency – that at a minimum ensures turn-taking. Reading would then be an extension into the symbolic, with the caveat that to talk with someone in a sense is to 'read' into their words what they are 'really' saying, in this way elevating the conversation into what Foucault describes as a discourse.

As one author put it: "…critical approaches view discursive social reality construction as imbued with power and interest considerations, where dominant groups [in paradigm from ER to P] attempt to shape reality, social practices, and even subjects' identities in ways that perpetuate these groups' own interests. Far from being neutral, language-based constructs, discourses [with their base in joint attention] are seen as the sites of polyphonic struggles as domains of power–knowledge relations that can dominate subjectivity in favor of the already powerful. The politically motivated task of critical discourse analysis is thus to demystify and expose the processes involved and ideally weaken their grip." (Heracleous, *Discourse, Interpretation, Organization*, 2009)

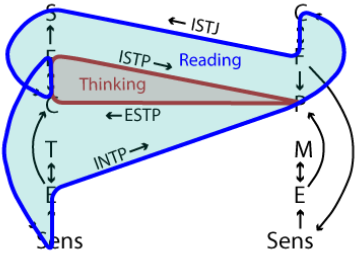
We have already demonstrated the connection of 75 Speaking and its mirror of 7 Singing to 91 Reason and will not repeat that here.

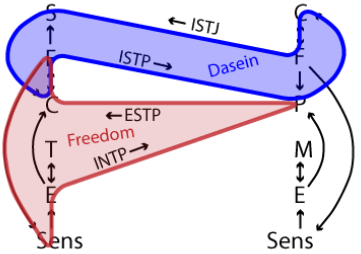
f) 96 Reading

We advance a step in our cycling, matching the ISTJ of 31 Fully Involved now with the INTP of 47 Impulse. That calls up the same combination of

complements as in the previous section (namely, 112 Reciprocity and 97 Coherence) but with 96 Reading now in the fore and 75 Speaking in the background.

We saw previously that 92 Writing was an expansion of the symbolism of 18 Sensing; we note now that 96 Reading in a similar way extends 11 Thinking (the mirror of 18 Sensing). Let's examine it more closely.





To short-circuit 96 Reading at P by sending its bound object along ESTP to the focal aspect of 4 Perceiving at CL truncates 96 Reading into 42 Freedom. This circuit (in addition to grasping with the hands) moves the lips and mouth in the act of speaking – that could be one reason why we sometimes speak silently when we read.

Alternatively, to short-circuit 96 Reading at FL by sending data along the ISTP that handles speech input to the object-binding node of P is to truncate 96 Reading into 20 Dasein. That circuit describes the world in terms of symbolic propositions – these can in turn be bound at P (the terminus of ISTP) and delivered to the CL common to both 4 Perceiving and 42 Freedom.

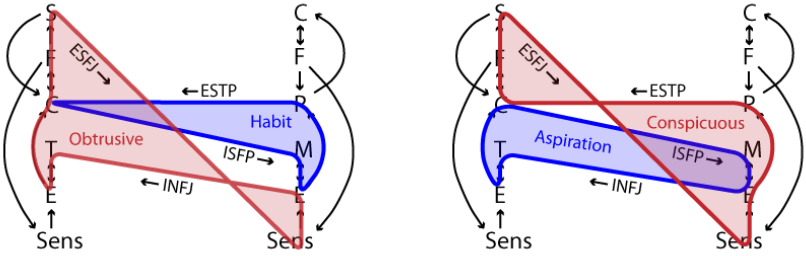
To do both at once is to outline the circuit of 11 Thinking so that we are mentally stimulated by that which we read; we 'grasp it' in thinking-overlaying 42 Freedom. And that has implications. We are told for instance that "a large extension of literacy is generally dislocating: the English Civil War and the French and Russian revolutions all occurred when about half the male[A] population became literate." (Mann, *Sources of Social Power*, 1986).

Sociologist and historian Max Weber (1864-1920) agrees: "If Poland and east Germany had no peasant insurrections the fact is that these, like all revolutions, did not break out where the condition of the oppressed class

[A] Isn't it interesting that the males are the ones that cause the problems?

was worst, that is in our case where the conditions of the peasant class were worst, but rather where the revolutionaries have attained a certain degree of self-consciousness [as for instance from reading where action on one leg observes monitoring in the other and the circuit becomes self-conscious]." (Weber, General Economic History, 2023)

g) 50 Conspicuous



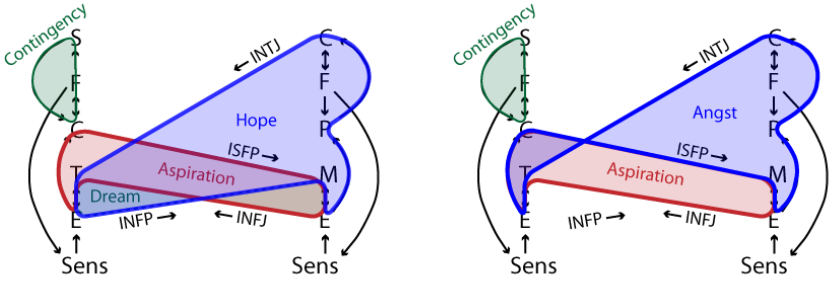
We cycle further and match the ESFJ leg of 31 Fully Involved with the ESTP of 47 Impulse. That calls up the 101 Obtrusive complement of 31 Fully Involved along with the 79 Habit complement of 47 Impulse. They combine to form 50 Conspicuous, the first stage of a tool breakdown – this processes the P-bound thing-in-itself with its own bumps and scratches, not just the thing as an exemplar of some FR species class. Under the surface is a 38 Aspiration to do better.

The context is 96 Reading from the previous leg. Suppose that a given text points out a social problem, making the issue 50 Conspicuous. That message can be assimilated by a reader only by a superposition in him or her of the circuits of 79 Habit and 101 Obtrusive (this is what the circuits tell us) – it is their overlay that forms the requisite 50 Conspicuous in the reader which internalizes the communication. But 79 Habit is based in prelogical paradigm (ER to P), exemplified often in an attitude. Contiguous groups (castes, classes, genders) in paradigm collide with one another in a struggle for agency – that channels the attitude into class warfare. The partner of 79 Habit is 101 Obtrusive, implying that some particular social grouping in paradigm is missing a part. Now combine this mix of attitude, class conflict and missing pieces with an underlying 38 Aspiration; that's a volatile mix.

Goodness, literacy really can be challenging for an emerging society.[A]

h) 38 Aspiration

We advance now to the final step in our second cycling through the circuits of 31 Fully Involved and 47 Impulse – this connects INFJ of 31 Fully Involved with the ISFP of 47 Impulse. That calls up the same set of complements as before (101 Obtrusive of 31 Fully Involved with 79 Habit of 47 Impulse) but with 38 Aspiration this time in the foreground and 50 Conspicuous pushed under the surface (though still on a basis of 101 Obtrusive, implying that the conspicuous thing-in-itself is missing a part).



Let's compare this circuit of 38 Aspiration with its mirror of 55 Hope, and then with 141 Angst/Worldview labor effort. All three, we note first, are powered by the same force as it traverses through concentration (T to EL) and then also through identification (M to ER).

We note next that 55 Hope is generally based in 38 Aspiration and not the other way around. That's because the mirror of 38 Aspiration is 55 Hope, but the mirror of 55 Hope is 38 Aspiration plus an accompanying 19 Contingency, and that extra aspect of 19 Contingency is not present in our current construction (see diagram above). Things thus begin with 38 Aspiration and may progress to 55 Hope as the mind develops some belief or hypothesis (P to CR traversed by 55 Hope but not by 38 Aspiration).

We note finally that both 38 Aspiration and its extension into 55 Hope aim at an exit from the everyday of uneducated 34 Dream (formed in their

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[A] A society that can 'read' but in idle talk does not think about the meaning of the words is essentially again illiterate. Every new generation must learn for itself the skill of reading.

intersection). 38 Aspiration on its part attempts to fit self into the non-mechanical cause-and-effect machinery of attunement (EL to CL) – it does this by overlaying it. It then passes down the ISFP Heideggerian not-yet, implying that it is not yet able to act (CL to FL) but it does aspire to be part of the social machinery in attunement (EL to CL), with an emergent quality which it may in time be able to activate using the will (CL to FL). We might for instance think of going to school to get an education so that we can eventually be employable in society.

55 Hope in contrast seeks agency as part of some group that collides with other groups, this time by overlaying paradigm (ER to P). It sees possibilities along INTJ; these are based in the agency of some group (in paradigm from ER to P) that often adheres to a particular belief or hypothesis (P to CR).

There is no attunement in 55 Hope (EL to CL) and thus not even the possibility of an ISFP 'not-yet being able to act.' That can make it seem utopian, perhaps hoping (in 55 Hope) for a better future (in the INTJ futural projection) in some other 45 World (45 World as a circuit overlays paradigm of 55 Hope but not belief and can thus be separated from one's beliefs). 55 Hope in this view could perhaps be a 38 Aspiration that has given up and lost touch with reality (a forlorn hope).

Let's compare 38 Aspiration and 55 Hope finally to 141 Angst/Worldview. This further circuit of 141 Angst/Worldview builds in both attunement (the non-mechanical machinery of society) and then as necessary also within the paradigm-centered group with its agency. It is symmetrical, unlike the other two, with the condition that a mirroring into itself adds the necessary 19 Contingency that can carry 55 Hope back to 38 Aspiration (in this way implementing what could initially seem utopian).

There is nothing in 141 Angst/Worldview of 34 Dream, but if constructed from 73 Skepticism/Wisdom and 74 Blame it will view 20 Dasein and become self-conscious.

i) Decision points

Heidegger declares that blame and guilt are 'primordial,' meaning they are present even when we have done nothing overtly wrong. We noted in the previous cycling that acceptance of 74 Blame as a circuit (thus primordial) helped transform boot-up 73 Skepticism and its idle talk into 73

Wisdom.

A child needs a stable environment, but when this is supplied, he or she will feel 74 Blame which is uncomfortable. Traversing this will be a challenge.

j) Summary of Cross-Hemisphere Interactions

We've now covered the four interactions that involve both hemispheres: 1) left hemisphere 47 Impulse action with right hemisphere 9 Service action, 2) left hemisphere 26 Detached monitoring with right hemisphere 31 Fully Involved monitoring, 3) left hemisphere 26 Detached monitoring with right hemisphere 9 Service action, and 4) left hemisphere 47 Impulse action with right hemisphere 31 Fully Involved monitoring.

In each case we have cycled through the circuits twice, beginning always with the legs that are involved in imprinting. It means that the structures can themselves be meaningfully compared. In particular, the circuits that evolve in each interaction can be grouped.

For instance, the first circuit that emerges in the first interaction (between left hemisphere 47 Impulse action and right hemisphere 9 Service action) can be compared with the first circuit that emerges in the second, third and fourth interactions. Let's do that.

This circuit, 35 Kinship, groups with 91 Reason (from the second interaction), 29 Structuring (from the third interaction) and 109 Standardizing (from the fourth interaction). It tells us that imprinting between an infant and a caregiver forms a 35 Kinship grouping in which the self (infant) is the self that is the other (caregiver). This programs 91 Reason, and that in turn structures and standardizes the imprinting entity's internal neural net (the brain).

We move now to the second circuit that emerges in the first interaction, namely 141 Angst/Worldview, and group it with the second circuit that appears in the second interaction (20 Dasein), the second that comes up in the third interaction (73 Skepticism), and the second that emerges in the fourth interaction (74 Blame). But we know this result – 73 Skepticism and 74 Blame can combine and re-order their legs to form a 141 Angst/Worldview that views 20 Dasein. It represents the potential of what the imprinting entity can be.

Let's follow the pattern and move to the third circuit. 44 Expression can

link with 45 World in two variants – the one is consistent with the 20 Dasein that emerged in the previous step; the other does not evaluate what is said by the caregiver but swallows it wholesale. This ties in with 25 Recognition and 99 Attachment. What does the mind recognize and to what is it attached? How will this express itself? Things hang in the balance.

The fourth set ties together 93 Empire, 34 Dream, 62 Monitoring and 125 Evaluation. The 45 World that is *not* based in 20 Dasein finds its home here – in 34 Dream that can be released in aggressive 93 Empire based in the Kuhnian 'normal science' of 62 Monitoring and 125 Evaluation. It's the essence of the military-industrial complex (the ultimate societal consumer).

The fifth set links 87 Trend-setting with 46 Interpretation, 7 Singing and 75 Speaking. 7 Singing and 75 Speaking together are intermediate between the 44 Expression lexicon and 91 Reason personal-level communication. It means that people at this level talk in a sub-reasonable manner that interprets and follows trends – it's the human species as a networked and interlocking social grouping that speaks and seems reasonable but is not. Those who have activated 20 Dasein separate away at this point.

The sixth set joins 13 Intentionality with 143 Critique, 92 Writing and 96 Reading. This suggests that intentions sublimate at this point into critical writing that points out what 'should' be done; nothing is actually accomplished.

The seventh set ties 203 Public Sphere into 39 Reflection, 127 Criterion and 50 Conspicuous. 39 Reflection on its part is optional, forming only when problems are addressed. Those capable of reflection are reaching into the commonplaces of 203 Public Sphere and identifying the things-in-themselves that are there. They are making them 50 Conspicuous according to some 127 Criterion.

Finally, we join 33 Understanding with 229 Merit, 55 Hope and 38 Aspiration. 229 Merit is the 'glass half full,' 33 Understanding looks for order within complexity; 55 Hope with its utopian overtones becomes 38 Aspiration and those with understanding begin to actually carry out what needs to be done, this time not as a 'should' for others but rather along with others.

That completes our initial analysis – it does not yet include an examination of interactions between action and monitoring in the same hemisphere (left or right), along with a detailed study of 4-leg circuits. We demonstrate only that symmetries can substitute for a central processor.

Cognitive Styles in History

Orientation

It is generally considered appropriate to give an introduction before introducing a new subject. We present to you instead a personal story, a historical parallel, and some psychology.

One of the authors attended a neurological conference in Seoul, South Korea, and happened to sit beside one of the guest speakers. He turned to her and said something to the effect of: "Isn't it odd how we dive deep into the human brain, observe all those distinctive wrinkles and folds, and then when it comes to research treat all brains the same?"

We turn now to Aristotle. He studied the hearts of animals, extending to man, and noted that they had three 'cavities'. But the human heart has four chambers. This seeming discrepancy between Aristotle's teachings and the empirical evidence of human anatomy (as observed during dissections) generated cognitive dissonance for medieval doctors and scholars. Some chose to teach his descriptions even in the face of what their own eyes were apparently telling them.

Now the psychology. An introduction in most cases sets a frame; the mind of the reader then aligns with it (anchor and adjust). We avoid setting an overt frame – we focus here rather on the raw evidence.

That in fact is how this material developed. Lane Friesen examined many scores of historical biographies and extracted traits which he then collated. Lane and his wife Lise gave seminars for two years in the 1980s to small groups to confirm the findings and tie down symmetries. A book was self-published which sold worldwide and confirmed that the groupings were cross-cultural. A study of cognitive regions in the brain, spearheaded by Lorin Friesen, Lane's brother (1983-1986 as part of MSc studies), began to match history with the fledgling science of neurology; Lane later took this further. A collision with the separate Myers-Briggs structure enabled Lane and his daughter Rachel Friesen finally to put the pieces together (in the 2000s) into a model. The process took five decades and is still ongoing.

We present to you the history with which we began, the raw pieces as collated; you as the reader are invited to check things from the point where we started and extract your own separate conclusions.

A. Ordering of Complexity – Teacher

Let us look at several outstanding Teacher personalities as documented in history and see if we can extract elements of this cognitive style.

Desire for Understanding

The Teacher seems to have an *in-built curiosity*. Isaac Newton, discoverer of the laws of motion: "I seem to have been only like a boy playing on the seashore and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary while the great ocean of Truth lay all undiscovered before me."

Albert Einstein, who built upon and modernized Newton's work: "The important thing is not to stop questioning. Curiosity has its own reason for existence. One cannot help but be in awe when one contemplates the mysteries of eternity, of life, of the marvelous structure of reality. It is enough if one tries merely to comprehend a little of this mystery each day. Never lose a holy curiosity."

Ludwig Wittgenstein, Austrian philosopher: "Thus practical exercises played a large part in his teaching. The children [his students] were taught anatomy by assembling the skeleton of a cat, astronomy by gazing at the sky at night, botany by identifying plants on walks in the countryside, architecture by identifying building styles during an excursion to Vienna. And so on. With everything he taught, Wittgenstein attempted to arouse in the children the same curiosity and questioning spirit that he himself brought to everything in which he took an interest."[A]

Teacher curiosity seeks an *overall structure of thought*. Ludwig Wittgenstein: "The great problem round which everything I write turns is: Is there an order in the world *a priori*, and if so what does it consist in?"

Of Einstein: "Einstein, not concerned with specific experiments, or with

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[A] The node of T reaches up by ENTJ of 17 Insight/Curiosity, 72 Knowing and 91 Reason to the FR species node of 1 Classification which in turn is the origin for the definitional ISTJ of 18 Sensing. This searches for concepts along the ESTJ of both 18 Sensing and 70 Articulation that in turn overlay as possibilities along the common INTJ of both 70 Articulation and 33 Understanding which terminates again at the initial node of T.

philosophy, had a grander aim: to penetrate the fog and discern more clearly the principles on which the material world had been built. Asked how the Theory of Relativity had been arrived at, he 'replied that he had discovered it because he was so firmly convinced of the harmony of the universe.' "

"He devoted his life to finding a unified concept of the physical world."

"Newton at 44 and Einstein at 37 completed the greatest works of abstract thought created by man. Newton founded theoretical physics. Einstein made theoretical physics inseparable from advanced mathematics. Both were interested primarily in gravity and light."[A]

[A] Hegel in his *Phenomenology of Mind* suggests that Newton's laws of physics are in fact an uncovering of innate mental strategies: "For motion is not itself thought of as something simple or as bare essence, but as, from the first, divided into elements; time and space are in themselves its independent parts or its real elements: in other words, distance and velocity are modes of being, or ways of thinking [mental circuits], each of which can very well be without the other; and motion is consequently no more than their superficial relation, not their true nature [located by implication in the architecture of the mind itself]." Newton and Einstein in this interpretation become philosophers like Wittgenstein – all three searched equally for innate structures of logic.

Newton's First Law: Things perceived by pure 4 Perceiving (as for instance in the infant mind that has imprinted) do not change their motion until 42 Freedom has learned to act upon them.

Newton's Second Law: Attunement (EL to CL) mediates gravity that draws 'us' to 'them'; 21 Feeling in response pulls downward (weight that under gravity reveals mass), demanding force in the grasping of 42 Freedom to keep things that are held from falling – this force is proportional to the mass (M-based 21 Feeling resists P-based 11 Thinking). P-based 22 Observation takes snapshots of experience (SensL to EL) that give velocity; this is modified by M-based 68 Character and its determination of 'becoming' to yield acceleration – the grasping force of 42 Freedom is proportional also to this acceleration. Thus, putting it together, force (53 Force that reaches into both 11 Thinking and 21 Feeling) = mass times acceleration (f = m x a).

Newton's Third Law: Concentration in the section from T to EL pulls out

This overall structure of thought is *very general*. Isaac Newton: "He was in reality born a philosopher, learning, accident and industry pointed out to his discerning eye, some few, simple and universal truths: these by time and reflection, he gradually extended one from another, one beyond another; till he unfolded the economy of the macrocosm."

Albert Einstein: "Einstein wanted to find a formulation that would unite in one concept the workings of nature on both a molecular and a cosmic scale."

Ludwig Wittgenstein: "Russell [probably a Facilitator] came increasingly to identify with Wittgenstein, to see in him a fellow spirit, one who brought all his force and passion to bear on *theoretical* questions."

Einstein defined generality as *'order within complexity'*: "A theory is the more impressive the greater the simplicity of its premises is, the more different kinds of things it relates, and the more extended is its area of applicability."

Generality brings order to the complexity of what is *observed*. Einstein: "Thus it was to physics to which he turned, working 'most of the time in the physical laboratory, fascinated by the direct contact with experience.' This 'contact with experience' was in strange contrast with the period when he would answer a question about his laboratory by pointing to his head and a

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what is consistent with 33 Understanding and sends it up the thematizing INTP common to both 42 Freedom (the grasping force) and 33 Understanding; the remainder (which is outside of the theory and thus part of its mechanism) goes into the 70 Articulation segments of experience (SensL to EL) and attunement (EL to CL of non-mechanical cause and effect). The two aspects are equal and opposite.

Newton worked with 70 Articulation in its traversal of 4 Perceiving and formulated laws of motion as they appeared at the three-dimensional spatial node of P. Einstein extended perceiving to vision which works with light and found that its velocity (in the traversal of visual 20 Dasein and 35 Kinship through CL to FL of 4 Perceiving) does not vary with the frame of reference (spatial 115 Brotherhood/Ourself based around 20 Dasein). Einstein in this way extended 70 Articulation into mathematical 18 Sensing which in turn forced space to bend at the common node of S meaning. 4 Perceiving and its space at P was now relative to S which became the absolute.

question about his tools by pointing to his fountain pen. Yet despite this he never ceased to emphasize that the bulk of his work sprang directly and naturally from observed facts; the coordinating theory explaining them might arise from an inspired gleam of intuition, but the need for it arose only after observation."

Often the Teacher brings order to the *observations of others*. Einstein: "My power, my particular ability, lies in visualizing the effects, consequences, and possibilities, and the bearings on present thought of the discoveries of others. I grasp things in a broad way easily. I cannot do mathematical calculations easily."

"The genius of Einstein consists in taking up the uninterpreted experiments and scattered suggestions of his predecessors, and welding them into a comprehensive scheme that wins universal admiration by its simplicity and beauty."

The Teacher may *update theory* put together previously by another Teacher: " 'The Newtonian framework, as was natural after 250 years, had been found too crude to accommodate the new observational knowledge which was being acquired. In default of a better framework, it was still used, but definitions were strained to purposes for which they were never intended. We were in the position of a librarian whose books were still being arranged according to a subject scheme drawn up a hundred years ago, trying to find the right place for books on Hollywood, the Air Force, and detective novels.' Einstein had altered all of that."

In time, the thinking of the Teacher can be based *almost completely* on the results of his own previous thought. Of Ludwig Wittgenstein: "I find I no longer talk to him about *my* work, but only about his. When there are no clear arguments, but only inconclusive considerations to be balanced, or unsatisfactory points of view to be set against each other, he is no good; and he treats infant theories with a ferocity which they can only endure when they are grown up. The result is that I become completely reserved, even about work."

Isaac Newton: "By mid-1665, one short crowded year after his first beginnings, the urge to learn from the work of others was largely abated. It was time for him to go his own way in earnest and thereafter, though he continued to draw in detail on the ideas of others, Newton took his real inspiration from the workings of his own fertile mind."

Albert Einstein: "It was a characteristic of Einstein's whole scientific life

that most of his main achievements sprang directly from their predecessors. Each advance was first consolidated and then used as a base for a fresh move into unexplored territory."

"After 1925 he departed from the work of most theoretical physicists and, for the next 30 years, worked on his own developing a unified field concept. Never again did he join the mainstream."

The Teacher looks for a *unified frame of understanding*. Isaac Newton: "There was no aspect of creation that would be hidden from him – the inventions of mathematics, the composition of light, the movement of the planets, the elements of chemistry, the history of antiquity, the nature of God, the true meaning of the divine word in Scripture."

New facts as they are encountered fit into this unified structure – the Teacher's 'internal order' is used to interpret 'external complexity.' A colleague of Einstein sharing a new theory: "In two hours I had explained all the essentials to him; and now Einstein began the process of turning the information to his own use. One can describe this process as the organic absorption of new information into an already existing uniform picture of nature."

"Discussion continued after dinner. 'Finally at two in the morning the discussion ended; everything was settled, all doubts had been cleared up. Once again, a piece had been fitted into the contradictory jigsaw which was Einstein's picture of the world. Neither I nor many other scholars would have been capable of so long and so systematic an intellectual exercise. But for Einstein it was obviously commonplace.' "

"After he derived an equation, he checked and rechecked his work to make sure that each step followed in a rigorous, logical sequence. He was so dedicated to truth that he did not object to being shown his own mistakes."

Ludwig Wittgenstein: "Wittgenstein didn't want to waste a moment of their time together. He would rise early and hammer at Russell's door until he woke, and then discuss logic without interruption for hours on end. They went through the book line by line. The discussions were fruitful: Russell came to think even more highly of the book than he had before, while Wittgenstein had the euphoric feeling that, at last, somebody understood it."

Everything must fit. Isaac Newton: "If a single mistake in the presentation of his material was detected, the whole structure would collapse."

This conceptual structure is *not mathematical.* Einstein: "I grasp things in a broad way easily. I cannot do mathematical calculations easily. I do them not willingly and not readily. Others perform these details better."

"All physical theories, their mathematical expressions apart, ought to lend themselves to so simple a description 'that even a child could understand them.' "

Ludwig Wittgenstein: "These hints, though, are enough to suggest that Wittgenstein's work was, from the beginning, not directed to the problem: 'What is mathematics?' but to the still more fundamental question: 'What is logic?' "

The Teacher is so good at discovering order that he may see order where none exists; that is, he *easily confabulates*.[A] Einstein: "His father [said his son] was always willing to exaggerate[B] in order to explain, and would at times delight in making up a story to please an audience."

The Teacher's understanding may be completed through confabulation, *apart from evidence.* Newton: "To force everything in the heavens and on earth into one rigid, tight frame from which the most minuscule detail would not be allowed to escape free and random was an underlying need of this anxiety-ridden man. And with rare exceptions, his fantasy wish was fulfilled during the course of his lifetime. The system was complete in both its physical and historical dimensions. A structuring of the world in so absolutist a manner that every event, the closest and the most remote, fits neatly into an imaginary system has been called a symptom of illness, especially when others refuse to join in the grand obsessive design. It was Newton's fortune that a large portion of his total system was acceptable to European society as a perfect representation of reality, and his name was attached to the age."

Teacher understanding when it is based upon confabulation can affect relationships: "Newton's cunning, structure-making capacity exercised itself in inventing for others a schema of motives from minute details and suppositions or possibilities which then became certainties."

A friend of Ludwig Wittgenstein, responding to one of his

[A] It is Perceiver strategy which sees the discrepancy, the thing that does not fit. The order-generating and confabulating Teacher is thus highly effective working with a Perceiver who can tell him when he is wrong.

[B] Exaggeration taps into underlying Exhorter strategy.

confabulations: "No – it was not 'an undertone of grudge' that made me [the friend] speak rather crossly when we last met; it was just fatigue or impatience with the difficulty, almost impossibility, when one has a conversation about something affecting you [Wittgenstein] personally, of being successful in conveying true impressions into your mind and keeping false ones out. And then you go away and invent [confabulate] an explanation so remote from anything then in my consciousness that it never occurred to me to guard against it!"

"I had an awful time with Wittgenstein yesterday between tea and dinner. He came analyzing all that goes wrong between him and me and I told him I thought it was only nerves on both sides and everything was all right at bottom. Then he said he never knew whether I was speaking the truth or being polite, so I got vexed and refused to say another word. He went on and on and on. I sat down at my table and took up my pen and began to look through a book, but he still went on. At last I said sharply 'All you want is a little self-control.' Then at last he went away with an air of high tragedy."

The Teacher is sure that order exists; his search is based on this faith – he may actually use the language of religion. Einstein: "I want to know how God created this world. I am not interested in this or that phenomenon of this or that element. I want to know His thoughts, [A] the rest are details."

"Einstein believed that the universe had been designed so that its workings could be comprehensible; therefore these workings must conform to discoverable laws; thus there was no room for chance and indeterminacy – God, after all, did not play the game that way."

Order, as Einstein implies, is *personified*, and for the Teacher can be God. "Einstein's God thus stood for an orderly system obeying rules[B] which

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[A] The mind's general laws are stored as concepts in the ESTJ of 60 Power, and then as principles in its implementation aspect of 53 Force. Together, these concepts and principles constitute the true visual object which is ESTJ-ESTP-overlaying 35 Kinship action under the guidance and coordination of 20 Dasein monitoring (the ultimate storage site for abstract verbal and mathematical propositions). Einstein wished to uncover the mechanism of this self-consciousness; the rest was details.

[B] Reality simulation to which T has access must cover all contingencies. In the words of Max Weber in *Economy and Society*, "Every social action of

could be discovered by those who had the courage, the imagination, and the persistence to go on searching for them."

It is thus natural for the Teacher to *break down the distinction between religious and secular*: "Newton, well-schooled in Latin and knowing Greek and Hebrew, had a sound basis for theological study. John Locke wrote, 'Mr. Newton is a very valuable man, not only for his wonderful skill in mathematics, but in divinity too, and his great knowledge of the Scriptures, wherein I know few his equals.' "

"History sacred and profane was part of one divine order and the world physical and the world historical were not essentially different in nature."

Ludwig Wittgenstein: "What saved him from suicide, however, was not the encouragement he received from Jolles and Frege, but exactly the kind of personal transformation, the religious conversion, he had gone to war to find. He was, as it were, saved by the word. During his first month in Galicia, he entered a bookshop, where he could find only one book: Tolstoy's *Gospel in Brief*. The book captivated him. It became for him a kind of talisman: he carried it wherever he went, and read it so often that he came to know whole passages of it by heart."

The external world *may not know what to do* with the Teacher. Young Einstein: "Einstein the scientist built up his connections with Europe's leading physicists and Einstein the Patent Office employee played the role of minor civil servant. The situation was growing more incongruous. But the reflection was not on Einstein so much as on a system which could apparently find no place for him in the academic world."

The Teacher *feels* the lack of understanding. Ludwig Wittgenstein: "I ought to have done something positive with my life, to have become a star in the sky. Instead of which I remained stuck on earth, and now I am gradually fading out. My life has really become meaningless and so it consists only of futile episodes. The people around me do not notice this and would not understand; but I know that I have a fundamental

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human beings must always be visualized as either an 'application' or 'execution' of legal propositions [physical laws of nature as well as their extensions into society], or as an 'infringement' thereof, since the 'gaplessness' of the legal system must result in a gapless 'legal ordering' of all social conduct." This 'gapless system of laws' is coordinated in part by 20 Dasein.

deficiency. Be glad of it, if you don't understand what I am writing here."

It is the Teacher's *research* that eventually makes a way for him: "Newton was saved from the tragedy of a painter in an island of blind men, [which would have been his fate] if the wider world in which he grew up could not have been assimilated to his inner experience."

A colleague speaking of Ludwig Wittgenstein: "I still do not know what to say about your book, except that I feel certain it is a work of extraordinary importance and genius. Right or wrong, it dominates all fundamental discussions at Cambridge since it was written."

Concentration

Isaac Newton, asked how he made his discoveries, spoke of *narrowing down his attention*: "I keep the subject constantly before me, and wait till the first dawnings open slowly by little and little into the full and clear light."

Ludwig Wittgenstein: "Complete clarity, or death – there was no middle way. If he could not solve: 'the question [that] is fundamental to the *whole* of logic', he had no right – or, at any rate, no desire – to live. There was to be no compromise."

"Wittgenstein was 'full of boiling passion which may drive him anywhere'."

This 'narrowing of attention' is the essence of *concentration*.[A] Newton: "He had an unusual ability to concentrate even at an early age. Often he forgot about the sheep and they wandered away from the farm. One evening during a severe storm, the family worried about the animals and the barn. But Isaac was not interested in that part of the problem; he was trying to find a way to measure the speed of the wind."

"A phenomenal ability to concentrate protected him against distraction."

Of Ludwig Wittgenstein: "We very soon plunged into logic and have had great arguments. He has a very great power of seeing what are really important problems."

Einstein: "The only hint that the potential genius might be the real Einstein came from his ferocious concentration on the task to be done and his determination that nothing should be allowed to divert him from it."

Of Newton and Einstein: "A great ability to concentrate existed

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[A] The node of T controls the path of concentration from T to EL.

throughout their lives."

The Teacher concentrates on *abstract theories*. Newton: "One of the stereotypes of his boyhood is his abstracted behavior, a subject of derision [ridicule] among the servants."

Albert Einstein: "He was enchanted to find that the compass needle always pointed in one direction and played with it for weeks. He persistently questioned how it worked and remained deeply impressed. He could also sit by the hour and watch an ant colony at work. Much of the time he daydreamed and thought."

The Teacher attempts to *find an explanation* for what he observes. Einstein: "Although he had no use for gadgets, he was immensely interested in the principles on which they operated."

"His reaction to the living world was illustrated one day as he stood with a friend watching flocks of emigrating birds flying overhead: 'I think it is easily possible that they follow beams which are so far unknown to us.' "

Concentration can be maintained *almost indefinitely*. Albert Einstein: "He had the determination, persistence, and talent to stay with a problem until he got the solution."

"Einstein sticks fearfully to his problems. I have never before seen him so engrossed in his work. Even at night he is without rest and his problems plague him."

"When he was deep into a problem [said his wife], 'there is no day and no night.' "

Isaac Newton, similarly: "He would skip supper and sleep and stay with a problem until he had the solution."

Ludwig Wittgenstein: "For Wittgenstein, his absorption in logical problems was complete. They were not a part of his life, but the whole of it."

Concentration at times can become *almost obsessive*.[A] Newton: "He always did a thorough job. His endurance, persistence, and attention to minute details were remarkable. He attributed much of his success to staying with a

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[A] The complement of 33 Understanding is 194 Obsession. That is, 33 Understanding combines the leg of INTP from 47 Impulse action with the leg of INTJ from 9 Service action. If you put together the remaining six legs from *both* 47 Impulse and 9 Service (namely, ESTP, ISFP, ENFP, ENFJ, ISFJ and ESTJ), the result is 194 Obsession.

problem until it was finished. At one time he wrote 18 drafts of a report before accepting one as final, although the last version did not differ much from the others."

Ludwig Wittgenstein: "Wittgenstein returned from the Easter vacation in, according to Russell, a 'shocking state – always gloomy, pacing up and down, waking out of a dream when one speaks to him'. He told Russell that logic was driving him mad. Russell was inclined to agree: 'I think there is a danger of it, so I urged him to let it alone for a bit and do other work.' "

Concentration *ignores everything* except that upon which attention is focused. Newton: "I never knew him to take any recreation or pastime either in riding out to take the air, walking, bowling, or any other exercise whatever, thinking all hours lost that were not spent in his studies, to which he kept so close that he seldom left his chamber unless at term time, when he read in the schools as being Lucasianus Professor, where so few went to hear him, and fewer understood him that ofttimes he did in a manner, for want of hearers read to the walls. So intent, so serious upon his studies that he ate very sparingly, nay, ofttimes he has forgot to eat at all, so that, going into his chamber, I have found his mess untouched, of which, when I have reminded him he would reply – 'Have I!' and then making to the table, would eat a bit or two standing, for I cannot say I ever saw him sit at table by himself."

Ludwig Wittgenstein, watching a rowing race with a friend: "At last we got on to other topics, and I thought it was all right, but he suddenly stood still and explained that the way we had spent the afternoon was so vile that we ought not to live, or at least he ought not, that nothing is tolerable except producing great works or enjoying those of others, that he has accomplished nothing and never will, etc. – all this with a force that nearly knocks one down."

Those who do not appreciate abstract thought may *despair* of the Teacher. Of Einstein: " 'When I was a very young man,' he once confided to an old friend, 'I visited overnight at the home of friends. In the morning I left, forgetting my valise [bag]. My host said, to my parents: "That young man will never amount to anything because he can't remember anything." And he would often forget his key and have to wake up his landlady late at night, calling: 'It's Einstein – I've forgotten my key again.' "

Isaac Newton was also misunderstood: "On going home from Grantham, 'tis usual at the town end to lead a horse up Stittlegate hill, being

very steep. Sir Isaac has been so intent in his meditations, that he never thought of remounting, at the top of the hill, and so has led his horse home all the way, being 5 miles. And once, they say, going home in this contemplative way, the horse by chance slipt his bridle and went home; but Sir Isaac walked on with the bridle in his hand, never missing the horse.' "

"His mother, as well as the servants, were somewhat offended at this bookishness of his: the latter would say the lad is foolish, and will never be fit for business."

Of Wittgenstein: "I remember one comical incident. It was New Year's Eve 1915. The local Commandant had invited us all to the Officers' Mess for the New Year's celebrations. When supper was over, getting on for 10 o'clock, the two of us retired to Wittgenstein's room in order to resume yesterday's theme. At about 11 o'clock the officers from the train let us know that it was time to set off in order to arrive at the party in good time. Wittgenstein conveyed to them that they should simply go and we would follow immediately. We quickly forgot about the invitation and the time and continued our discussion until loud voices became audible outside. It was our comrades, returning merrily at 4 a.m. – and we thought it was not yet midnight. The next day we had to make our excuses to the local Commandant and pay him our New Year's compliments belatedly."

With Einstein, abstracted thought may have been *misinterpreted* as courage: "Friends who sailed with him" spoke of his "fearlessness of rough weather" and "that more than once he had to be towed in after his mast had been blown down."

Concentration can lead to a *nervous breakdown*. Of Wittgenstein: "Wittgenstein came to think that what he needed was not a diversion, but greater powers of concentration. To this end he was prepared to try anything, even hypnosis, and had himself mesmerized by a Dr Rogers."

The result: "Russell considered him to be on the verge of a nervous breakdown – 'not far removed from suicide, feeling himself a miserable creature, full of sin' – and was inclined to attribute this nervous fatigue to the fact that: 'he strains his mind to the utmost constantly, at things which are discouraging by their difficulty'. He was supported in this view by a doctor who, so concerned was Wittgenstein about his fits of dizziness and his inability to work, was called and who pronounced: 'It is all nerves.' "

Isaac Newton: "He suffered his first breakdown during his last year at college."

"Before his fiftieth birthday, he suffered a[nother] severe nervous breakdown."

The Teacher's ability to concentrate can *damage his body*. Of Newton by a doctor, treating his stomach troubles: "As his mind knows no limits, so his body follows no set rules. He sleeps until he is wakened; he stays awake until he is told to go to bed; he will go hungry until he is given something to eat; and then he eats until he is stopped."

Ludwig Wittgenstein: "By January 1951, however, Wittgenstein's health made all these plans impractical. He needed constant medical attention. As his condition worsened, he had to travel to Cambridge with increasing frequency to see Dr Bevan. In addition to the hormones he was taking, he was also given X-ray treatment at Addenbrooke's Hospital."

The Teacher may in time *learn* to pace himself. Newton: "When he became involved with a project, he eliminated sleep and worked around the clock. But after the emotional breakdown, he forced himself to get some sleep every evening."

An Intellectual Loner

The Teacher – seeking order within the complexity of life and concentrating upon its development – tends to be *somewhat of a loner*. Of Newton and Einstein: "Both were quiet and independent, kept to themselves and loved solitude. Neither played with boys his own age."

Einstein: "When he won his freedom, he still preferred to be a loner."

The Teacher-loner is *intellectually independent*. Einstein in Germany during World War I: "Einstein is unbelievably free in his judgments on Germany where he lives. No German has such a liberty. Anyone other than he would suffer by being so isolated in his thoughts during this terrible year. Not he, however. He laughs." [A]

Ludwig Wittgenstein: "Russell noted with approval that Wittgenstein had excellent manners, but, even more approvingly, that: 'in argument he forgets about manners & simply says what he thinks.' "

[A] Teacher concentration programs attunement (EL to CL) with its gravitation of 'us' towards 'them.' A coherent theory can thus immunize the Teacher from the pressures of the group and its power to ostracize – he laughs at the attempt.

The Teacher is *repelled* by those who cannot think for themselves as he does. Of Einstein: "He was suspicious of authority and had an aversion to the herd instinct. Seeing men march to band music [in Hitler's Germany before World War II] disturbed him. 'When a person can march with pleasure in the ranks in step to a piece of music, I have the greatest contempt for him. He has only been given his big brain by mistake; his spinal cord would have amply sufficed him.' "

Ludwig Wittgenstein: "The people around me are not so much mean as *appallingly* limited. This makes it almost impossible to work with them, because they forever misunderstand. These people are not stupid, but limited. Within their circle they are clever enough. But they lack character and thereby breadth. Finally, he decided that he did not *hate* them – but they disgusted him all the same."

"He said that at Manchester University the girl students spend all their time flirting with the professors. Which disgusts him very much – as he dislikes half measures of all sorts, and disapproves of anything not deadly in earnest."

"As on the *Goplana* Wittgenstein preferred being in a solitary and dangerous position to being in the company of his comrades. He needed as much, or more, strength from God to face them as he needed to face the enemy. They were 'a company of drunkards, a company of vile and stupid people': 'The men, with few exceptions, hate me because I am a volunteer. So I am nearly always surrounded by people that hate me. And this is the one thing that I still cannot bear. The people here are malicious and heartless. It is almost impossible to find a trace of humanity in them.' "

"Again, he found it difficult to discern any humanity in the people around him; in fact, he told Russell, they were not really people at all, but one-quarter animal and three-quarters human."

As a child the Teacher does *not enjoy competitive sport* – why should he try to impress others? Albert Einstein: "He had no interest in competitive sports."

Of Newton and Einstein: "Both were quiet and independent, kept to themselves and loved solitude. Neither played with boys his own age, and both avoided competitive sports."

Einstein sailed but not for competition: " 'The natural counterplay of wind and water delighted him most,' says Bucky, who often sailed with him. 'Speed, records, and above all competition were against his nature. He

had a childlike delight when there was a calm and the boat came to a standstill, or when the boat ran aground.' "

The Teacher similarly is not motivated by exams in school. Einstein: "He deemphasized exams, neither worrying about them nor cramming for them."

Newton: "He worked hard and independently, but not for grades. When he became involved with a problem, he eliminated sleep and worked around the clock."

Of Newton and Einstein: "Neither one worked for grades or established any scholastic records, and their parents could not brag about their sons' achievements. They were graduate-type students from the day they entered college and became immersed in self-education."

Certain factors, though, *can* arouse a Teacher to compete. Isaac Newton: "Competitive sports did not interest him. At King's School he ranked next to the bottom in the lowest form. Once an older boy punched him in the stomach. After classes, Isaac challenged the bully to a fight and beat him. Not only did he triumph over the boy physically, but he made up his mind to surpass him scholastically. Without much effort, Isaac rapidly rose to be the top student."

A Teacher person who is placed into a normal school environment will thus go in one of two directions; both are illustrated in the life of Einstein. In high school: "Einstein was summarily expelled on the grounds that 'your presence in the class is disruptive and affects the other students.' Einstein was the boy who knew not merely which monkey wrench to throw in the works, but also how best to throw it. This may explain why the Gymnasium [German high school] sent him packing."

However, in later education: "Einstein would have developed his original mind whatever happened; but the conformity [of his Institute physics teacher], the pervasive air of a science learned for examination rather than for probing into the natural world, speeded up the process." Einstein began mentally to order *those very concepts* that were being abused by his instructors.

We gather that Einstein's research, at least initially, was an *exercise in self-defense*: "He did not do well at school. His work was superior in science and mathematics but just passing in other subjects. He hated the rigidity of the Prussian educational system and refused to conform."

The Teacher *is* His Understanding

The 'person' of the Teacher lives in the structure of thought that he is building. Einstein: "When Einstein wished, he could 'speak of basic metaphysical concepts such as [8 iNtuition] time or [18 Sensing] space as matter-of-factly as others speak of sandwiches or potatoes.' "

Ludwig Wittgenstein: "He could devote himself entirely to himself – or, rather, to what he felt to be practically the same thing, to his logic."

When understanding is ordered, then the Teacher's 'person' is *self-assured*. Ludwig Wittgenstein: "When Russell told him he ought not simply to state what he thought, but should also provide arguments for it, he replied that arguments would spoil its beauty. He would feel as if he were dirtying a flower with muddy hands."

Einstein: "Among colleagues he moved with a calm assurance and a quizzical smile; both came, for all his innate humbleness, from an inner certainty of being right."

When internal understanding is attacked, then the Teacher feels *personally* threatened. Isaac Newton: "Newton was constantly torn between the dread of involvement in the rough and tumble of conflict with other men and the need to defend his person and what was his – the theoretical structures which he had built around himself."

"If any bureaucratic principle or customary arrangement was violated, the infraction was conceived as an attack directed against his person in an almost literal sense."

Ludwig Wittgenstein: "Wittgenstein was not one to debate his most fundamental convictions. Dialogue with him was possible only if one shared those convictions."

"'I could say about him', writes Bieler, that: 'he had all the characteristics of a prophet, but none of a disciple.'"

For the Teacher, his understanding, in which his *person* lives, is more real than the outside world. Einstein: "If you want to find out anything from the theoretical physicists about the methods they use, I advise you to stick closely to one principle. Don't listen to their words, fix your attention on their deeds. To the discoverer in this field the products of his imagination appear so necessary and natural that he regards them, and would have them regarded by others, not as creations of thought but as given realities."

" 'It is a magnificent feeling to recognize the unity of a complex of phenomena which appear to be things quite apart from the direct visible truth.' Einstein revealed two aspects of his approach to science which became the keys to his work: the search for a unity behind disparate phenomena, and the acceptance of a reality 'apart from the direct visible truth.' "

The Teacher lives in understanding; one implication is that he may develop a poor memory for his own personal past.[A] Of Albert Einstein (by his personal physician): " 'It has always struck me as singular,' he wrote, 'that the marvelous memory of Einstein for scientific matters does not extend to other fields. I don't believe that Einstein could forget anything that interested him scientifically, but matters relating to his childhood, his scientific beginnings, and his development are in a different category, and he rarely talks about them – not because they don't interest him but simply because he doesn't remember them well enough.' Einstein agreed, commenting: 'You're quite right about my bad memory for personal things. It's really quite astounding. Something for psychoanalysts – if there really are such people.' "

Whenever he wishes, the Teacher can use concentration to retreat to this inner world of abstract understanding which is *him*. Einstein: "It is true that Einstein could always isolate himself from surrounding trivia with an enviable ease. In a mob, at a concert, listening to speeches; he could follow the exterior pattern of events while an essential part of his mind worked away at the problem of the moment."

Ludwig Wittgenstein: "According to Bamber, Wittgenstein would ignore the midday meal break and carry on until the evening, when he would relax either by sitting in a very hot bath ('He used to brag about the temperature of the water') or by going to a concert given by the Hallé Orchestra, occasionally accompanied by Bamber, who has described how 'he used to sit through the concert without speaking a word, completely absorbed'."

[A] The INTP leg of 33 Understanding overlays the 93 Empire memory write-state leg of INTP. The individual who advances 33 Understanding from one stage to the next may thus unwittingly be overwriting his own memory.

An Emotional Journey

It is important for others to realize that the Teacher's inner world of understanding *contains emotion*.[A] Einstein: "It is a magnificent *feeling* to recognize the unity of a complex of phenomena… "

The struggle for understanding is thus an *emotional* journey. Albert Einstein: "Once the validities of this mode of thought had been recognized, the final results appear almost simple; any intelligent undergraduate can understand them without much trouble. But the years of searching in the dark for a truth that one *feels*, but cannot express; the intense *desire* and the alternations of *confidence* and *misgiving*, until one breaks through to clarity and understanding, are only known to him who has himself *experienced* them."

Newton: "Scholarly analysis of Newton's manuscripts has disclosed that his process of discovery was often tortuous; that while the story of the apple may be true, it was a long way from the initial insight in his mother's garden to the finished proofs of the *Principia*."

Ludwig Wittgenstein: "'Cold steel in the hand of passion' – the phrase conjures up perfectly Wittgenstein's own combination of a rigorously logical mind and an impulsive and obsessional nature. He was the very personification of Russell's philosophical ideal."

Teacher understanding as it develops builds a home for his person that gives it *emotional stability*; this is so important to the Teacher that he is hesitant to trust the help of others in this process of building. To Albert Einstein by a physics teacher in college: "You are a very clever boy, Einstein, an extremely clever boy, but you have one great fault: you never let yourself be told anything."

Of him by an understudent: "The discussions we had were unforgettable. He took nothing as certain truth merely because it was written in books, and he was always asking questions which led to a deeper understanding of the problem."

[A] Neurologists quite comfortably associate emotional amygdala operation with the *right* hemisphere with what they term the 'inhibited temperament' (Mercy strategy); they are less aware that the left hemisphere has a parallel structure relating to the elegance of theoretical explanations (Teacher processing).

Of Wittgenstein: "While I was preparing my speech Wittgenstein appeared in a great state of excitement because [his tutor] wrote and said he wouldn't take him any more, practically saying he argued too much instead of learning his lesson like a good boy. He came to me to know what truth there was in [the tutor's] feeling. Now he is terribly persistent, hardly lets one get a word in, and is generally considered a bore. As I really like him very much, I was able to hint these things to him without offending him."

The Teacher-loner, hesitant as he is to trust others, often *studies by himself*. Einstein: "From 1902 until 1905 Einstein worked on his own, an outsider of outsiders, scientifically provincial and having few links with the main body of contemporary physics. This isolation accounts for his broad view of specific scientific problems – he ignored the detailed arguments of others because he was unaware of them."

Of Newton and Einstein: "When their graduate work was interrupted, they studied alone, developed independent ideas, and persisted with and completed self-assigned projects in conceptual thought."

"The hallmark of genius – the ability to teach oneself – was evident early. Both were unusually inquisitive. They read much and often were seen with book in hand."

"During their exile from university life, totally on their own and away from help and stimulation by others, the creativity of these two giants soared."

Ludwig Wittgenstein: "At the end of the holiday Wittgenstein 'suddenly announced a scheme of the most alarming nature': To wit: that he should exile himself and live for some years right away from everybody he knows – say in Norway. That he should live entirely alone and by himself – a hermit's life – and do nothing but work in Logic. His reasons for this are very queer to me – but no doubt they are very real for him: firstly he thinks he will do infinitely more and better work in such circumstances, than at Cambridge, where, he says, his constant liability to interruption and distractions (such as concerts) is an awful hindrance. Secondly he feels that he has no right to live in an antipathetic world (and of course to him very few people are sympathetic) – a world where he perpetually finds himself feeling contempt for others, and irritating others by his nervous temperament – without some justification for that contempt etc., such as being a really great man and having done really great work."

"In Skjolden [Norway] he could be free from such conflicts; he could be

himself without the strain of upsetting or offending people. It was a tremendous liberation. He could devote himself entirely to himself – or, rather, to what he felt to be practically the same thing, to his logic. That, and the beauty of the countryside – ideal for the long, solitary walks he needed as both a relaxation and a meditation – produced in him a kind of euphoria. Together they created the perfect conditions in which to think. It was perhaps the only time in his life when he had no doubts that he was in the right place, doing the right thing, and the year he spent in Skjolden was possibly the most productive of his life."

We emphasize again that the Teacher *identifies* very strongly and *emotionally* with the truth that he discovers in these times apart. Ludwig Wittgenstein, when someone suggested that he break his work into separate sections: "Wittgenstein would have nothing to do with Frege's suggestion. To divide the book up in the manner recommended would be, in his opinion, to 'mutilate it from beginning to end and, in a word, make another work out of it'."

Newton: "Corruption of a Scriptural text and the faking of an experiment, or slovenliness in its interpretation, were not only violations of scientific method, but sins, like the bearing of false witness. Such lies were in many respects the blackest of crimes because they violated and distorted the truth of God's creation."

It can be difficult for the Teacher-loner to leave his isolation and rejoin the company of others – he no longer thinks as they do and this may be taken personally as an *emotional* attack.[A] Ludwig Wittgenstein: "This marks the beginning of a long campaign to persuade Wittgenstein, first to visit England for a summer holiday, and then to abandon teaching and resume philosophical work at Cambridge. Ramsey did his best to allay Wittgenstein's fears about entering Cambridge society after such a long absence – an absence in which he had changed a great deal and had lived, to a large extent, away from any kind of society. On 20 December he wrote that he could quite understand this fear, 'but you mustn't give it any weight.' "

Newton: "If a casual acquaintance like John Millington could observe

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[A] Mercy emotion and Teacher emotion appear to add within the amygdala/insula system; others' lack of identification (M to ER) with what he has become can therefore seem like an implicit attack on theory (T to EL).

that Newton lay 'neglected by those in power,' Newton himself would have felt the snub much more keenly. To be rejected when he had risked advances was a terrible blow: such events were easily structured into a pattern that made them appear to be a concerted repudiation of his person. The crisis occurred as his great expectations collapsed and life began to fall back into the old routine."

The Teacher hates conflict because it involves emotion and muddies his thought which *also* uses emotion. Ludwig Wittgenstein: "But it is *hard* to have to be a teacher in this country where the people are so completely and utterly hopeless. In this place I do not have a soul with whom I can exchange a single reasonable word. God knows how I will be able to stand it for much longer!"

Newton: "Easily irritated and offended, he replied quickly and bluntly. He disliked arguments and went to extremes to avoid them."

To stay away from conflict, the Teacher may *retreat* back into his monastery. Newton for example resigned when criticized: "The real reason for his resignation, however, becomes apparent in a letter to Collins where he complains of the rudeness shown him and resolves to 'prevent accidents of that nature for the future.' "

"I am now sensible that I must withdraw from your acquaintance, and see neither you nor the rest of my friends any more, if I may but leave them quietly."

"Newton drew back into his shell for a time to avoid being seen or heard from in further controversy."

If the pain of being alone is too great, then the Teacher in contrast may *break for a time* with his understanding. Newton: "He promised to ignore the ill-usage of which he had been a victim, but formally broke with natural philosophy, one of many periodic denials of his destiny: 'I intend to be no further solicitous about matters of Philosophy [meaning physics]. And therefore I hope you will not take it ill if you find me ever refusing doing any thing more in that kind, or rather that you will favor me in my determination by preventing so far as you can conveniently any objections or other philosophical letters that may concern me.' "

Ludwig Wittgenstein: "He says he himself will do nothing more, not because he is bored, but because his mind is no longer flexible [i.e. his theory has consistent aspects and it would be painful to question them]. He says no one can do more than 5 or 10 years' work at philosophy. (His book

took 7.) And he is sure Russell will do nothing more important."

The Teacher who *does* return to understanding may break with those who ask him to defend it. Newton: "He would not become 'a slave to philosophy' by defending himself, and brushed aside all theoretical objections."

He may not share with others *until understanding is complete*. Ludwig Wittgenstein: "This produced a wild outburst – he has the artist's feeling that he will produce the perfect thing or nothing – I explained how he wouldn't get a degree or be able to teach unless he learnt to write imperfect things – this all made him more and more furious – at last he begged me not to give him up even if he disappointed me."

Isaac Newton: "He kept the law of gravitation to himself for many years until he could prove that the gravitational pull of a spherical earth is the same as it would be if the whole mass were concentrated at the center."

When he does share, his writing may be *purposely obtuse*. Newton: "He intentionally wrote in a cryptic and complicated manner, as he told William Derham, to discourage ignorant quibblers."

Ludwig Wittgenstein: "Sometimes, to the surprise of his audience, Wittgenstein would turn his back on them and read poetry."

He may try to remain 'objective' – this means that he works with the emotion of theory and *avoids the emotion of people and relationships*. Newton: "From the beginning there is a certain tendency to denigrate the subjective witness of the senses and to seek refuge in truths derived solely from investigating and measuring the operations of bodies upon each other. He prefers to deal with things and to avoid persons and feelings."

When conflict of emotion with emotion cannot be avoided, then Teacher-thought *will* become imbalanced. Newton: "The overwhelming fears, doubts, and insecurities of his early life, which have left indelible telltale marks in the notebooks, gave his science a particular style and on occasion tended to push him in one or another direction."

We have seen that Teacher-study is motivated not by competition or exams but rather by a struggle to develop *self.* It is an *emotional* journey but with a feeling that is not inherently common to the rest of humanity. Conflict with people distorts this thought – *so does honor*; it is another kind of trap. Einstein: "I do not care for money. Decorations, titles, or distinctions mean nothing to me. I do not crave praise."

Ludwig Wittgenstein: "On 11 February Wittgenstein was duly elected

professor. It was, inevitably, an occasion for both expressing pride and condemning it. 'Having got the professorship is very flattering & all that', he wrote to Eccles, 'but it might have been very much better for me to have got a job opening and closing crossing gates. I don't get any kick out of my position (except what my vanity & stupidity sometimes gets).' "

The Teacher's reward is the emotion – a strange new feeling that comes from theory and *not* from people – that *defines self* and that flows from his discoveries. Einstein: "Speaking to the National Academy of Sciences, he said that 'when a man after long years of searching chances upon a thought which discloses something of the beauty of this mysterious universe he should not therefore be personally celebrated. He is already sufficiently paid by his experience of seeking and finding.' "

Knowing the emotional penalty that *can* come from sharing this self-defining truth, and happy with the emotional experience of discovery, the Teacher may be tempted to keep his findings to himself. Newton: "Although he required no stimulus to complete a project and write it up in a notebook, he usually had to be persuaded to make the information available to others."

"When Newton had the truth he felt no need to share it. His initial insights came easily; they poured out like a flood; and then he let the papers lie about."

Many Books, Few Externals, a Simple Life

The Teacher tends to interact with the external world *through books*. Isaac Newton: His scientific "papers throb with energy and imagination but yet convey the claustrophobic air of a man completely wrapped up in himself, whose only real contact with the external world was through his books."

Albert Einstein: "He never read light literature, not even a novel. He remained aloof and absorbed in books on mathematics, physics, and philosophy. Music was his recreation."

Einstein, contemplating different job offers: "In one way Einstein was like many another man – he kept an eye on the main chance. Only in his case the objective was not making a fortune but keeping close to the resources which would stimulate him most. He liked Zurich and the Swiss: but what was that against 'a fine institute with a magnificent library.' "

Of Newton and Einstein: "They read much and were often seen with

book in hand."

Ludwig Wittgenstein: "On his arrival at the Grouse Inn, Eccles walked into the common living room to find Wittgenstein surrounded with books and papers which lay scattered over the table and floor. As it was impossible to move without disturbing them, he immediately set to and tidied them up – much to Wittgenstein's amusement and appreciation."

The Teacher interacts *with himself as well* through books; he writes down his thoughts on paper so that he can read them later and draw them again into his mind. Ludwig Wittgenstein: "In Berlin, when he began to write down thoughts about himself, it had arisen out of a need to preserve something of himself. It had been an important step, and though there was in it something of vanity and imitation (of Keller and Pepys), yet it still fulfilled a genuine requirement; it provided a substitute for a person in whom he could confide."

"The remark is echoed in one of his notebooks of the period: Nearly all my writings are private conversations with myself. Things that I say to myself tête-à-tête."

Isaac Newton as a boy: "His notes included such odds and ends as career possibilities, linguistics and phonetics, geometrical problems, and recipes for homemade medicines and chemicals."

"Taken together, the notebooks disclose the grand universality of Newton's inquiries, though he has begun to make certain choices: natural philosophy and mathematics rather than psychology or the passions of the soul; alchemy, chemistry, and medicine intermingled, rather than botany."

Einstein, like Newton: "He, too, wrote letters and made notes about his work on used paper."

"Newton had time, Einstein made time. Each man wrote constantly, committing his thoughts to paper in an organized manner. A major difference was that Einstein published unhesitatingly, Newton did not."

The Teacher writes in order to *unify his thoughts*; he is not always that interested in corresponding with others. Einstein: "A colleague, entering Einstein's study, saw hanging from the ceiling a large meat hook bearing a thick sheaf of letters. These, Einstein explained, he had no time to answer. Freundlich, asking what he did when the hook was filled up, was answered by two words, 'Burn them.' "

The Teacher with his books tries to *eliminate emotional distraction*. Einstein: "It is true that I always knew how to arrange things so that I

remained unburdened. I wanted to have time free for thinking."

"In order to preserve my rights as a thinker, I have to stay quiet in order to work."

The Teacher-thinker who *does emerge* into the external world may not be prepared for what he encounters. Einstein: "In science he had achieved almost transcendental success by paring problems down to their simplest terms. Surely the same process would work in national politics and international affairs. Einstein walked into the lion's den devoutly believing this was so."

His conclusion: "All my life I have dealt with objective matters hence I lack both the natural aptitude and the experience to deal properly with people and to exercise official functions."

"When one has dedicated one's whole life to thought, and is capable only of that, one should stick to it and should leave the 'worldlier' things to those who are better equipped to understand them."

The Teacher may feel that he will be more successful if he can *work through others*. Isaac Newton: "Newton was not very good at expounding in nonmathematical prose his general ideas about God and the universe, time and space. There was a certain reluctance on his part to philosophize publicly about these ultimate questions, and he usually preferred to let others speak for him on religious subjects."

The Teacher might thus prefer to remain with his books and *stay away* from the external world – its 'people-emotional' side in particular. Einstein: "All my life I have dealt with objective matters."

The Teacher's personal surroundings may become *very simple*. Ludwig Wittgenstein after his father's death was perhaps the richest man in Europe: "But within a month of returning, he had disposed of his entire estate. To the concern of his family, and the astonishment of the family accountant, he insisted that his entire inheritance should be made over to his sisters, Helene and Hermine, and his brother Paul (Gretl, it was decided, was already too wealthy to be included)."

"In September 1919, after ridding himself of his wealth and having enrolled at the Lehrerbildungsanhalt [teacher's college] in the Kundmanngasse, Wittgenstein took another step towards independence from his privileged background, moving out of the family home in the Neuwaldeggergasse and taking lodgings in Untere Viaduktgasse, a street in Vienna's Third District within easy walking distance of the college."

When finally settled in: "He is very poor, at least he lives very economically. He has one *tiny* room whitewashed, containing a bed, washstand, small table and one hard chair and that is all there is room for. His evening meal which I shared last night is rather unpleasant coarse bread, butter and cocoa."

"It may have seemed to most people that Wittgenstein always wore the same things – an open-neck shirt, grey flannel trousers and heavy shoes; in fact, these items were chosen with meticulous care."

Isaac Newton: "His personal needs were few. He was not interested in elaborate dress, food, alcohol, or smoking. Sometimes he forgot to eat, or he might have for breakfast the supper he missed the previous night. He did not like to waste working time by stopping for meals and frequently ate standing."

"He very rarely went to dine in the hall, except on some public days, and then if he had not been minded, would go very carelessly, with shoes down at heels, stockings untied, surplice on, and his head scarcely combed."

Albert Einstein: "He wanted everything around him to be plain. His room was as bare as possible."

"He resigned himself to the necessary priorities; first research, second Einstein. Bertrand Russell said: 'Personal matters never occupied more than odd nooks and crannies in his thoughts.' "

"He was indifferent to material comforts and I once heard him say: 'What more does a human being want? Manuscript, violin, bed, table, and chair, that is enough.' "

A colleague of him: "We are slaves of bathrooms, Frigidaires, cars, radios, and millions of other things. Einstein tried to reduce them to the absolute minimum.[A] Long hair minimizes the need for the barber. Socks can

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[A] We might at this point start to put things together. T strategy concentrates (T to EL); concentration is the force that sustains 206 Life – the Teacher concentrates therefore on those things that sustain life. The critical essential is 33 Understanding that overlays much of 206 Life and also passes through concentration (T to EL) – this nourishes the 206 Life in him that is the bistable percept which is also his own 141 Angst/Worldview of his own internal 45 World, so that he becomes his understanding. To gain understanding he may for a time enter into the mirror of 206 Life which is

be done without. One leather jacket solves the coat problem for many years. Suspenders are superfluous, as are nightshirts and pajamas. It is a minimum problem which Einstein has solved, and shoes, trousers, shirt, jacket are the very necessary things; it would be difficult to reduce them further."

This minimalist Teacher does not always have much appreciation for *social functions*. Einstein was offered caviar at a dinner while discussing Galilean inertia with a colleague: "It's all the same to me. You can offer bumpkins the most exquisite things in the world and they don't know how to appreciate them."

"He had no interest in formal affairs. 'Feeding time at the zoo' was his description of banquets. Yet he allowed himself to be used 'for table decoration' in situations where he could be helpful."

Social functions, as far as the Teacher is concerned, should be short and sweet. Einstein: "One flower is beautiful, a surfeit of flowers is vulgar."

Isaac Newton: "Of his first and only evening at an opera, he remarked, 'There was too much of a good thing; it was like a surfeit of dinner. The first act I heard with pleasure; the second stretched my patience; at the third I ran away.' "

Ludwig Wittgenstein: "…he thinks he will do infinitely more and better work in such circumstances [isolation in Norway], than at Cambridge, where, he says, his constant liability to interruption and distractions (such as concerts) is an awful hindrance."

If the Teacher wishes to be polite, then he will remain physically but use concentration to run away mentally. Einstein: "Of academic dinners he confessed to one of his stepsons-in-law: 'On occasions like this I retire to the back of my mind and there I am happy.' "

The Teacher in contrast to these formal types of dinners values highly a 'social environment' of *research into understanding*.[A] Albert Einstein: "He was, as he often said, the kind of man who did not work well in a team. Furthermore, his mental stature was such that he needed little stimulation from other workers in his own field. At the same time he preferred to work in a congenial intellectual climate. He liked being near the places where, as

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the 27 Apperception death of productive effort. We can now move forward and weave this structure into our study of the Mercy as a cognitive style.

[A] As opposed to Kuhnian puzzle-solving 'normal science.'

he once put it in a letter, 'the future was being brewed.' "

Isaac Newton: "If Cambridge after Barrow's death became an intellectual desert in which a solitary man constructed a system of the world, the scientists of the Society in London were the spiritual brotherhood to which he belonged."

Here, in this 'society,' the Teacher makes his friends. Einstein to a colleague: " 'Nature made us for each other. I find it difficult to find a human contact beneficial to me. I need your friendship perhaps more urgently than you need mine.' What he had found was another man to whom physics was the whole of life and who put everything else firmly in its place."

To fellow Germans: "Is not that small group of scholars and intellectuals the only 'Fatherland' which is worthy of serious concern to people like ourselves?"

Ludwig Wittgenstein: "Several times a week they would meet for many hours at a time to discuss the foundations of mathematics and the nature of logic. These meetings were described by Wittgenstein in his diary as 'delightful discussions': 'There is something playful about them and they are, I believe, pursued in a good spirit.' "

"There is nothing more pleasant to me than when someone takes my thoughts out of my mouth, and then, so to speak, spreads them out in the open. 'I don't like taking walks through the fields of science alone', he added."

A Teacher is often very happy married to a Server – here is a *faithful and loyal companion* who will accept his world and allow him to become himself. Einstein: "The physicist who in later life was to discard socks as unnecessary complications and who insisted that washing and shaving with the same soap made life that much simpler, had one basic desire, even in the early 1900s: to transfer to other shoulders the tiresome tasks which diverted time from more important things. Many men have married for worse reasons."

Ludwig Wittgenstein: "To their respective friends a much more puzzling question was why Wittgenstein and Marguerite would want to go out with one another… indeed it may have been Marguerite's very lack of intellectual depth that enabled her to exert this influence. Wittgenstein explicitly asked her *not* to try and penetrate his inner world of thought – a request with which she was more than happy to oblige."

Conflicts with Natural Family

The Teacher is a loner, we conclude, not from choice but from necessity. He desperately wants friends – for him this means those who *think* as he does, who value his kind of emotion. Einstein: "I do not care for money. Decorations, titles, or distinctions mean nothing to me. I do not crave praise. The only thing that gives me pleasure, apart from my work, my violin, and my sailboat, is the appreciation of my fellow workers."

"I value friends more highly than mathematical discoveries."

"Einstein developed rich correspondence with any scientist who had similar interests."

"Everyone who met Einstein on a professional basis was drawn into an obsessional discussion that soon rose and swamped everything else."

The Teacher is *very loyal* to those who do gain his friendship. Albert Einstein of the possibility of leaving Berlin to work elsewhere: "It would be doubly wrong of me if, just when my political hopes are being realized, I were to walk out unnecessarily, and perhaps *in part* for my material advantage, on the very people who have surrounded me with love and friendship, and to whom my departure would be doubly painful at this time of supposed humiliation."

This loyalty forms the Teacher into an 'intellectual servant' – just as the Server aids others with his hands, so the Teacher would like his theory-making ability to also be useful. Albert Einstein: "You have no idea with what affection I am surrounded here; not all of them try only to catch the drops which my brain sweats out."

Isaac Newton in later life: "He was a great servant of the Crown, who performed his tasks as precisely as he conducted a scientific experiment or interpreted a corrupt text in Scripture."

Newton and Einstein: "Both committed themselves deeply to public service during the last third of their lives."

Ludwig Wittgenstein: "The work he wrote in his last two years, though naturally in many ways of a piece with the *Investigations*, is in another respect quite distinct from it; it is much more directed to the solution of other people's problems. It has the character that he himself had earlier attributed to all his work – that of clarifying the work of others – and it is written much more consciously than his other work with a view to being useful. It is as though he wished to reward the hospitality of his hosts by

availing them of his most prized possession: his philosophical talent."

The Teacher makes friends with those who think as he does and is a loyal servant to them; he deeply desires this to include his own natural family. Albert Einstein: "Such a man as myself considers it an ideal to be at home somewhere with his dear ones."

"He was a happy man when he took Ehrenfest's children and their companions down to the seacoast dunes a few miles away and let them bury him up to the neck in the sands without a trace of concern."

Ludwig Wittgenstein: "On 3 June 1926, while he was still working as a gardener, his mother, who had been ill for some time, died at the family home in the Alleegasse, leaving Hermine as the acknowledged head of the family. Whether or not this made it easier for Wittgenstein to return to Vienna, or whether his mother's death influenced him in any way, is impossible to say. But it is striking that from this time on there is a profound change in his attitude to his family. The family Christmas celebrations, which in 1914 had filled him with such dread and produced in him such confusion, were now looked forward to by him with delight. Every Christmas from now until the *Anschluss* of 1938 made it impossible for him to leave England, we find him taking part in the proceedings with enthusiasm – distributing gifts to his nieces and nephews, and joining in with the festive singing and dining with no hint that this compromised his integrity."

Family relationships for the Teacher are founded, though, upon common understanding – *his* understanding – it is obvious to him that this must be so. Einstein: "He made no bones about voicing his personal opinions whether they offended or not. This courageous love of truth gave his whole personality a certain cachet which in the long run was bound to impress even his opponents."

Most people do *not* build relationship upon common understanding; the discovery of this fact can be a real surprise to the Teacher. Newton: "Though he was easy to admire and respect, he was not easy to get along with. Quickly nettled, he needed little provocation to express himself bluntly."

The Teacher builds theory upon a certain kind of emotion; 'natural family,' however, is based in a *different type of emotion*; the Teacher cannot always tell the two apart. Isaac Newton: "The loss of his mother to another man was a traumatic event in Newton's life from which he never recovered.

And at any moment in his later experience when he was confronted by the possibility of being robbed of what was his, he reacted with a violence commensurate with his terror and anger generated by this first searing deprivation."

When family does not understand the Teacher and his primary emotional attachment to theory, and the Teacher in turn does not understand himself and his secondary need for the emotion of personal interaction, then the result is *conflict*: "Newton remained close to his immediate family and had several lasting friends. Yet he was sensitive, suspicious, and secretive."

The Teacher in generating understanding has discovered a new kind of emotion; he may be tempted to respond to conflict with natural family by *completely cutting off the old*.[A] Isaac Newton: "Though for decades he inhabited a monastic cell in Trinity, permitting few outsiders to invade his privacy, the isolation was of his own making."

Similarly, "Einstein appeared to a colleague to be living in a universe of his own creation, and almost to need protection when he touched the mundane sphere."

The Teacher as we have already said discovers that *isolation has its advantages*. Newton: "I lived in solitude in the country and noticed how the monotony of a quiet life stimulates the creative mind."

Conflicts with natural family who live outside of this 'theory-emotional bubble' are *kept to a minimum*. Einstein of his ex-wife: "The story [of his first marriage, with a fellow physicist possessing strong views of her own] is of incompatibility rather than conflict; of a couple who respected one another as long as they did not have to live together."

"If he had not had the strength of mind to keep her at a distance, out of sight and out of mind, he would, he said, have been worn out physically and morally."[B]

[A] It is the Exhorter trick of impelling those within the status-grouping of family (in paradigm-attitude from ER to P) outward into the paradigm-attitude of 45 World that also passes through this region – this 'disappears' them.

[B] Other histories present a different story of an Einstein who was helped by his physicist wife, taking the credit for her work and then getting rid of her. It is not as pretty and tidy a picture.

Of a job offer in her home town: "If he came to Zurich, he said [his first wife] would demand to see him and he would have to refuse, partly because of his earlier decision [not to see her], partly to avoid emotional scenes. The boys would think he was being callous, and he really thought no good would come of it."

Ludwig Wittgenstein, before his mother died: "In agreeing to join his family for Christmas, Wittgenstein was compromising – going against his own impulses – in order to satisfy the duty he felt to his mother. Once there, further compromise would be inevitable. The energy he had successfully channeled into his logic would have once more to be dissipated in the strain of personal relationships. His real preoccupations would have to be driven underground, while, for the sake of his mother and the rest of his family, he adopted the persona of the dutiful son. And, worst of all, he did not have the strength or clarity of purpose to do anything different: he *could* not bring himself to do anything that would risk grievously offending his mother. The experience threw him into a state of paralyzing confusion. He was forced to realize that, however close he might be to complete, uncompromising clarity in the field of logic, he was as far away from it as ever in his personal life – in himself. He alternated between resistance and resignation, between ferment and apathy."

Natural family wants the Teacher's *body* to be present at these social events; the Teacher may be afraid of those times. Ludwig Wittgenstein: "There Wittgenstein received a letter from Gretl telling him that she and her American husband, Jerome Stonborough, were coming to live in London. That appeared to settle the matter. He could not, he told Pinsent, stand to live in England if he were perpetually liable to visits from the Stonboroughs."

Newton: "He advised his kinsmen not to approach him too directly lest he give offense."

The Teacher may attempt to interact with family and others *through intermediaries*. To a colleague during one time of stress: "He requested that if their correspondence were ever published Oldenberg should 'mitigate any expressions that seem harsh.' From the beginning Newton was fully aware of his capacity for hurting, and he imposed an external restraint upon himself in the form of Oldenberg's censorship."

If his body *must* be present at social occasions, then he will try to control himself. Ludwig Wittgenstein: "For Wittgenstein, the body belonged only

to the 'external world' – the world to which also belonged the 'crude, stupid and malicious' delinquents among whom he now lived. His *soul*, however, must inhabit an entirely different realm."

Newton: "He constantly admonished himself to forbear when provoked because he knew and feared the consequence of his temper."

At Times a Dictator

When outside of natural family, and in those places where 'personal interaction' emotion is not present to snare and wound him, the Teacher *can become a dictator* – it is a new and different way of bringing order into complexity. Newton after his success: "Almost everybody in Newton's circle felt at least an occasional flick of the whip. The thwarting of his will in the slightest matter was punished with ostracism. Favorites were summarily dropped. He had no charitableness, though he distributed charity to relatives for whom he felt responsible; a single fault and a friend was rejected. He had a mission to extirpate evil, and he sat in constant judgment upon his fellowmen. The fonts of love had been all but dammed up."

Ludwig Wittgenstein as an architect: "The details are thus everything, and Wittgenstein supervised their construction with an almost fanatical exactitude. When a locksmith asked: 'Tell me, Herr Ingenieur, does a millimeter here or there really matter so much to you?' Wittgenstein roared 'Yes!' before the man had finished speaking. During discussions with the engineering firm responsible for the high glass doors which Wittgenstein had designed, the engineer handling the negotiations broke down in tears, despairing of ever executing the commission in accordance with Wittgenstein's standards. The apparently simple radiators took a year to deliver because no one in Austria could build the sort of thing Wittgenstein had in mind. Castings of individual parts were obtained from abroad, and even then whole batches were rejected as unusable."

Those who violate standards of the Teacher-dictator are *cut off*. Newton: "There were men who overcame his mistrust by devoting themselves totally to him but one transgression and he thrust them into the ranks of the enemy. He was forever testing them, and there were moments when even the most loyal failed him because they fell short of the perfection he demanded."

Ludwig Wittgenstein as a primary school teacher: "As before, Wittgenstein found an enthusiastic response from a small group of boys who became his favorites. These formed a special group who stayed behind after school for extra tuition and who were known to Wittgenstein by their Christian names. They were taken by Wittgenstein on outings to Vienna and on walks through the local countryside, and were educated to a standard far beyond what was expected in the kind of rural elementary school that they attended. And, as before, their commitment to their education, and Wittgenstein's commitment to them, aroused the hostility of the parents, who turned down Wittgenstein's suggestions that their children should continue their education at a grammar school. Again, the girls proved more resistant to Wittgenstein's methods, and resented having their hair pulled and their ears boxed because they were unable or unwilling to meet Wittgenstein's unrealistically high expectations, especially in mathematics."

"However, to those children who were not gifted, or whose interest failed to be aroused by his enthusiasm, he became not a figure of fatherly kindness, but a tyrant. The emphasis he placed on the teaching of mathematics led him to devote the first two hours of each morning to the subject. He believed that it was never too early to begin algebra, and taught mathematics at a far higher level than was expected of his age group. For some of his pupils, the girls especially, the first two hours of the day were remembered with horror for years afterwards."

This kind of dictatorship, though, is *not really natural* for the Teacher. Einstein of those opposing his theory: "So long as they don't get violent, I want to let everyone say what they wish, for I myself have always said exactly what pleased me."

"It is true that I always knew how to arrange things so that I remained unburdened. I wanted to have time free for thinking and I had no wish to dictate other people's actions."

Newton who indulged in dictatorship *paid a penalty*: "Newton's crisis was followed by a dramatic reorganization of his personality and a rechanneling of his capacities that enabled him to manage his existence successfully for more than three decades. The lone scientist became an administrator in London, with power in his hands that was real, palpable, immediate. The price he paid for this about-face was to cut himself off in large measure from the boundless inner world which had sustained him

with new creations ever since his boyhood. To the extent that he became a successful manipulator of men he was alienated from himself."

"The discovery of his mathematical genius was his salvation; that the world obeyed mathematical laws was his security. But there were moments when the mathematical encasement of his thought was not strong enough to preserve him from the volcanic outburst of destructive forces long repressed."

Ludwig Wittgenstein: "The effort of trying to impose his will on an intransigent workforce, which neither respected his rank nor were willing to accept the authority of his superior knowledge, drained him of all his energy and strained his nerves almost to breaking point."

Humor and Relaxation

The Teacher uses emotion to do his analysis; he sits always on the edge of a different kind of emotion oriented around experience. His sense of humor can therefore involve the *'subjectivity push'* – he nudges another to the brink of 'people-based emotion' but not over the edge. He looks then to see if the other under this pressure can retain the ability to think using 'theory-based emotion.' Einstein: " 'Once when out sailing with him,' writes Watters, 'and while we were engaged in an interesting conversation, I suddenly cried out "Achtung" [Attention] for we were almost upon another boat. He veered away with excellent control and when I remarked what a close call we had had, he started to laugh and sailed directly toward one boat after another, much to my horror; but he always veered off in time, and then laughed like a naughty boy.' On another occasion Watters pointed out that they had sailed too close to a group of projecting rocks; Einstein replied by skimming the boat across a barely submerged reef."

"He was the Einstein who delighted in taking control of the elevator in his Haberlandstrasse block and manipulating the buttons so that guests were whisked up, back, then up and down again past the floor at which they wished to alight."

Isaac Newton as a boy: "He first made lanterns of paper crimpled, which he used to go to school by, in winter mornings, with a candle and tied them to the tails of the kites in a dark night, which at first affrighted the country people exceedingly, thinking they were comets."

Teacher-humor is quite willing *to be undignified*, for dignity is part of the

'people emotion' that is not part of 'him.' Einstein: "His humor was of the quiet, throwaway kind which illustrated points in his thesis, a sometimes quixotic, frequently irreverent humor which delighted his students."

"He retained the mixture of clown and small boy delighted with simple jokes, engrossed by absurdities. He was always ready to respond to the ridiculous challenge, and when a group of eminent friends called for him one evening, he accepted a bet to take off his waistcoat without first removing his coat."

Ludwig Wittgenstein: "'Normal human beings are a balm to me', he wrote to Engelmann, 'and a torment at the same time.' "

"I have the most perfect intellectual sympathy with him – the same passion and vehemence, the same feeling that one must understand or die, the sudden jokes breaking down the frightful tension of thought."

When he is tired, the Teacher may escape from 'theory emotion' with music; the *melody* of music is interpreted by 'people emotion' and for him that is a refreshing change. Einstein: "From the age of six he began to learn the violin. The enthusiasm this evoked did not come quickly. He was taught by rote rather than inspiration, and seven years passed before he was roused by Mozart into an awareness of the mathematical structure of music. Yet his delight in the instrument grew steadily and became a psychological safety valve; it was never quite matched by performance."

"He remained aloof and absorbed in books on mathematics, physics, and philosophy. Music was his recreation."

"He genuinely needed music."

Ludwig Wittgenstein: "On hearing Koder playing the 'Moonlight' Sonata, Wittgenstein walked into the music room and introduced himself. From then on the two would meet almost every afternoon to play duets for clarinet and piano – the clarinet sonatas by Brahms and Labor, and arrangements of the clarinet quintets of Brahms and Mozart."

The Teacher also enjoys *simple physical activity* – it is an escape now into the realm of his Server counterpart. Einstein of his work in the patent office: "A practical profession is a salvation for a man of my type."

"There was also his sailing, and here a remark by his second wife is pertinent: 'He is so much on the water that people cannot easily reach him.' His son: 'He needed this kind of relaxation from his intense work.' And with relaxation there would often come the solution. For his work needed neither laboratory nor equipment."

Ludwig Wittgenstein: "Henceforth, Pinsent took great care not to offend or irritate Wittgenstein, and the rest of the holiday passed without another scene. They very quickly settled into a routine that suited Wittgenstein perfectly: they worked in the morning, went walking or sailing in the early afternoon, worked in the late afternoon, and played dominoes in the evening."

Walking gives special pleasure. Einstein: "He needed no more than pencil, paper, and pipe, peace for relaxation with his violin, a nearby lake to sail on, the opportunity for an occasional not-too-strenuous stroll in pleasant scenery."

"Except for long walks, he did not exercise."

Ludwig Wittgenstein: "That, and the beauty of the countryside – ideal for the long, solitary walks he needed as both a relaxation and a meditation – produced in him a kind of euphoria. Together they created the perfect conditions in which to think."

"My day passes between logic, whistling, going for walks, and being depressed."

Of Newton and Einstein: "Newton paced the floor in his room; Einstein went for long walks."

Teacher and Facilitator

The Facilitator differs from the Teacher: he spreads his attention to *many* areas, he collects facts: "Robert Hooke [a Facilitator-contemporary of Newton and regarded at the time as the leading experimental scientist] still operated in the earlier Baconian tradition [Bacon was another Facilitator], in quest of a plenitude of discoveries rather than a few unifying, mathematical principles."

"In Hooke [a Facilitator] and Newton [a Teacher] two different scientific styles confronted each other. While neither devoted his entire life to one subject, their versatility served different ends. Hooke allowed his insights to crowd in upon one another, a Don Juan of science who made quick and easy conquests; Newton, once fixed upon an idea, pursued it relentlessly until it surrendered its full secret or sheer exhaustion forced him to relinquish his hold for a time, when he turned to something else for what he called 'divertisement.' From the five or six inquiries into which Newton plunged, he returned each time with a heroic discovery; only in alchemy

did he fail."

Facilitator and Teacher as it turns out can have *real conflicts*. Albert Einstein: "I have little patience with scientists who take a board of wood, look for its thinnest part [as does the Facilitator experimentalist], and drill a great number of holes where drilling is easiest."

"His own view was thus opposed to Mach's [another Facilitator], because Mach assumed that the laws of science were only an economical way of describing a large collection of facts."

"An academic career," added Einstein, "compels a young man to scientific production, and only strong characters [meaning other Teachers] can resist the temptation of superficial analysis."

Ludwig Wittgenstein as a Teacher *destroyed the confidence* of Bertrand Russell who was probably a Facilitator: "Do you remember that at the time when you were seeing Vittoz [Ottoline's doctor] I [Bertrand Russell] wrote a lot of stuff about Theory of Knowledge, which Wittgenstein criticized with the greatest severity? … I saw he was right, and I saw that I could not hope ever again to do fundamental work in philosophy. My impulse was shattered, like a wave dashed to pieces against a breakwater. I became filled with utter despair … I *had* to produce lectures for America, but I took a metaphysical subject although I was and am convinced that all fundamental work in philosophy is logical. My reason was that Wittgenstein persuaded me that what wanted doing in logic was too difficult for me. So there was no really vital satisfaction of my philosophical impulse in that work, and philosophy lost its hold on me. That was due to Wittgenstein more than to the war."

Facilitator fine-tuning in turn can madden the Teacher, who may view feedback as red tape.[A] Ludwig Wittgenstein: "On his return to Cambridge, Moore – as he had been instructed by Wittgenstein – made enquiries as to whether '*Logik*' might serve as a BA thesis. In this, he sought the advice of W. M. Fletcher (Wittgenstein's tutor at Trinity), and was told that, according to the regulations governing such theses, Wittgenstein's work would not be

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[A] Understanding under T strategy exists prior to language – the Teacher in attempting to share may use words that do not communicate; he won't notice; his mind internally self-corrects. The Facilitator whose logical thought constructs concepts with precise definitions can see where the uninitiated might be led astray – it is valuable feedback.

eligible as it stood. It was required that the dissertation should contain a preface and notes indicating the sources from which information had been derived and specifying which parts of the dissertation were claimed to be original and which parts were based on the work of others. Moore, accordingly, wrote to Wittgenstein to explain the situation. Wittgenstein was outraged. His work – 'the next big advance in philosophy' – not entitled to receive a BA!? And just because it was not surrounded with the usual paraphernalia of undergraduate scholarship! This was the limit. It was bad enough to have to offer pearls to swine; to have them rejected was intolerable."

Facilitator and Teacher *can* work together. Isaac Newton was encouraged for instance by Halley, a Facilitator-colleague, to complete his work: "He would not have published the *Principia*, for which he labored very hard for 18 months, if his friend Halley had not urged him repeatedly to do so."

"When Newton had the truth he felt no need to share it. His initial insights came easily; they poured out like a flood; and then he let the papers lie about. By the time Halley appeared the most difficult questions in the problem of gravity had been resolved to Newton's satisfaction, and what lay ahead were the elegant systematization, the proofs, and the structuring of the materials into an architectonic whole. But it required young Halley's encouragement and reassuring affection for Newton to surmount the last hurdles."[A]

"But the provocation of Hooke [also a Facilitator], the desire to trounce him, to crush him once and for all, also stung Newton into action. For so great a creation as the *Principia* two midwives were necessary, each assisting at the birth in a unique fashion."

Ludwig Wittgenstein in a similar way was indifferent about publishing: "Either my piece is a work of the highest rank, or it is not a work of the highest rank. In the latter (and more probable) case I myself am in favor of it not being printed. And in the former case it's a matter of indifference whether it's printed twenty or a hundred years sooner or later."

[A] When the Facilitator sees that the Teacher has *somehow* managed to discover a new continent, then he may help the Teacher construct a solid bridge to this new location so that *everyone* can travel over and enjoy it.

The Teacher-Terrorist

Physics uses mathematics to describe the real world; we see with Newton and Einstein that it is an acceptable release for Teacher thought. But what if physics and mathematics *do not extend* to the aspects of life whose complexity needs to be ordered?

We realize by now that the Teacher is *driven* to form some kind of an understanding – it defines his person. Yet his kind of 'theory emotion' is not the feeling that society normally emphasizes – it will be blind to his needs. It turns out that our neglect of the Teacher's requirements can be very dangerous.

Let's look first at Theodore Kaczynski, also known as the Unabomber (a mathematical prodigy who abandoned his career for a remote cabin in the mountains of Montana). If we examine the Manifesto of this apparent Teacher, we see immediately that he *hated* new-age Facilitator dialectic thought – he depicts this mode of analysis for lack of a better word as 'leftism.' Let's listen to him for a minute: "What we are trying to get at in discussing leftism is not so much a movement or an ideology as a psychological type, or rather a collection of related types."

The 'leftist' according to Kaczynski is not like the Teacher; he does *not walk alone*: "The leftist is anti-individualistic, pro-collectivist. He wants society to solve everyone's needs for them, take care of them."

'Leftism' according to Kaczynski uses Teacher-emotion in a wrong way; it *averages* facts to get truths, it does not generate general laws. This hijacking of emotion according to Kaczynski is heresy: "Modern leftist philosophers tend to dismiss reason, science, objective reality and to insist that everything is culturally relative. It is true that one can ask serious questions about the foundations of scientific knowledge and about how, if at all, the concept of objective reality can be defined. But it is obvious that modern leftist philosophers are not simply cool-headed logicians systematically analyzing the foundations of knowledge. They are deeply involved *emotionally* in their attack on truth and reality."

So, what does the Unabomber do? Let him tell us: "As for our constitutional rights, consider for example that of freedom of the press. We certainly don't mean to knock that right: it is a very important tool for limiting concentration of political power and for keeping those who do have political power in line by publicly exposing any misbehavior on their

part. But freedom of the press is of very little use to the average citizen as an individual. The mass media are mostly under the control of large organizations that are integrated into the system. Anyone who has a little money can have something printed, or can distribute it on the Internet or in some such way, but what he has to say will be swamped by the vast volume of material put out by the media, hence it will have no practical effect. To make an impression on society with words is therefore almost impossible for most individuals and small groups. Take us for example. *If we had never done anything violent* and had submitted the present writings to a publisher, they probably would not have been accepted. If they had been accepted and published, they probably would not have attracted many readers, because it's more fun to watch the entertainment put out by the media than to read a sober essay. Even if these writings had had many readers, most of these readers would soon have forgotten what they had read as their minds were flooded by the mass of material to which the media expose them. *In order to get our message before the public with some chance of making a lasting impression, we've had to kill people*."[A]

What was Kaczynski's solution? He demands that we destroy technology – hence the homemade bombs – and then return to 'wild Nature.' What does he mean by this? He wants to eliminate the external manifestations of the strange new emotion within him, *Teacher* feeling which desires order within complexity and which he does not understand – even as he also paradoxically advocates the destruction of those 'leftists' who use this same emotion in a 'heretical' manner. He then wishes to return to the other emotion, *Mercy* feeling which is based in people, relationships and Nature. In this way he thinks that perhaps he may find order within complexity. And for this twisted theory he kills.

What if a Teacher has *no* theory? If he is sufficiently frustrated, then he may still kill. *Frontline* on the internet has a three-hour streaming video documentary of Lee Harvey Oswald (who shot President John F. Kennedy). Here we see a Teacher without love, reading extensively in libraries as a

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[A] Teacher strategy handles concentration from T down to EL – internally, concentration on what is significant means to metaphorically 'kill' that in the opposing path from EL to T which is less important. *Kaczynski in killing innocent insignificant individuals in the world around him was externalizing his own internal mental operation*.

youth, looking for order within complexity in the military, shopping then for a 'pre-formed frame of reference' in communism, attempting to become an intellectual servant to the Soviet Union as a spy, acquiring weapons and playing with the idea of dictatorship, seeking companionship of mind with those who love Cuba and then also with those who hate it, and finally when nothing is working shooting his president. Was Kennedy assassinated as the result of a conspiracy? Probably not. It was an opportunistic primal scream by a disillusioned and completely thwarted Teacher-loner.

What if the Teacher's theory is that his enemies are out to kill *him*? Let us listen to Osama bin Laden (2004), apparently another Teacher: "But I am amazed at you even though we are in the 4th year after the events of Sept. 11th. Bush is still engaged in distortion, deception and hiding from you the real causes. And thus the reasons are still there for a repeat of what occurred. So I shall talk to you about the story behind those events and I shall tell you truthfully about the moments in which the decision was taken for you to consider."

"The events that affected my soul in a direct way started in 1982 when America permitted the Israelis to invade Lebanon and the American Sixth Fleet helped them in that. The bombardment began and many were killed and injured and others were terrorized and displaced. I couldn't forget those moving scenes, blood, and severed limbs, women and children sprawled everywhere. Houses destroyed along with their occupants and high-rises demolished over their residents, rockets raining down on our homes without mercy. The situation was like a crocodile meeting a helpless child powerless except for his screams. Does the crocodile understand a conversation that doesn't include a weapon? And the whole world saw and heard but didn't respond. In those difficult moments, many hard-to-describe ideas bubbled in my soul, but in the end they produced an intense feeling of rejection of tyranny and gave birth to a strong resolve to punish the oppressors. And as I looked at those demolished towers in Lebanon, it entered my mind that we should punish the oppressor in kind and that we should destroy towers in America in order that they taste some of what we tasted and so that they be deterred from killing our women and children. *And that day, it was confirmed to me that oppression and the intentional killing of innocent women and children is a deliberate American policy*." As Einstein formulated $E = mc^2$, so bin Laden also generalized. In his case he theorized that 'America likes to kill innocent women and children.'

Let's think of the implications. When a Teacher finds understanding – one example is Einstein's General Theory of Relativity – then the Teacher's mind tells him that it applies *everywhere*; there are *no exceptions*.

Well, a Teacher like Osama lives in a different kind of emotion. He can manage to survive without our kind of feeling – his 'person' will not fall apart if he lacks it, but ours will. And so when people who *speak of* relationships and love do not with their actions respect *this very emotion* (relationships, love for people, and Mercy feeling) that seems vital to their existence, then the Teacher who uses another kind of emotion and does not in any case care that much for our kind of feeling generalizes finally that this is the way it will always be. *He is free therefore to destroy what is important to us* and what is a hindrance to him, *because we don't care for it either*. This is the law in all its generality – *ultimate* order within complexity. The Teacher gains calm certainty and deep inner freedom of spirit.

Osama's conflict in its own way is strangely righteous and logical. If *we* do not respect the emotion that is fundamental to *our* existence, then Osama will be an intellectual servant to us and he will help us to die. If we are *disturbed* at our plight, then he may find that funny; it is a 'subjectivity push' on his part to continue. He laughs at us as he destroys us.

Let us read the story of Timothy McVeigh (Hussein Ibish, columnist), and see how society feels about *this*: "Timothy McVeigh [probably again a Teacher], who is scheduled to be executed May 16, has solidified his position as the poster boy of cold-blooded villainy. The Oklahoma City bomber has once again outraged the American public when he described the 19 dead children among his 168 victims as 'collateral damage' in an interview."

"Although it scarcely seemed possible, this appalling comment has made McVeigh an *even more despised* figure in American society. It produced widespread and justified expressions of revulsion and anger at his lack of regard for even the most innocent of his victims."

"McVeigh was a gunner on a Bradley fighting vehicle during the Gulf War and told his relatives that 'after the first time, it got easy' to kill Iraqis. It is possible that by invoking the awful phrase 'collateral damage,' McVeigh is *not only repeating a rhetorical device for denial he learned in the military service, but he is actually taunting the government, and even society at large, for its own propensity for callous indifference*."

Bin Laden similarly, taunting the Americans: "All that we have

mentioned has made it easy for us to *provoke and bait* this administration. All that we have to do is to send two mujahidin to the furthest point east to raise a piece of cloth on which is written al-Qaida, in order to make the generals race there to cause America to suffer human, economic, and political losses without their achieving for it anything of note other than some benefits for their private companies."

In the midst of his mockery, Osama the Teacher begins to teach – and to truly *madden* his listeners: "Finally, it behooves you to reflect on the last wills and testaments of the thousands who left you on the 11th as they gestured in despair. They are important testaments, which should be *studied and researched*."

"Among the most important of what I read in them was some prose in their gestures before the collapse, where they say: 'How mistaken we were to have allowed the White House to implement its aggressive foreign policies against the weak without supervision.' "

"It is as if they were telling you, the people of America: 'Hold to account those who have caused us to be killed, and happy is he who learns from others' mistakes.' "

"And among that which I read in their gestures is a verse of poetry. 'Injustice chases its people, and how unhealthy the bed of tyranny.' "

"As has been said: 'An ounce of prevention is better than a pound of cure.' "

"And know that: 'It is better to return to the truth than persist in error.' " We conclude that society ignores the Teacher and his *emotional* quest for order within complexity at its peril.

Here is a comment to Osama and his colleagues. We read in the Koran, his Holy Book: "There was a time when mankind were but one community. Then they disagreed among themselves: and but for a Word from your Lord, long since decreed, their differences would have been firmly resolved."

"And they ask, 'Why has no sign been sent down to him by his Lord?' "

"Say: 'God alone has knowledge of what is hidden. Wait if you will: I too am waiting.' "

A knowledge of personality styles is a word that resolves differences – it recreates community; it integrates those who walk in it. For a long time it was hidden and now it is decreed. If we wish, it may be a sign for which those who follow the Koran are waiting.

This is the way to win a war against terror – not with bullets and suicide bombs, but with *respect* for others *as human beings*, and by "hurling Truth at falsehood until only Truth remains supreme."

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B. Watchman on the Walls – Perceiver

Introduction

You have strong principles. Your convictions as a mature individual are not affected by peer pressure, opposition or the opinions of experts. You become even more determined when people put pressure on you. Only facts will change your mind.

These facts however can come from anyone, even from a five-year-old. When facts are reasonable and make sense to you, then it does not matter who has said them, you must accept them – even when no one else does.

You have a good memory for trivia and statistics, especially in your area of interest. Somehow you remember the small and unrelated things. For example, you might just happen to know how many pounds of apples were sold in America in 1976. You heard it, knew it was true and accepted it without thinking. For some reason it stuck. You are probably not that good with names, though, for they link words and faces.

Often your thoughts come together in strange ways to produce new ideas. You think of one thing, then another: suddenly it all fits together in a novel way. "Aha," you say. It surprises you.

You find it easy to tell the extent to which ideas or experiences are feasible or possible. In your mind there are circles of reasonableness: when things are out near the edges you might say, "I suppose this *could* be possible." As things link to more things that you know are right, you become increasingly certain. When something new seems *like* something else that you know is wrong, you may reject it without thinking. When facts that are right become similar to facts that are wrong, you find it hard to tell them apart.

You have to see the Big Picture before you can understand and evaluate ideas. Often you learn in multiple passes – major principles first, then details. You may skim through points to get a general idea, then look at things more carefully. It makes it hard for you to learn something completely new, such as this.

You look for facts that are wrong; they become labeled as bad. People sometimes accuse you of being negative: you are simply very good at seeing the problem; it is harder for you to come up with a solution.

You think associatively. One word triggers others that sound the same and are spelled differently. You think of alternate meanings of the same word. It doesn't take conscious thought; it happens automatically. You may form various matching words into puns or short jokes.

Often you are a 'black and white' person. Principles sort into 'right' and 'wrong,' everything you see is compared to these standards and you judge accordingly. Three-dimensional images form within you as moral decisions become visual structures in your mind. You speak, and you become the conservative watchman on walls of thinking around you.

You are usually able to deflate people's ideas with short humorous comments. They almost say themselves. In subtle ways you use these pointed remarks to make other people face reality.

Even as you speak out, though, you wish profoundly that you could be less outspoken and more gentle – less of the fool tilting at every windmill. You admire those able to compromise on method while guarding principle.

Yet you also hate dishonesty and hypocrisy. If someone is wrong and you know it, but he acts consistently with his beliefs, you will respect him. At least he has a conscience. When some individual continually violates his *own* beliefs, however, it becomes impossible to discuss things with him any further – even if you could convince him that he was wrong, nothing would change! You may speak very forcefully to him; you know how to use sarcasm effectively. You may complain about his behavior to others. At some point, though, he suddenly ceases for you to be a 'person' and you ignore him.

However, when you see such a one also hurting others – violating their personalities, restricting their freedoms – then disgust flames up again into white-hot outrage and moral indignation. Suddenly, 'conservative you' turns into the crusader, the knight of old, the gun-slinger on the white horse enforcing law, order, and justice, calling for repentance or reform.

You have a strong sense of duty. When something needs to be done and can be done, then it should be done. If you sense, however, that your effort is almost certain not to change anything, then suddenly you too can live with doing nothing – "Nobody can expect me to do the impossible!" It eats at you, though, and you may become quite cynical.

You like to be a pioneer away from the group, working on the new and exciting. When you are out on the frontiers, then you know that what you are doing is important. You can even live without acceptance or approval

from others, if you must, as long as you see results from your efforts.

You are one who makes quick decisions based on the available information and makes them now, yet one who can also make other varying or even opposing decisions when new information comes in.

You tend to become many-sided as you implement widely divergent ideas. Implementation excites you; overall cohesiveness can be secondary.[A] The fact that all of the many sides find union in your thinking is for you often sufficient unity, adequate organization.

Your speaking similarly is off-the-cuff, triggered by the environment. It is as everything hangs in mid-air before you that one idea sparks another, that you can respond to the comments or asides of others and create the Big Picture that says it clearly and concisely. When someone asks you to repeat the same talk again later, you may not be able to do it: "I can't perform on demand." There is a secret admiration for those with the patience to formulate effective long-range plans and the discipline to communicate them and to see them brought into reality.

You procrastinate easily. You hate the little details: they are not worth the effort and so they pile up. They nag at you; finally you give up: "I can't do it all." Perhaps you have learned not to procrastinate – it takes effort to maintain your discipline.

You can be a real 'pack rat.' Again it takes effort to throw things away. Even when something is useless, you hate to get rid of it because it *might* become useful in the future. You may have multiple bank accounts in many banks. You can have relationships with very differing groups and kinds of people; each may be quite unaware of your connections with the others.

If work is boring or your principles are not working – or if your procrastination and the mess around you push you into a mental hole – you can escape to an alternate world. You may get involved in things like science fiction, westerns, medieval chivalry, or computer games. It is a world in which principles work, where the hero stands against all odds and single-handedly saves the world. Success comes without much preparation,

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[A] The Perceiver binds objects – this implies cohesion in the sense that the objects themselves have contiguity and continuity. But each is then separate from others, colliding perhaps with them, linked sometimes only by the fact that the many distinct things (facts that are known, various social groups) are contained in the same mind, that of the Perceiver.

results are almost instant and there are multiple 'personhood expanders' such as horses, cars, guns, rockets, tanks, and jet fighters.

In all of this, one thing is sure: you are very sensitive to personal criticism. It is not fair, for you speak always to the problem not the person. Also, you cannot repent of what you are, and to become something else would be hypocrisy on your part.

Your conscience is highly developed. And you know it, for you can suffer terribly from self-condemnation. Mistakes on your part are associated naturally with judgment. To link in a balanced way with mercy, and to receive forgiveness from those whom you have hurt, is not always easy.

Yes, you are innovative, and conservative, as well as very sensitive. Yet you are also naturally optimistic, for action rooted in right principle must in the final analysis produce right result. And you carry that optimism to others around you.

Biographical Sketches

Bryan, William Jennings (1860-1925): American politician and orator.

Bunyan, John (1628-1688): English religious writer, author of *Pilgrim's Progress.*

Cervantes, Saavedra Miguel de (1547-1616): Spanish novelist, playwright, and poet; author of *Don Quixote.*

Coolidge, Calvin (1872-1933): 30th president of the United States; in office just prior to the Depression of the 1930s.

Cromwell, Oliver (1599-1688): English statesman, rebel against the Crown.

Diefenbaker, John (1895-1979): prime minister of Canada from 1957-1963.

Gadafi (1942-2011): dictator of Libya.

Guevara, Che (1928-1967): Cuban revolutionary.

Jackson, Stonewall (1824-1863): American general for the South in the Civil War.

Jefferson, Thomas (1743-1826): an author of the American *Declaration of Independence*; third president of the United States.

Khomeini (c. 1900-1989): Islamic religious leader; dictator in Iran.

Knox, John (c.1505-1572): Scottish reformer and historian; affiliated with Presbyterianism.

Livingstone, David (1813-1873): Scottish missionary and explorer in Africa.

Peniakoff, Vladimir (1897-1951): unorthodox but highly successful soldier for the British in the Second World War.

Reagan, Ronald (1911-2004): 40th president of the United States.

Wyclif, John (c.1320-1384): English scholar and reformer, identified problems that were addressed by the Reformation.

A Sense of Duty

The Perceiver has a strong sense of duty – if something can be done, then duty says it *should be done* and done well.[A] David Livingstone, explorer and missionary in Africa: "I have heard it said of him, 'Fire, water, stone-wall would not stop Livingstone in the fulfillment of any recognized duty.' "

"Having to take over the job of captain of his exploration vessel, he said, 'I would as soon drive a cab in November fogs in London, as be 'skipper' in this hot sun; but I shall go through with it as a duty.' "

"To get his porters back home to their tribe, he returned from the coast to central Africa again. All the risks and dangers of that terrible road – the attacks of fever and dysentery, the protracted absence of those for whom he pined, were not to be thought of when he had a duty to these poor men."

"In my case, duty would not lead me home, and home therefore I would not go."

Stanley of him: "To the stern dictates of duty, alone, has he sacrificed his home and ease, the pleasures, refinements, and luxuries of civilized life."

"...if I fall, [I] will do so doing my duty..."

Stonewall Jackson, military general for the South in the American Civil War: "Disregard public opinion when it interferes with your duty."

Oliver Cromwell, political and military leader in England: "Not until the call of duty was clear was there a complete change in his attitude."

[A] Perceiver strategy is based in paradigm (ER to P); it develops upon a foundation of unquestioned prelogical paradigmatic axioms (ER to P). We present here the traits. They will be analyzed when we introduce the Mercy – the discussion at that point becomes an extension of our previous analysis of Locke the Perceiver and Berkeley the Mercy.

"He saw that, in governmental affairs, at any fate, Duty must come first, come before an interest in speculative Truth and before a sensitiveness to the charm of Beauty."

John Knox, religious and military leader in Scotland: "Perseverance in obeying the call of duty was the token of being God's chosen instrument."

"His father called him a dutiful son..."

Gadafi, dictator of Libya: "Of course I'm against the continuation of the cease-fire [of 1967 between Israel and Arabs]. It is our duty to fight, and I really cannot understand what prevents this. Things are stagnating..."

Che Guevara, Cuban revolutionary and colleague of Fidel Castro: "Even before the news about his grandmother had brought him to Buenos Aires, he had begun assuming a new sense of family duty."

"Something which has really developed in me is the sense of the massive in counterposition to the personal; I am still the same loner that I used to be, looking for my path without personal help, but now I possess the sense of my historic duty."

Thomas Jefferson, leader in the American Revolution and later president: "My first wish is a restoration of our just rights; my second, a return of the happy period when consistently with duty I may withdraw myself totally from the public stage..."

"...[I would] certainly know and do my duty with promptitude and zeal."

Of helping South American nations gain independence: "Interest would wish their independence, and justice makes the wish a duty."

John Diefenbaker, former prime minister in Canada: "He was a man of duty, self-reliance and dependence on his own efforts."

Miguel de Cervantes, Spanish author of *Don Quixote*: "He was foolish enough to want to do his duty, to act justly and fairly..."

Duty Avoids Pleasures

Perceiver duty tends to *deny self*. Calvin Coolidge, American president just prior to the Depression: "...his father said of him that as a child Calvin did not care for play, and he himself repeatedly admitted the same thing with perfect frankness."

"Morning, noon, and night he keeps thinking, thinking; He indulges in no distracting pleasures."

"That temperament was the inherited cumulative, aggravated temperament of New England in which the sense of duty is the overriding force and an uneasy conscience suggests that we are not in this world...to have a good time at all."

"Work and save was all that he was ever sure about!"

John Diefenbaker: "He couldn't relax with a hobby having no other goal but recreation."

Stonewall Jackson to a fellow officer: "Boteler, do you know why I abstain from drinking liquor?"

"No."

"Because I like the taste of it so much. When I found that out, I made up my mind to do without it."

Thomas Jefferson: "His friend John Page recalled in later years that Jefferson was the only one of their rollicking college group who could turn his back on a good time whenever he chose, and retreat for hours of studying."

"He indulges in no amusements."

Duty may *give self to religion*. John Bunyan, author of *Pilgrim's Progress*, was warned: "You should follow your trade. If you do that and leave off preaching you will have the justice's favor."

"I can both follow my trade and preach the Word. It is my duty to do both."

Stonewall Jackson: "Jackson was acutely embarrassed in a public role, but his will drove him to lead church meetings... 'My comfort or discomfort is not the question,' he told White [the minister]. 'If it is my duty to lead in prayer, then I must persevere.' "

David Livingstone in a letter: "You kindly say you fear for the result of my going in alone. I hope I am in the way of duty; my own conviction that such is the case has never wavered. I am doing something for God."

"Whatever way my life may be spent so as but to promote the glory of our gracious God, I feel anxious to do it..."

"I would venture everything for Christ. Pity I have so little to give..."

Duty may choose to *go where things are difficult*. Miguel Cervantes in the naval Battle of Lepanto: "Miguel de Cervantes was a sick man, but it was unthinkable for him to stay under cover. It was his duty and his right to be in the fight, wherever the danger was greatest... 'I find it better to die fighting for God and the King than to go below deck and save my life.' "

David Livingstone: "He would make the best of the least pleasant situations."

"At the end he lived for only one thing, to claim Africa for Christ and make an end of the slave trade."

Che Guevara: "Che came back really enthused by his contacts with the Africans, so Fidel told him: 'Why don't you go to Africa?' He was really restless with the passing of time, and his inability to fulfill his historic mission."

Then later: "I had left behind almost eleven years of work for the Cuban Revolution at Fidel's side, a happy home – to the extent one can call the house where a revolutionary dedicated to his work lives – and a bunch of kids who barely knew of my love. The cycle was beginning again."

Oliver Cromwell: "Cromwell was...extraordinarily public-spirited in thought and feeling."

"His supreme convictions were the worth of what Lincoln called the 'plain people,' and the responsibility of a man to his fellows as well as to his God."

William Jennings Bryan, political leader in the United States during the late nineteenth century: "God requires much of those to whom He gives much and if our education has made us stronger, we hold that strength as trustees for those who are weaker. If our shoulders are broader, we must put those shoulders under heavier loads."

Duty can *avoid personal benefit*. David Livingstone: "It may with truth be said that virtually all he was ever able to earn was freely expended on his work; neither he nor his dependents derived any profit therefrom."

"I will place no value on anything I have or may possess, except in relation to the kingdom of Christ. If anything will advance the interests of that kingdom, it shall be given away or kept, only as by giving or keeping of it I shall most promote the glory of Him to whom I owe all my hopes in time and eternity."

Che Guevara: "When they moved from their house on Calle 18 in Miramar to their new home in Nuevo Vedado, Che discovered Aleida fixing decorative lamps on the walls of the new house. When she explained that she had taken them from their last home, he blew up and ordered her to take them back. Another time, one of the children was sick, and Aleida asked to be allowed to take the child to the hospital in his car. He refused, telling her to 'take the bus like everybody else'; the petrol she would use

was 'the people's,' intended for use in his public duties, not for 'personal' reasons."

Duty *does not quit*. Thomas Jefferson: "At the end of the year 1820, he stopped to count, and found he had written 1,667 letters in the previous twelve months. The discovery caused him to exclaim, 'Is this life? At best it is but the life of a millhorse.' But he persisted in personally answering almost every letter he received."

David Livingstone: "...if I fall, [I] will do so doing my duty, like one of His stout-hearted servants...I hope to present to my young countrymen an example of manly perseverance."

Che Guevara: "My future is linked with that of the Cuban Revolution. I either triumph with it or die there…If for any reason that I can't foresee, I can't write anymore, and later it is my luck to lose, regard these lines as a farewell, not very grandiloquent but sincere. From now on I wouldn't consider my death a frustration, only, like Hikmet [the Turkish poet]: 'I will take to the grave only the sorrow of unfinished song.' "

Duty may feel that it can find happiness by *helping others to discover happiness*. William Jennings Bryan: "If our shoulders are broader, we must put those shoulders under heavier loads. This doctrine of service was an extension of the law of love; the sacrifice of self for the sake of others was the means by which the law of love became operative in a concrete world."

Che Guevara: "He had shown himself to be adept at sciences, and a career in engineering had been an easy choice, but he wasn't passionately interested in the field. In medicine, at least, he could do something that was worthwhile."

Thomas Jefferson: "To contribute by neighborly intercourse an intention to make others happy is the shortest and surest way of being happy ourselves."

A Feeling for Self-image

Self at the beginning can find it hard to *take initiative*. David Livingstone: "A neighbor asked what David was like in his youth said, 'Oh, just a sulky, quiet feckless sort of boy.' "

Che Guevara: "So a sloppy house, mediocre food and a salty mate, if she's a true companion, is all I want from life."

John Bunyan: "Yet he had not sufficient intensity of purpose to give

himself the rudiments of an education. He tells us that even the small acquirements of his early school life were 'almost utterly lost.' "

Miguel de Cervantes: "His self-respect told him that the only solution was to get away from it all – though he did not yet know where to go."

Oliver Cromwell: "Until Cromwell's own mind was thoroughly made up he was very much swayed by other men; he was 'passive,' as he once admitted. Not until the call of duty was clear was there a complete change in his attitude."

Usually self at the beginning is part of some *group* that is different; he stands alone *in his integration into the group* which is the contiguous and self-sufficient entity. Che Guevara: "In these days of prison and the previous ones of training I identified totally with my comrades of the cause…The concept of 'I' disappeared totally to give place to the concept of 'us.' It was a communist morale and naturally it may seem a doctrinaire exaggeration, but really it was (and is) beautiful to be able to feel that removal of I."

"Students should join the 'great army of those who do, leaving by the wayside that small patrol of those who simply talk.' "

Team sports can be a great initial outlet. Vladimir Peniakoff, soldier for England in the Mediterranean during the Second World War: "Because fundamentally we considered our job to be a complicated highly-skilled game rather than a duty, we could afford to take it seriously without being self-conscious. It is permissible to be in earnest about football, cricket or rock climbing, and to pursue these activities with a zeal which would be ridiculous and embarrassing if applied to business or the service of the Government."

President Ronald Reagan: "He concentrated on sports – playing basketball and football, participating in track meets..."

John Bunyan: "He was a lover of sports, both good and evil. He delighted in those which centered on the village green of Sunday afternoon."

Oliver Cromwell: "The royalist biographer may be trusted who describes him as 'one of the chief matchmakers and players of football, cudgels, or any other boisterous sport or game.' "

John Diefenbaker: "He liked sports, such as hockey, boxing, football and wrestling."

The desire for a *good self image* in activities such as sports may be the initial trigger for duty. William Jennings Bryan: "Bryan must be given credit

for diligent application to his studies and noteworthy if not brilliant achievements in them. Henry E. Storrs said of Bryan the student, 'He never shirked a task and never seemed to think that if he could "get by" that was enough.' "

Miguel de Cervantes: "He had always distinguished himself: in his childish games, at his studies, as a soldier..."

President Calvin Coolidge: "He was forever studying questions, reading statistics, cramming for interviews with Congressmen like a student for examination. It was his technique to be ready for visitors before the visitors came..."

"He would never do a thing that he didn't have to do unless he could do it well. That was one of his vanities that marked him to the end."

Oliver Cromwell: "Behind all his storms and his early uncouthness lay a humility that was colossal and an industry that never failed."

John Diefenbaker: "He was a man of duty, self-reliance and dependence on his own efforts."

Stonewall Jackson: "Lose no time; be always employed in something useful; cut off unnecessary actions."

David Livingstone: "Traveler, geographer, zoologist, astronomer, missionary, physician, and mercantile director, did ever man sustain so many characters at once? Or did ever man perform the duties of each with such painstaking accuracy and so great success?"

The Perceiver in time has a *strong awareness of personhood*; this is sensed by others. Of President Calvin Coolidge: "I doubt if many of his fellow students were intimate with him. His extreme reticence made that difficult. To those who knew him casually he seemed odd or queer, but it only required a slight acquaintance to appreciate his quiet dignity and the self-respect which commanded the respect of others."

John Bunyan: "Bunyan never had an 'inferiority complex.' In ordinary affairs as well as in the serious crises which overtook him he exhibited a balanced self-respect and strong self-confidence which are the marks of a superior manhood."

David Livingstone: "He seems from earliest childhood to have been of a calm, self-reliant nature."

President Ronald Reagan, Hollywood actor and president (*Time* magazine, December 13, 1982): "For all of Reagan's sense of conservative mission, his ego appears oddly detached from his office: his career as a

movie actor and Governor of California gave him enough of a sense of accomplishment that he did not need the presidency to consider himself a success."

"He's a very good, instinctive actor. He helped put me in touch with that in me. He taught me you have to believe in your part or no one else will."

Of Gadafi: "I admire his insight and his self-confidence."

As part of this personhood, the Perceiver usually knows *what he can and cannot do*. President Calvin Coolidge: "He knew what tricks he had in his bag. He capitalized taciturnity [silence] and was not above, then nor ever, a little subtle clowning, pretending to be dumber than he was..."

Oliver Cromwell: "Six months earlier in his Oxford raid he had declared that the storming of strong places was not his business; but he had now learned this branch also of the art of war."

Self-image can be developed; the Perceiver may choose this work of self-development as his *primary goal*. Thomas Jefferson to his oldest grandson: "I had the good fortune to become acquainted very early with some characters of very high standing, and to feel the incessant wish that I could ever become what they were...many a time have I asked myself, in the enthusiastic moment of the death of a fox, the victory of a favorite horse, the issue of a question eloquently argued at the bar, or in the great council of the nation, well, which of these kinds of reputation should I prefer? That of a horse jockey? A fox hunter? An orator? Or the honest advocate of my country's rights? Be assured, my dear Jefferson, that these little returns into ourselves, this self-catechizing habit, is not trifling nor useless but leads to the prudent selection and steady pursuit of what is right."

Stonewall Jackson: "You may be whatever you resolve to be."

President Calvin Coolidge: "In those Vice Presidential years Coolidge seems to have been lying fallow, studying the game, accumulating strength."

"His response when Harding died: 'I believe I can swing it.' "

Oliver Cromwell: "Like all Oliver's changes, it was slow in coming but decisive when it came."

"He was forming himself, and his colleagues were learning that when he saw his way clear he brooked no opposition."

President Ronald Reagan: "It was inherent in Dutch Reagan's personality that he should consider himself very clearly a working apprentice, and not a genius who would immediately shoot to the top. Not

only did he like working up the hard way but he thrived on it – and he was good at it as well."

Vladimir Peniakoff: "Improvisation and dash are foreign to my nature, unknown risks make me uncomfortable: I am never so happy as when I can spend my time making cautious preparations. Slow and unhurried, I have of course many times deliberately let golden opportunities slip by, unused, because I didn't feel ready for them; but, on the other hand, every one of my enterprises has had some measure of success, and my losses have, always, been low and easy to make good."

Associatively Many-sided

The Perceiver's thought is often *eclectic*; he has many sources for his ideas. John Diefenbaker: "His speeches synthesized material from many sources."

Of Che Guevara's library: "The selection of titles is lengthy and eclectic, including popular modern novels, European, American, and Argentine classics, medical texts, poetry, biographies, and philosophy. Interesting anomalies are scattered throughout the index, such as *My Best Chess Games* by the Russian Alexandr Aleksei, the *1937 Socialist Yearbook*, and *The Manufacture and Use of Cellulose, Bakelite, Etc*. by R. Bunke. But he still loved adventure classics, especially Jules Verne. He had read the entire collected works, and the vintage three-volume leatherbound set he owned was one of his most prized possessions. A decade later, as a revolutionary comandante in Cuba, he had it brought to him from Argentina."

Thomas Jefferson: "The Federalists, who prided themselves on being the party of intelligence and culture, presented a hilarious picture as they gasped to keep up with Jefferson's wide-ranging mind."

Gadafi: "He is so well-read, and in so many fields. How the devil does he manage to see so deeply into things?"

Of David Livingstone: "In his reading, he devoured all the books that came into his hands but novels."

"On the last occasion when David was given a touch of the birch the cause of the offense was his firm refusal to abandon scientific reading and books of travel, and confine himself to dry treatises on orthodox religious doctrine."

The Perceiver's thinking may be composed of *separate threads*. Thomas

Jefferson: "It seemed as if from his youth he had placed his mind, as he had done his house, on an elevated situation from which he might contemplate the universe."

"People sent Jefferson an endless stream of scientific requests...The skin of a Rocky Mountain sheep, dead Hessian flies, stuffed birds, coins of Rome and Denmark, shells, specimens of horn, streamed into the White House...He also displayed the model of a new plow which he had invented and used at Monticello for five years."

John Diefenbaker: "A conversation with Mr. Diefenbaker might dwell on Louis Riel, modern education, Chiang Kai-shek, Churchill, Nkrumah, or other contemporaries; it might touch on the forgotten history of the Canadian West; Charles Dickens' description of Westminster as a 'dustbin'; Cassius Clay's punch compared to Joe Louis's; and J. P. Cardin's anti-conscription speech, described by the Chief as the greatest speech he had heard in the House."

Ideas for the Perceiver *associate in unexpected ways*; his thought can actually become disjointed. Stonewall Jackson, of a trip to Europe: "...its very mention is calculated to bring up with it an almost inexhaustible assemblage of grand and beautiful associations..."

David Livingstone: "His mind had that wonderful power which belongs to some men of the highest gifts, of passing with the utmost rapidity, not only from subject to subject, but from one mood or key to another entirely different. In a letter to his family, written about this time, we have a characteristic instance. On one side of the sheet is a prolonged outburst of tender Christian love and lamentation over a young attendant who had died suddenly of fever; on the other side, he gives a map of the Bakhatla country with its rivers and mountains, and is quite at home in the geographical details, crowning his description with some sentimental and half-ludicrous lines of poetry."

"In his journals, the fish in the rivers, the wild animals in the woods, the fissures in the rocks, the course of the streams, the composition of the minerals and gravels, and a thousand other phenomena, are carefully observed and chronicled. The crowned cranes beginning to pair, the flocks of spurwinged geese, the habits of the ostrich, the nests of bee-eaters, pass under review in rapid succession. His sphere of observation ranges from the structure of the great continent itself to the serrated bone of the konokono, or the mandible of the ant."

"His journal is built up in random-rubble style; here a solemn prayer, in the next line a note of lunar observations; then a dissertation on the habit of the hippopotamus."

John Diefenbaker: "His speeches were always disjointed. No advance text. He threw out ideas like flies over a trout stream, let them lie, drew them away and dropped them in again."

Thomas Jefferson, decorating his home: "With typical independence, however, he mixed art and artifacts, and placed his paintings, a surprising number of them on religious themes, such as the Crucifixion, beside old Indian maps and sketches."

John Wyclif, English religious reformer who lived prior to the Reformation: "...he did not replace the doctrine he condemned with a complete and fully coherent one of his own, though he might have done so had he lived longer. What he did was to make a number of strong assertions without satisfying himself, if indeed this was possible, that they could be reconciled and formed into one consistent whole."

"His work, both destructive and constructive, was not a carefully planned and completely integrated whole..."

The Perceiver, thinking broadly as he does, can have *many reasons* for his actions. Oliver Cromwell: "Cromwell, in fact was rarely a man of one idea, and even when he decided on a war with Spain he had at least two ideas in his mind – Empire and Protestantism – and if the ideas of Patriotism and Commerce are different from these two, then he had four ideas altogether."

The many-sided Perceiver can have *very wide-ranging skills*. John Bunyan: "Besides his intimate duties as shepherd of the devoted flock in Bedford he was pastor-at-large to a multitude of churches and counselor-in-chief to a host of dissenting ministers. He preached, wrote, traveled, consulted, helped, advised, organized, administered."

"In prison he was laborer, student, preacher, author; and he rejoiced in his fourfold work."

President Ronald Reagan: "During college, Dutch Reagan had a lot of fun. He went out for everything: football, the student newspaper, the yearbook, the debating team. He was even cheerleader for the basketball team and was the school's best swimmer."

President Calvin Coolidge: "He was jack of all trades, in the field, in the barnyard, in the blacksmith shop."

Of Thomas Jefferson: "An American who without ever having quitted

his home country is at once a musician, skilled in drawing, a geometrician, an astronomer, a natural philosopher, legislator and statesman."

David Livingstone: "The many-sidedness of his character showed itself early; for not content with reading, he used to scour the country, accompanied by his brothers, in search of botanical, geological, and zoological specimens."

"My views of what is *missionary* duty are not so contracted as those whose ideal is a dumpy sort of man with a Bible under his arm. I have labored in bricks and mortar, at the forge and carpenter's bench, as well as in preaching and medical practice."

"Of his employments and studies he gives the following account: 'I get the Evangelical, Scottish Congregational, Eclectic, Lancet, British and Foreign Medical Review. I can read in journeying, but little at home. Building, gardening, cobbling, doctoring, tinkering, carpentering, gun-mending, farriering, wagon-mending, preaching, schooling, lecturing on physics according to my means, besides a chair in divinity to a class of three, fill up my time.' "

"Traveler, geographer, zoologist, astronomer, missionary, physician, and mercantile director, did ever man sustain so many characters at once? Or did ever man perform the duties of each with such painstaking accuracy and so great success?"

"...he had to become a Jack-of-all-trades in Africa."

The Perceiver may *know* many different types of people. Thomas Jefferson: "Jefferson displayed for the first time another political gift – an ability to win and hold the friendship of remarkably opposite men..."

The Perceiver can become a 'pack rat' as he maintains *associative links* also with objects. President Calvin Coolidge at marriage: "Before they had settled down, he appeared one day with fifty pairs of undarned socks and told her when she got those done he would have some others."

John Diefenbaker: "He saved everything; speeches and speech notes, letters, annotated scraps, old magazines, reports of debates, a conglomeration of everything that had passed through his hands."

Thomas Jefferson: "Just as he took careful notes on every aspect of his farming preparations, whenever he noticed a particularly interesting fact about any other aspect of life, he was in the habit of jotting it down on a piece of paper. 'These memoranda,' he said, 'were bundled up without order' and difficult to find when he needed one."

"No less than 80 packing cases were deposited on the docks, consigned to Mr. Jefferson, and it took 27 wagonloads to deliver them to his residence. Except for 15 crates of books, the bulk of this staggering cargo was furniture."

A Sense of Humor

The Perceiver can be very *witty* and humorous. John Bunyan: "Kindly, humor-loving, bluff and somewhat blunt in manner, he was a plain-spoken Englishman. He met men with hearty welcome on their own level and mingled with them to do them good. He loved a hearty laugh. He carried with him sunlight and sky breezes."

David Livingstone: "There is a good-natured *abandon* about Livingstone which was not lost on me. Whenever he began to laugh, there was a contagion about it, that compelled me to imitate him."

President Calvin Coolidge: "...distinguished for the directness and brevity of his style, the soundness of his logic, the aptness of his humor."

"Coolidge was a great hand to pass jokes around at the barber shop. He and his doctor, who was in the next chair, got into a jollying contest and the barber remembers that Coolidge got one on the doctor and chuckled and chuckled while the scissors snipped."

Oliver Cromwell: "...he was inclined...now and then to bouts of wild merriment."

"He was good company, for...he could be very merry and join heartily in catches and glees that took his fancy."

Gadafi: "…he's very human, he has a great sense of humor and loves to laugh."

The Perceiver *may tell stories*. John Diefenbaker: "At dinners, he was an animated host who kept us all entertained with anecdotes..."

Stonewall Jackson: "He would tell amusing stories, and be so carried away with them himself, as almost to roll from his chair in laughter..."

Thomas Jefferson: "...this tall, engaging Virginian, who always had a funny story to tell or a witty observation to make."

Che Guevara: "Of all of them, Carlos Figueroa alone recalled Che as being the 'same old Ernesto' who bantered and joked and tried to impress him with stories that sounded like adolescent tall tales. With a boyish relish, Che told Figueroa some of the more thrilling experiences he's had. 'You can

believe it or not,' he boasted, 'but I went hunting on an elephant with Nehru.' And he admitted that when the Russian cosmonaut Yuri Gagarin had recently come to Cuba, he had been so excited to meet the first man to go into space, he stayed 'glued' to him for an entire day."

David Livingstone: "Like so many of his countrymen, he had a keen sense of humor, which frequently came into play when relating his many adventures and hardships."

"If he told a story, he related it in such a way as to convince one of its truthfulness; his face was so lit up by the sly fun it contained, that I was sure the story was worth relating, and worth listening to."

The Perceiver finds it easy to make *quick comments* in return to the remarks of others. President Ronald Reagan: "In their boyhood, both he and his brother, Moon, had practiced one-liners, jokes, and wisecracks..."

John Bunyan: "His fancy and invention were very fertile. His wit was sharp and quick..."

"Very merry he could be too, but always with sanity and a gentle gravity. He had a rare gift of humor and exceeding quickness in repartee."

President Calvin Coolidge, writing after retirement and during the Depression: "His sentimental nature sublimated his pain and bewilderment in many a quip and quirk that went dancing even if awkwardly through his daily offering of desiccated New England persiflage [banter] in the daily press."

Thomas Jefferson: "...a man who delighted in social banter."

The Perceiver may find it easy to *make puns*, and certainly appreciates the skill in others. Stonewall Jackson: "One day when he expected company, he asked Major Hawks, the commissary officer, to send him some chickens for lunch. Hawks replied, 'We have no chickens. The hawks have eaten them up.' The pun rocked Jackson with laughter, from which he suffered recurrences several hours afterward."

Humor with those that are close may involve a gentle sort of *teasing*. Stonewall Jackson: "The Major spent much time in good-humored teasing of the plump, brown-eyed little North Carolina girl he had married."

David Livingstone: "The Doctor was sportive and fond of a joke, and Mrs. Livingstone entered into his humor."

Che Guevara: "In Djakarta, Che had fallen in with an amiable compatriot, the Argentine ambassador, and before they met Sukarno, his paisano [countryman] had regaled him with stories about the Indonesian

leader's sybaritic [self-indulgent] lifestyle: how he lived like a monarch and maintained a harem of women of different nationalities. His current favorite, he had told Che, was a Russian woman, a 'gift' from Nikita Khrushchev."

"When Che went to Sukarno's palace for a meeting, the Argentine envoy went along as his interpreter. Sukarno insisted on showing off his private collection of paintings. The tour went on and on, and Pardo could tell that Che was getting restless. Finally, he broke the silence: 'Well, Mr. Sukarno, but in their entire tour we still haven't seen the little Russian girl, who they say is the best thing in your collection.' Fortunately, Sukarno didn't understand Spanish. The Argentine ambassador nearly fainted with shock and disbelief, but recovered in time to invent a question about the Indonesian economy. Afterward, Che had a good laugh about it."

President Calvin Coolidge: "To his death he was mischievous – and often with a bit of craft in his mischief."

"In school Calvin was a quiet child, addicted to mild devilments but never boisterous."

Perceiver humor can be *very dry*. President Calvin Coolidge: "His teachers testified that he did not join the rough and tumble but stood about doing the things he could do and making dry, cackling comments on the playground battles."

"He was quick-witted enough. When the hired girl upbraided him for his dirty face and asked him if he was afraid of water, he said: 'I don't know about that. I have known people to get drowned in water.' An ancient tag [an old joke]!"

"I noticed that President Coolidge never grinned after his jokes to punctuate them. This misled people. They sometimes thought his remarks were dumb. Whatever may be said of Calvin Coolidge, he was not dumb."

Humor, when the situation warrants, can also have a *cutting edge*. President Calvin Coolidge: "...his talent for humor and his tendency to be sarcastic in public."

"He capitalized taciturnity and was not above, then nor ever, a little subtle clowning, pretending to be dumber than he was, cackling dry quips or, when he dared, putting an edge on them that ripped the skin as it precipitated a giggle – but never his giggle."

John Diefenbaker: "When the Chief was in full flight it was fatal to interrupt. He loved interruptions and interjections and had a number of

spontaneous ripostes ready to such occasions."

"He once described Quebec Premier Lesage, whom he considered pompous, as the only person he knew who 'could strut sitting down.' These remarks were not appreciated."

"To a high-voiced heckler he once said, 'So glad you could come, Madam.' "

President Ronald Reagan: "Reagan knew Flynn had been selected for the picture, but he wrote a letter to the studio executives in May 1950, pretending he did not know what Jack L. Warner had done. The letter was spiced with bits of sarcasm and irony that were not at all lost on the top brass at Warner Brothers who read it."

Che Guevara: "Ernesto [Che] himself was mostly aloof from this Argentine polemic, but he was interested and listened intently, occasionally launching one of the barbed commentaries that had earned him the Sniper nickname."

"Ernesto was quickly evolving the social persona that was to leave a lasting memory with his Cordoba peers. His devil-may-care attitude, contempt for formality, and combative intellect were all now visible traits of his personality, and would become accentuated in coming years. Even his sense of humor was confrontational, challenging social decorum, although it was often expressed in a self-mocking guise."

"Mitrani found Che far more acerbic than he remembered. He still had a sense of humor, but it was now cutting."

Humor can also *protect* against the cuts of others. President Ronald Reagan: "Humor was his weapon. He and his brother had thickened their own skins when they were growing up by shooting down pain through humor."

"In his youth Ronnie had developed a very simple ploy to keep his hurt from showing and to overcome pain. His weapon was humor. In their boyhood, both he and his brother, Moon, had practiced one-liners, jokes, and wisecracks to turn away insults, or attacks of one kind or another, or anything else that might hurt them."

Conserves the Past

The Perceiver as an associative thinker is influenced by his youth – in one sense he is the *eternal child*. President Calvin Coolidge: " 'When you

grow up you will be the same kind of a man that you are as a boy.' He was changeless."

"Do you know I have really never grown up..."

William Jennings Bryan: "Throughout his life he fought for principles he regarded as fundamental, and his conception of what was fundamental was conditioned to a significant degree by the environment of his youth."

Oliver Cromwell: "...a lover of childhood and youth."

Thomas Jefferson: "Although he refused to retreat an inch from the principles he had already enunciated in his state papers, Jefferson still thought of his nation as the proud and triumphant British Empire into which he had been born."

"He would talk to us about his own youth and early friends, and tell us stories of former days."

The Perceiver for this reason *appreciates tradition*. Oliver Cromwell: "He had in his bones a love of tradition and a respect for legalities, and he had also the slow prudence of his race."

John Diefenbaker: "He began immediately with that sense of history which distinguished him from his predecessors by referring to Macdonald and Cartier."

"His tradition-loving and ceremonious instincts..."

Thomas Jefferson, building the capital city of Washington: "Jefferson gently pressured...the French engineer who planned the city, toward the classic style, with its emphasis on space, order and dignity."

The Perceiver, aware of his youth and sensitive to the traditions of his society, can be innately *cautious*. President Calvin Coolidge: "Never was he accused of ingratitude or never was he convicted of duplicity. Timidity? Possibly. Caution? He was proud of the accusation..."

"His caution was constitutional. All his life he had a miserly habit of consciously hoarding the gold of consistency – choosing it rather than wisdom."

The Perceiver likes the old and the familiar; it forms him therefore into a *conservative*. Oliver Cromwell: "To Oliver, with his contempt for abstractions, his distrust of all talk of natural and inalienable rights, and his instinct for building upon old foundations..."

"As always, he wished a settlement to be accompanied by the minimum of change."

"...he longed to preserve every shred of legal continuity that remained."

"He had that trait that is said to mark the true conservative: change, the most drastic change, he would face if it were proved to be inevitable, but he had no liking for change for change's sake; he did not seek, in Marvell's phrase, to 'ruin the great work of Time;' if it were necessary to 'cast the kingdoms old into another mold,' the new one should be as like as possible to the former."

The Perceiver not only loves the old but may also be *very hesitant* of the new. Oliver Cromwell, with principles already developed and now entering government: "Any search for [new] principles, any penetration into new fields of thought, any reconsideration of views, would be so exhausting as to call for avoidance at all costs..."

President Calvin Coolidge: "He was a patron of that library, read widely, mostly old books, standard authors. He was no hand to ride the frothy crest of advanced waves of thought or learning."

"Coolidge, in those days and always, distrusted reformers."

"He was an economic fatalist. He had a God-given inertia. In a time when all other men in his place and situation were doing the wrong thing he did nothing. He knew nothing and refused to learn."

Absorbs Facts

This change-deferring conservative, paradoxically, feels easily that it is *worthwhile to read and to study*. William Jennings Bryan: "Just as the workman increases his efficiency by taking the time to sharpen his tools, so the results [of study] more than compensate for the time spent in intellectual preparation."

President Calvin Coolidge: "Another extra-curricular influence upon the youth in Black River Academy was reading…books at home."

Beginning to practice law: "He sat there like a mouse for months, ran errands for the two elder lawyers, copied legal papers, took over collections and read. Always he was reading – or writing."

"He was reading constantly in those days, law, contemporary literature, magazines and occasionally an old novel, one of the classics, and chiefly books on politics and history, preferably American history."

"He was forever studying questions, reading statistics, cramming for interviews with Congressmen like a student for examination..."

John Diefenbaker: "He had a reputation of being the most exhaustive

user of the Parliamentary Library and a man who wore out secretaries with work."

Che Guevara: "Ernesto's [Che's] tastes were eclectic and often advanced for his years. 'He read with anxiety, devouring the library of his parents…from Freud to Jack London, mixed with Neruda, Horacio Quiroga, and Anatole France, even an abbreviated edition of *Das Kapital* in which he made observations in tiny letters.' "

Gadafi: "He was so keen to be taught, and to share what he learned with others..."

"Certainly, he is a passionate reader."

Oliver Cromwell: "The fundamental humility of his mind left that mind always open."

Thomas Jefferson: "It was not unusual for him to spend 15 consecutive hours over his books."

"His love of books was nothing less than passionate. When his library went up with Shadwell's smoke, he remarked that it was worth 200 pounds – perhaps $5,000 in today's dollars. 'I wish it had been the money,' he said."

" 'I cannot live without books,' he often said."

John Knox in Geneva: "...he pursued the study of Hebrew, Greek, and the Scripture that he so loved. There was probably no period of Knox's life in which he felt happier."

David Livingstone: "He was accustomed to go on studying till after midnight, a practice that his mother rightly objected to, and sometimes broke in upon by snatching the book out of his hands and packing him off to bed."

"With a part of his first week's wages he purchased a Latin handbook and pursued the study of that language with unabated ardor for many years afterwards at an evening class which had been opened between the hours of 8 and 10."

"All his friends testify that, considering the state of banishment in which he lived, his acquaintance with English literature was quite remarkable."

The Perceiver finds it particularly easy to *remember facts* as he reads. John Bunyan: "...his memory tenacious..."

President Calvin Coolidge: "Coolidge was slow of speech, addicted to statistics..."

"He had a retentive mind for facts."

"He learned public speaking as far as he ever learned it, of a dry,

cackling, statistical, factual sort..."

After retirement: "He counted the cars that passed as he did at White House receptions and told a visitor how many had gone by the day of the visit. Facts and figures still enthralled him."

Stonewall Jackson, at the beginning of the Valley Campaign: "The General was committing to memory a chart of the Valley geography, and he knew in an instant the road mileage separating any two towns of the area. He called them off now in the same way he had, last summer, memorized an artillery chart, charges, size of shot and range. These grew out of long-established mental habits, by now inflexible."

David Livingstone: "He took the rainfall carefully during the year, and lunars, and other observations, when the sky permitted."

"He had both aptitude and liking for the subjects with which he was now required to familiarize himself [in medicine], and was as orderly and exact in his methods of acquiring knowledge in the London hospitals as he ever afterwards showed himself to be in his reports on the fauna and flora of the territories he was the means of opening up to educational and commercial enterprise."

President Ronald Reagan: "He was no student; he simply wasn't interested in books and papers, although he could read rapidly and had no trouble scoring on tests."

"He had a facility for speed-reading and for instant memorization. In school he was able with little effort to acquire sufficient comprehension and knowledge of all the subjects to get by."

"I know Reagan doesn't crack a book. But when it comes to tests, he writes a good test – so what can I do?"

Forms Facts into Principles

The Perceiver *forms the facts that he learns into principles*. Thomas Jefferson: "Conviction is the effect of our own dispassionate reasoning, either in solitude, or weighing within ourselves, dispassionately, what we hear from others, standing uncommitted in argument ourselves."

David Livingstone: "The quickness and correctness with which he took up matters of public interest in Britain, mastered facts, and came to clear intelligent conclusions on them, was often the astonishment of his friends. It was as if, instead of being buried in Africa, he had been attending the club

and reading the daily newspapers for years – this, too, while he was at work writing his book, and delivering speeches almost without end."

President Calvin Coolidge: "...he did not trifle with serious matters. He thought them out as best he could. Bascom Slemp pictures the President in that day – 'thinking and thinking and thinking.' That line shows Coolidge at his best."

"It was his technique to be ready for visitors before the visitors came. He had the figures. They had a general idea. He persuaded his visitors."

"...here was a trained mind; a studious, competent man, tenacious of facts, and capable of coordinating them into a hypothesis that made truth as he saw it."

Stonewall Jackson: "He now made greater use of his walks to and from the campus by performing feats of mental exercise. He would begin as he left the door of his home, solving a series of complex mathematical problems, until he came to a final conclusion – as if he strode along tossing food to a trained animal."

John Diefenbaker: "When he made a speech, he had obviously done his homework; such was the documentation with which he buttressed his attacks on the government that few ministers, even in those days, dared to challenge him."

Facts can be formed into principles only when there is intellectual freedom – people must be able to *say what they think*, regardless of the prevailing political correctness. William Jennings Bryan: "If the young people who attend our universities are to make the most of their opportunities, then it is essential that men and women who instruct them shall have the brains to think for themselves and the courage to express their opinions without fear or favor."

John Bunyan: "John Bunyan followed no 'stinted principle.' His views on absolute liberty of conscience were perfectly clear from the start."

If people are to think for themselves, then *all points of view* must be presented. William Jennings Bryan: " 'The most upright judge cannot decide fairly until both sides have been presented,' he wrote, 'and so a citizen, however well-meaning, must have a chance to read the arguments presented by those opposed to his views as well as the arguments advanced by those of his own party, if he would be sure of his ground.' He therefore concluded that 'there should be papers representing different schools of thought and different views on public questions for truth is born of

conflict.' "

Gadafi: "Especially with regard to his formulation of the 'Third Theory,' he insists on the necessity of his intuitions and his purposes being formulated by experts; he even requires that all this should be the object of discussion at every level, satisfying his cherished principle of collective consultation."

Che Guevara, overseeing legal cases: "Che was very careful. Nobody was shot for hitting a prisoner, but if there was extreme torture and killings and deaths, then yes – they were condemned to death…The whole case was analyzed, all the witnesses seen, and the relatives of the dead or tortured person came, or the tortured person himself, and in the tribunal, displaying his body, he would reveal all the tortures he had received."

"Each night, Che would go over the cases with his judges, but, detailing his role in the trials to some hostile Cuban television interviewers, he said that he never attended the trials or met with defendants himself. Instead, he explained, he examined their cases based on the evidence alone so as to reach his final verdicts coldly and neutrally."

Thomas Jefferson: "No government ought to be without censure; and where the press is free, no one ever will. If virtuous, it need not fear the fair operation of attack and defense. Nature has given to man no other means of sifting out the truth."

"He continued to exchange ideas vigorously with numerous old friends."

Sources of Principle

Facts are associated into principles upon a foundation of some set of *fundamental axioms* – these are maxims which the Perceiver *assumes* to be true. He therefore requires some ultimate source of knowledge. It can be the *orderly structure of the world*. President Calvin Coolidge: "Demosthenes did not set him afire [at Amherst] until Garman [a professor], interpreting life and knowledge in the terms of a purposeful moral government of the universe, gave the boy from Plymouth Notch the key which then and until he died, unlocked for him the philosophic mysteries of life."

Oliver Cromwell: "His schoolmaster must have implanted in him his sense of God's intimate governance of the world and the instinct always to look for judgments and providences and signs from on high."

The Perceiver can root his principles in *family or cultural history*. Gadafi: "As a youth, he was always asking to hear 'true' stories – about the Italians, about how his grandfather fell in the resistance, how his father was wounded fighting in the resistance."

John Diefenbaker: "The Commonwealth gave sense and certainty in an uncertain world. The monarchy gave durability and solidity to the Commonwealth."

The source of principle can be a *person*. Gadafi: "He painted a picture of Nasser as the supreme hope whom we should all rally round."

Oliver Cromwell: "To a perplexed soul feeling its way among the debris of old institutions and principles Ireton's luminous intelligence was like a lamp in the night."

Che Guevara: "That summer, Ernesto [Che] wrote in his diary: 'A political occurrence is having met Fidel Castro, the Cuban revolutionary, a young man, intelligent, very sure of himself and of extraordinary audacity; I think there is a mutual sympathy between us.' "

John Wyclif: "He relied on Augustine so extensively that his later followers could refer to him as 'John, the son of Augustine.' "

"The foundation of his vicariate was the notion that Christ's every action was our instruction."

The source of principle can be *intuition – the inner word*. Oliver Cromwell: "Cromwell, though a mystic himself..."

"The Spirit doth speak to the heart and consciences of men..."

People who know Gadafi spoke of "his intuitions and purposes."

Stonewall Jackson: "He seems to be cut off from his fellow men and to commune with his own spirit only, or with spirits of which we know not."

Ayatollah Khomeini: "Other leaders are susceptible to argument and to advice; how can anyone argue with absolutes, or offer advice to a [theologian] whose inspiration comes from somewhere outside [of where he himself lives in the mind]?"

However, seldom is principle rooted in intuition *all by itself*. John Bunyan: "He was no more a compromiser than a conformer. When those who taught the 'inner light' came to town, he saw peril in the situation, and he proposed to do his full part in aiding to destroy the peril. When one urged him publicly and in presence of a large audience to 'throw away the Scriptures,' he gave answer that in such a case the devil would be too hard for him."

Oliver Cromwell: "He saw also, as clearly as any Catholic propagandist, that a religion dependent only on the Inner Light or the Inner Voice meant chaos – a vigorous, brilliant chaos in favorable circumstances, a chaos able to achieve wonders for a time on the battlefield or elsewhere, but chaos – not steady progress, not 'Healing and Settling.' "

Often, as we saw already, the Perceiver acquires absolutes *from religion*. President Calvin Coolidge in old age: "In other periods of depression it has always been possible to see some things which were solid and upon which you could base hope, but as I look back I can see nothing to give ground for hope, nothing of man. But there is still religion which is the same yesterday, today and forever. That continues as a solid base for hope and courage."

Gadafi: "Then there's his religious belief, the constant source of his own purity."

Religious principles can be rooted *in the Bible*. Oliver Cromwell: "...had to seek guidance...from Scripture..."

"The Spirit doth speak to the heart and consciences of men, and leadeth them to His Law and Testimony, and there also He speaks to them and so gives them double teachings..."

"He must have known the Bible almost by heart, not merely by rote..."

Stonewall Jackson: "My opinion is that every one should honestly and carefully investigate the Bible, and then if he can believe it to be the word of God, to follow its teachings."

David Livingstone: "I read the whole Bible through four times whilst I was in Manyuema."

John Knox: "...the Word of God in which he put all his trust..."

"On his deathbed he made to his wife what must have been a well-understood request: 'Go read where I cast my first anchor.' She read him 'the 17 of John's Evangel.' "

John Wyclif: "Confirming Augustine's opinion, Wyclif agrees that all law, all philosophy, all logic, and all reason are to be found in Holy Scripture. It is 'the charter of Mother Church.' 'All law useful to the Holy Mother Church is taught explicitly or implicitly in Scripture.' "

"Wyclif was called the Gospel Doctor because of his love for the Bible and his constant reference to it. He took the prevailing theory that 'the whole authority of Scripture depends upon the Church' and turned it the other way round. One hundred and fifty years before the Reformation he pointed the way to the only authority to which Christians could turn when

they reacted so strongly from the corruptions of the medieval Church."

"One hundred and fifty years before the time, Wyclif seized on the one authority adequate for Reform, gave it the central place in his work and did his best to bring knowledge of it to the people, both by translation and insistence on the preaching of the Word."

John Bunyan: "The man whose name was then on everybody's lips, who had written many books and a Dream that all England was reading, had no pretentious habitation and no voluminous library. His first book seemed to be his Bible. So it was."

"To him the Outer Word, the Holy Bible [in contrast to intuition, the inner word], held a place of surpassing importance in the Christian scheme. During those initial years of spiritual experience and of active ministry he had been a devout and insatiable student of Scripture. He had become convinced, firmly and forever, that this Book was an 'Impregnable Rock.' "

The source for the Perceiver's principles can be *the Koran*. Ayatollah Khomeini, religious leader and political authority in Iran: "He denounces any government in the Moslem world which deviates from the rules of the Koran."

Gadafi: "The world has come adrift. The drift cannot be stopped until the world rediscovers the moral and religious values from which it has departed...The Arabs can again become a source of truth and spiritual renewal for all humanity. But in order to accomplish this they must first of all rediscover the original purity of the Quranic message."

The source of Perceiver principle might be *Marxism-Leninism*. Che Guevara: "This was the 'scientific' discovery that Ernesto [Che] Guevara has been destined for, the culmination of a process of searching that had begun with his work in medicine. But treating individuals' illnesses had never been his real interest; his motivation had always been that of the scientific researcher looking for a cure, a means to prevent; and, as it has been with medicine, so it had become with politics. Searching, crossing solutions off the list of possibilities as he went – 'reformism, democracy, elections' – he had found Marx, then Guatemala, then Cuba, and in that baptism of fire, his discoveries of 'empirical medicine' had led to 'scientific truth.' That truth, and the cure to man's ills, was Marxism-Leninism, and guerilla warfare was the means to achieve it."

"Something which has really developed in me is the sense of the massive in counterposition to the personal; I am still the same loner that I used to be,

looking for my path without personal help, but now I possess the sense of my historic duty. I have no home, no woman, no children, nor parents, nor brothers and sisters, my friends are my friends as long as they think politically like I do and yet I am content. I feel something in life, not just a powerful internal strength, which I always felt, but also the power to inject others, and an absolutely fatalistic sense of my mission which strips me of all fear."

The Perceiver's *mental stability* is rooted in his sources of principle, whatever they are. President Calvin Coolidge: "In other matters – matters social and economic, his belief in the moral government of the universe bolstered by the Garmanian philosophy – the righteousness of working and saving – anchored him on the rock."

"Unless we live rationally, we perish psychologically, mentally, spiritually...If men do not follow the truth they cannot live."

Che Guevara: "To Ernesto, people were no longer just people; each person represented a place within the overall scheme of things, a framework for which had lodged itself convincingly in his mind. Just as his worldview had first expanded by leaving home, it had then contracted when his quest to decide what he believed in found a home within a Marxist perception."

John Bunyan: "Earnestly in prison, without ceasing, with an intense pivoting of his attention on the written page, he read the Word of God. He made the sentences of Scripture flesh of his flesh, blood of his blood, soul of his soul."

Stonewall Jackson: "I too have crosses, and am at times deeply afflicted...but I am improved by the ordeal...by throwing myself upon the protection of Him whose law book is the wonderful Bible. I would not part with this book for countless universes."

David Livingstone: "There is a great deal of trifling frivolousness in not trusting in God. Not trusting in Him who is truth itself, faithfulness, the same yesterday, today, and for ever! It is presumption not to trust in Him implicitly..."

A *Radical* Conservative

The Perceiver as an associative thinker needs an axiomatic foundation; but upon this basis he can then become *very inventive*. John Bunyan: "Since

he read few books except the Bible, he was an *original expositor* of Scripture."

Gadafi: "To my mind, the most striking feature about Gadafi is his penetrating intelligence; few things escape him and he *sees far ahead*."

Ayatollah Khomeini: "In many respects his ideas are extremely *progressive*."

Che Guevara: "Throughout, using cajolery in private and applause in public, Che has urged [Fidel] along. Observers were beginning to take note of an intriguing pattern: What started out as 'radical-sounding' proposals from Che were actually important early-warning signals, for almost invariably Fidel soon made them official revolutionary policy."

John Wyclif: "Wyclif's contribution was to pin-point the issues on which the *later* reformers could spend their theological insight and reforming zeal."

The creative Perceiver *may be an actual inventor*. Thomas Jefferson: "As a public man, Jefferson lacked the time to be an inventor on a large scale. But he managed to find spare moments enough to design a startling variety of gadgets which were all over the White House. One visitor noted 'an old but useful contrivance for hanging up jackets and breeches on a machine like a turnstile.' "

"Jefferson showed Margaret Smith a small piece of furniture he had designed. He touched a spring and little doors flew open, disclosing a goblet of water, a decanter of wine, a plate of light cakes, and a night candle. When he sat up late reading, Jefferson used this emergency kitchen rather than bother a servant."

When the Perceiver applies principles in areas *outside of the specific environment in which those principles were learned*, then he becomes a pioneer. Oliver Cromwell: "He was a pioneer, as he was bound to be, for he did not belong to the hierarchy of professional men-at-arms...He did not begin with a body of doctrine, which Napoleon [a Contributor] seems to have valued higher than experience, since at St. Helena he declared that he had fought sixty battles and had learned nothing that he did not know at the outset. Fortunately he lived in a transition period of the art of war, and the traditional technique was largely in the melting-pot."

"He was not weighted as [others] were by the baggage of the past, and he could work out a new technique which would exactly fit his problem."

David Livingstone: "The facility with which he could assume a new

function, and do its duties as if he had been accustomed to it all his life, was one of the most remarkable things about him."

"As a medical man he dealt with the more difficult cases of disease, those which baffle the native doctors; as a man of science he is taking observations, collecting specimens, thinking out geographical, geological, meteorological, and other problems bearing on the structure and condition of the continent; as a missionary statesman he is planning how the actual force might be disposed of to most advantage, and is looking round in this direction and in that, over hundreds of miles, for openings for native agents; and to promote these objects he is writing long letters..."

"My life may be spent as profitably as a pioneer as in any other way."

"He was not only a geographer, but also a pioneer in new departments of botany, zoology, and paleontology."

"Future missionaries will see conversions follow every sermon. We prepare the way for them. May they not forget the pioneers who worked in the thick gloom..."

Florence Nightingale of David Livingstone: "Dr. Livingstone stood alone as the great missionary Traveler, the bringer-in of civilization; or rather the pioneer of civilization – he that cometh before – to races lying in darkness. I always think of him as what John the Baptist [perhaps another Perceiver], had he been living in the nineteenth century, would have been."

Vladimir Peniakoff: "Neither my ambition nor my inclination was to command large numbers, but to labor for perfection in a limited, pioneering field."

The Perceiver at times can be a pioneer not only figuratively but also *literally*. David Livingstone: "He had not forgotten Moffat's statement about perceiving the smoke of a thousand villages in a northerly direction, and was eager to make towards it without delay. 'I would say to the missionaries, Come on brethren, to the real heathen. You have no idea how brave you are till you try.' "

"The goal of his final journey was to define the watersheds of the three great river systems of Africa – the Nile, the Congo, and the Zambesi."

"He was a born wanderer, and could never have settled for very long in any one spot or routine occupation; he must be for ever on the move, learning, scrutinizing, achieving, revealing."

John Diefenbaker: "He preached among other things the opening of the North."

Thomas Jefferson: "Soon after he became President, he had suggested an expedition [Lewis and Clark] to explore the unknown part of the continent. Thus Jefferson, who had already done so much to bring order and national unity to America's westward expansion, created a new and vaster frontier."

The associative and sometimes pioneering Perceiver is disoriented, though, in the *totally* new. John Wyclif of his conversion: "I took a long time to understand this theory of ideas from Scripture..."

Oliver Cromwell: "His mind was always tortuous, and clearness came only after desperate strivings and confusions."

President Calvin Coolidge: "He sent for Stearns five times during his first Presidential days; one time was a hurry-up call. And after each summons the President let his friend sit there while the President went about his work. Stearns figured it out, probably correctly, that in the new environment with the new duties and a new world pressing down upon him, the President wanted one familiar, dependable, immovable, restful object near him."

Viewing Cody Dam, a modern engineering marvel: "Here was a new 'x' entering into the equation of his life, demanding a new answer. So he turned inwards, gave the dam the contumely [insolent treatment] of his Presidential back, and let Mrs. Coolidge and John represent the family at the miracle of the Cody Dam. Or maybe he was just grumpy."

"When I read of the new-fangled things that are now so popular I realize that my time in public affairs is past. I wouldn't know how to handle them if I were called upon to do so."

"We are in a new era to which I do not belong, and it would not be possible for me to adjust to it."

"These new ideas call for new men to develop them. That task is not for men who believe in the only kind of government I know anything about."

Oliver Cromwell: "With a large part of the nation the name of Cromwell replaced that of Machiavelli as a synonym for a dissembler. He was well aware of the discredit into which he had fallen, but he did not answer the attacks; that was never his way. 'I know,' he told a friend, 'God has been above all ill repute, and will in His own time vindicate me.' The truth was almost the opposite of the common belief; his trouble was that he no longer had a fixed purpose. All the marks by which he had steered had been destroyed."

Perceiver pioneering and innovation take place, therefore, within a *fixed*

space; there are boundaries which are *not willingly passed*. Of Stonewall Jackson as a professor: "Some of the brighter students left complaints: Jackson was thorough, but slow and narrow-minded. He would allow pupils to reach conclusions only through his orthodox methods, and would accept no variants, however brilliant."

John Diefenbaker: "Support of the monarchy was a manifestation of loyalty and loyalty was the supreme virtue."

President Calvin Coolidge, before the Great Crash of 1929: "Education after all is the process by which each individual creates his own universe and determines its dimensions."

"The periphery of that universe was horse high, hog tight and bull strong around the citadel of prosperity [i.e. his mind did not consider anything that went beyond the assumed axiom of prosperity]."

The Perceiver is thus a *conservative* radical. Gadafi: "Islam is the message of continuity and of permanent revolution."

Thomas Jefferson: " 'Old books and young society,' Ticknor said, were the two things Jefferson loved most."

John Knox: "Knox was prepared to go as far as Scripture could be made to warrant, and he could make Scripture warrant revolution; orderly, yet with sabers flashing if flash they must."

The Perceiver's conservative nature can in fact cut him off from *great sections* of learning. John Bunyan: "He was, undoubtedly, endued [endowed] with extraordinary natural talents; his understanding, discernment, memory, invention, and imagination, were remarkably sound and vigorous; so that he made a very great proficiency in the knowledge of Scriptural divinity, though brought up in ignorance; but he never made much progress in human learning."

Of President Calvin Coolidge, by his secretary: "No man is harder to get an expression of opinion from than President Coolidge on a subject to which he has not applied his mental and moral processes. No man's opinion is easier to know on any subject to which he has applied it."

Fighting for Principles

The Perceiver will not easily alter a position that is *based upon his principles*. William Jennings Bryan: "Furthermore, once having taken up a position on any question, he was extremely reluctant to surrender it...The

same obstinacy or adherence to principles manifested itself again and again during the opposition years."

John Bunyan: "I have determined, the Almighty God being my help and shield, yet to suffer until even the moss shall grow on mine eye-brows, if frail life shall continue so long, rather than violate my principles."

John Diefenbaker: "...his unwillingness to compromise his principles."

"He was a man who stood by what he believed, without shift or change, regardless of currents of opinion."

John Wyclif: "A fierce inquirer after truth and a steady maintainer of it when discovered."

Thomas Jefferson: "Although he refused to retreat an inch from the principles he had already enunciated in his state papers..."

Gadafi: "He never found it easy to change his convictions – he is not that type."

Che Guevara, when offered work with a pharmaceutical company: "In spite of my vagabonding, my repeated informality and other defects, I have deep and well-defined convictions. These convictions prevent me from taking a job of the type you describe, because these places are dens of thieves of the worst type, who traffic with human health that is supposed to be under my qualified custody…I am poor but honest."

President Calvin Coolidge: "He has never changed his mind on a fundamental public issue. This is an extraordinary fact."

President Ronald Reagan: "People who don't think Ronald Reagan's a strong person mistake him. He's a very strong person, and where he's made up his mind, neither hell nor high water's going to change it."

Ayatollah Khomeini: "Other leaders are susceptible to argument and to advice; how can anyone argue with absolutes..."

The Perceiver as a conservative *radical* is willing to *fight* for his principles if he must. David Livingstone: "I told the Committee I had heard people say that Christianity made the blacks worse, but did not agree with them. I might have said it was 'rot,' and truly. I can stand a good deal of bosh, but to tell me that Christianity makes people worse – ugh! Tell that to the young trouts. You know on what side I am, and I shall stand to my side, Old Pam fashion, through thick and thin."

"His strength of will was as marked as his firmness of mind. Once his resolve was taken nothing could turn him from it, though he was never in a hurry in carrying it out nor inclined to ignore or minimize obstacles in his

path."

William Jennings Bryan: "Throughout his life he fought for principles he regarded as fundamental..."

Oliver Cromwell: "He seldom fights without some text of Scripture to support him."

"...a man of principle and of unimpaired faculties..."

"Discerning men were aware that a new thing had appeared in England. Here was one who had no doubts, who believed wholly in the righteousness of his cause and was resolved that that cause should prevail in the field, who dismissed contemptuously all half-measures and faint-hearted overtures for peace..."

Che Guevara: "Practically the first thing he told us was 'Well, here you are: you've all agreed to join, and now we must prepare things, but from this moment on, consider yourselves dead. Death is the only certainty in this; some of you may survive, but all of you should consider what remains of your lives as borrowed time.' "

President Calvin Coolidge: "When he came out into the world to fight his dragons he was never unsure. He never faltered, nor halted in a complex world; a cynical world, a world full of a thousand doubts, an order rocking in a flood of disconcerting and terrible facts. His truth was unshaken."

"I Don't Care What You Think"

The Perceiver who stands for principle is following an inner light – he *cannot* violate those deeply held convictions. To John Bunyan, by the prosecuting judge: "You should follow your trade. If you do that and leave off preaching you will have the justice's favor."

"I can both follow my trade and preach the Word. It is my duty to do both."

"But to have these meetings is against the law. So promise you will no more call the people together."

"I dare not make any further promise. My conscience will not allow it."

"The prisoner would not 'submit himself.' He declared plainly, 'If any man can lay anything to my charge, either in doctrine or in practice, that can be proved error or heresy, I am willing to disown it, even in the very market-place. But if it be truth then I will stand to it to the last drop of my

blood.' "

Che Guevara: "As usual, though, Che had gone even further in Algiers than Fidel, saying everything he felt and believed – and damn the consequences. He had issued the challenge, and there was no stepping back from the brink. On a more direct level, he would now show personally how 'proletarian internationalism' worked, and let others take his lead."

President Calvin Coolidge: "There is a standard of righteousness that might does not make right, that the end does not justify the means, and that expediency as a working principle is bound to fail."

"His principles were rigid – copybook mottoes – probably Garmanian. He could not foresee circumstances. But he did know how he would act under any circumstances...he would go in a straight line oblivious of danger."

President Ronald Reagan (*Time* magazine, December 13, 1982): "Says Nancy, 'You will never get anywhere with him if you say, "This will help you (politically)." You might as well forget it.' "

The Perceiver, bound as he is by duty and conscience, is thus *not easily influenced* by pressure from those around him. John Bunyan: "When the choice comes to quit preaching or go to prison, he resolves to 'see the utmost of what they can do unto me, for blessed by the Lord I know of no evil that I have said or done.' "

"He suffered three imprisonments; the first for 6 years, the second for 6 years, the third for 6 months."

"For 12 long years, the glorious period of his early maturity and fine manhood, he remains a prisoner in Bedford prison."

"He knew no fear save the fear of disobedience to the divine counsels."

Oliver Cromwell: "He was forming himself, and his colleagues were learning that when he saw his way clear he brooked no opposition."

"Oliver, when his mind was clear, was not to be diverted by friend or foe."

John Knox: "Perseverance in obeying the call of duty was the token of being God's chosen instrument. He believed that God especially called him to 'fear no flesh.' "

"At his grave, the Regent Morton uttered the inevitable words: 'Here lies one who neither flattered nor feared any flesh.' "

" 'Without the preaching place,' he told Queen Mary again, 'I think few have occasion to be offended at me; and there I am not master of myself, but

must obey him who commands me to speak plain and to flatter no flesh upon the face of the earth.' "

David Livingstone: "He risked forfeiting his medical degree owing to a dispute with the examiners on the subject of the use of the stethoscope. As usual, he held firmly to his own view and refused to accept theirs, an impolitic attitude to assume with examiners at any time or place, but in this instance the competence of the candidate was held to be sufficient on the whole, and he was passed."

Che Guevara: "His harsh tone seemed to be Ernesto's way of throwing up a defensive line between himself and his family. From a safe distance away, in a place where he couldn't be stopped or sidelined by their persuasions, he was saying: 'This is me, the real me, like it or not; you can't do anything about it, so you'd better get used to the idea.' "

"Zeissig found Ernesto [Che] a job but told Hilda he would first have to join the (Communist) party. Ernesto's reaction was angry: He told Hilda to tell Zeissig that when he joined the party he would 'do so on his own initiative,' but refused on ethical grounds to do so for the purpose of getting a job. This principled stance made Hilda admire Ernesto even more."

"He was pointed out as the only student in school who had stood up in class to a notoriously pro-Nazi history professor over a factual inaccuracy."

John Diefenbaker: "His stand on the flag showed that in matters touching his personal convictions, votes did not matter a snap. Would a consummate politician have fought to the finish for the Red Ensign, even after the Legion gave up? At the beginning of the flag debate I gave him my opinion that, if he took a stand in favor of the Red Ensign, he would have against him the majority of Canadians. He grunted, 'Can I allow that to influence me?' I was dumbfounded and speechless for once."

John Wyclif: "When Wyclif began to deny the doctrine of Transubstantiation, even his allies hurried to silence him. But he would not be silenced. On the contrary, his attack grew fiercer. He threw away the protection which the government and nobility could have given him and was driven from his beloved Oxford rather than deny, even by silence, the truth which he felt it his mission to proclaim."

"His solitary stand against all comers argues a courage little less than sublime."

The Perceiver's adherence to principle may influence the way he *parents his children*. Stonewall Jackson with his daughter: "One day she began to cry

to be taken from the bed...and as soon as her wish was gratified, she ceased to cry. He laid her back upon the bed, and the crying was renewed with increased violence. Of course, the mother-heart wished to stop this by taking her up again, but he exclaimed, 'This will never do!' and commanded 'all hands off' until that little will of her own should be conquered."

"So there she lay, kicking and screaming, while he stood over her with as much coolness and determination as if he were directing a battle; and he was true to the name of Stonewall, even in disciplining a baby! When she stopped crying he would take her up, and if she began to cry again he would lay her down again, and this he kept up until finally she was completely conquered, and became perfectly quiet in his hands."

Che Guevara: "At other times, Che's disciplinarian streak showed up. Once, when Aliusha [his daughter] had a tantrum, Che walked over and smacked her bottom. Her wails increased. When her nanny, Sofia, tried to pick her up and comfort her, Che told her to leave her, so she would remember why she had been punished. He was especially severe with his bodyguards, who lived in an annex of the house. One of their fiancées recalled the time Che made Harry Villega, his favorite, strip off his clothes, locking him in a closet as punishment for some misdemeanor. It occurred when Celia madre [Mother Celia] was visiting and she yelled at Che, telling him to be more lenient. He had told his mother to keep out of it, that he knew what he was doing."

It does not help to *offer the Perceiver money*. John Bunyan: "He was not a man that preached by way of bargain for money, for he hath refused a more plentiful income to keep his station."

John Diefenbaker: "When salaries were increased, he rejected the increase for 18 months."

John Knox: "When Dudley offered him the bishopric in 1552, Knox correctly interpreted the proposal as a face-saving attempt to silence him, and refused it. Confined to his diocese, he would have been less troublesome to vested interests."

"He refused successively an English bishopric and a London living."

The principled Perceiver of course feels more certain when others agree with him – even *one person* can make a great difference. Miguel de Cervantes: "Every author, poet and artist, however great, needs encouragement. He wants to see how those who feel and think like him

respond to his work – to see himself reflected, as it were, in a perfect mirror. This is necessary if he is to continue to believe in himself. 'My conviction is incommensurably strengthened as soon as another human soul shares it,' said the German poet Novalis."

Rules of Chivalry

The Perceiver who is forced to fight for his principles attempts to keep things *at the level of principle*; unlike the Mercy, he does not easily descend to an attack on the person. John Knox: "But in all this, there is no evidence that his sermons attacked the Queen personally. His concern was not with persons but with principles, and he kept the battle to that honorable ground."

John Wyclif: "Wyclif spoke his mind with the strongest language at his command. But he 'notes abuses in general; he never names any one of his adversaries, monk or friar.' Though his charity is not always extended to the Papacy, it is true that there is a commendable absence of personal animosity in the works of Wyclif."

Oliver Cromwell: "...his open-mindedness left him interested in large principles with no interest in the pinpricks of men..."

Thomas Jefferson: "Young Jefferson revealed his gift for opposing men in principle without personal rancor."

Paying a call on the outgoing President: "Adams charged him like a querulous bulldog, shrilling: 'You have turned me out, you have turned me out.' "

" 'I have not turned you out,' Jefferson said gently. Mustering all his charm he told Adams that it had never been a personal contest. They were both simply symbols of 'the political division' in the country. If both of them died tomorrow, two other men would step forward, to play the identical roles. In fact, Jefferson added, without Adams' personal popularity, the Federalists would have been beaten far more badly. This mollified John Yankee..."

Of him by one opponent: "No man can know Mr. Jefferson and be his personal enemy."

President Calvin Coolidge: "I do not care to be criticizing those in power. I've never been much good attacking men in public office. If they succeed, the criticism fails; if they fail, the people find it out as quickly as

you can tell them."

William Jennings Bryan: "The Commoner and the bosses could work together if they accepted his terms: he could compromise on men, not on principles."

John Diefenbaker: "He had a short way with correspondents who displeased him:

Dear sir:

This is to inform you that some crackpot is using your name and has recently written to me over your signature putting forward views so eccentric in nature and so much at variance with your usual logical style..."

"He always condemned the facts, not the personalities – and only after the facts came out."

Vladimir Peniakoff: "An intolerably vivid picture in my mind of smooth German bullies laying down the law in England and the English-speaking countries over the world was then at the root of my determination to fight and remained so, right through the war. I didn't hate the Germans, nor did I believe then that they were particularly evil or wicked – even if I had, it would hardly have been a motive to fight, for hatred is a silly, troubled emotion, the child of fear and weakness, which is in its proper place in the nursery only."

The person who opposes the Perceiver is respected, for presumably *he also possesses principle* – even though that principle in the Perceiver's opinion may be incorrect. Thomas Jefferson: "In this acrimonious atmosphere [of Congress] Jefferson displayed for the first time another political gift – an ability to win and hold the friendship of remarkably opposite men, without compromising his own principles."

Jefferson of Adams, the second President: "Ever since his apostasy to hereditary monarchy and nobility [as a basis for choosing leadership], though we differ, we differ as friends should do."

" 'That you and I differ in our ideas as to the best form of government is well known to us both,' he said. 'But we have differed as friends should do, respecting the purity of each other's motives, and confining our differences of opinion to private conversation.' "

William Jennings Bryan to Carnegie: "Let us fight together when we can, and against each other when we must, exercising charity at all times."

Vladimir Peniakoff: "We always had a friendly feeling towards our

prisoners, particularly those we captured in battle, as if our recent endeavors to kill each other had created a bond between us."

"Two German snipers, who on the previous day had inflicted several casualties on Reeve-Walker's party, were still hiding in the willows on the far bank: they fired at us with their rifles as we approached a ford, delaying us for a while. The determination of these men was a demonstration to us of what could be achieved by small means cunningly used; under a different uniform, we would have been glad to count them in our party."

The result of this attitude is chivalry – warfare by rules, with mercy on a fallen enemy *as long as he has fought in a principled manner*. Vladimir Peniakoff: "...The determination of these men was a demonstration to us of what could be achieved by small means cunningly used…When, chased off by our overwhelming fire power, they took to the open, we let them escape."

"We had little scruple in shooting up unsuspecting soldiers if we chanced to surprise them off their guard, but we found something mean in leaving mines to do their beastly work for us after we had gone: there are fine points of etiquette in the conduct of the bloody business of war, and this was one about which we had strong feelings."

"As a matter of course, we helped a companion in trouble, took our duties to heart, looked after our men, loved our enemies (in the persons of the prisoners we took), and laid down our lives without making a fuss. Our behavior was modeled on that Victorian ideal of a gentleman, which has, in the course of time, drifted down from the class which first formed it (but has long since discarded it) to the bulk of the people for whom it is now the naturally accepted standard of conduct."

Che Guevara: "When Chino Chang was caught, the trials began. Most of the gang were acquitted, but Chang and a peasant who had raped a girl were sentenced to death. As usual, Che observed their last moments with a keen eye, noting whether they displayed courage or cowardice as they met their deaths."

"By the spring of 1959, it had become pretty obvious to most observers that Ernesto 'Che' Guevara was a highly unusual individual who confounded common stereotypes. He exercised an almost mystical influence on others and had begun to gather a loyal coterie of disciples around him, who, like Borrego, were followers of 'Che,' rather than of any political credo. Yet, far from being sectarian, he dealt respectfully with

many of the defeated former army officers at La Cabana during the transition to rebel army control – even as he sent others to die before the firing squad."

Oliver Cromwell: "He was a merciful man, who would never seek vengeance on a fallen enemy."

Miguel de Cervantes: "Cervantes still preserved a remnant of faith in the world of the books of chivalry, where the weak find protectors, the strong a field for their prowess, the oppressed justice, and the righteous peace..."

About *Don Quixote*: "The book was to be a novel to end all novels of chivalry."

Belief in Providence

The Perceiver feels easily that there is a 'Person' who rules the unseen world of truth. President Calvin Coolidge: "There was no doubt about God. In the morals of this boy God was the force outside himself that governed that inexplicable chance in the game of life which makes in the end for righteousness. There was no doubt about righteousness."

William Jennings Bryan had a favorite poem: "He who from zone to zone Guides through the boundless sky thy certain flight, In the long way that I must tread alone Will lead my steps aright."

Miguel de Cervantes: "If the results fail to coincide with the intentions, 'God in His Heaven judges the heart.' "

Stonewall Jackson to his wife: "My precious darling, an ever-kind Providence blest us with success at Front Royal..."

"Old Jack put his hand on his lieutenant's arm, 'He who does not see the hand of God in this is blind, sir, blind!'"

President Ronald Reagan of dating Nancy: " 'The truth is,' Ronnie admitted much later, 'I did everything wrong, dating [Nancy] off and on, continuing to volunteer for every guild trip to New York – in short, doing everything which could have lost her if Someone Up There hadn't been looking after me."

Providential guidance by this unseen 'Person' *gives direction* when absolutes for some reason do not directly apply. Stonewall Jackson: "I did all in my power to be here at the appointed time; but when the steamer was delayed by Providence..."

" 'I'm wounded,' Jackson said, 'but not depressed. I believe it was

according to God's will. I can wait until He makes His object known to me.' "

David Livingstone: "He believed intensely that he had been divinely chosen for this special work, and providentially led and guided at every crisis in the prosecution thereof..."

Before Stanley rescued him: "I commit myself to the Almighty Disposer of events, and if I fall, will do so doing my duty..."

Oliver Cromwell: "Cromwell, though a mystic himself, had to seek guidance from two voices additional to the treacherous one which is heard within; from the Testimony of Events in the present and past, and from Scripture [his source of absolutes]."

"The gist of his moralizing is that in the fog of things the only beacons are the dispensations which God has vouchsafed... His concrete mind clung to such providences as rocks in the yeasty tides... 'Surely they mean somewhat. They hang so together, have been so constant, clear and unclouded.' It is these providences, and not the logic of fleshly reasoning that must be the guide. God may be tempted as much by diffidence as by over-confidence. He and his army of the north are waiting upon God, striving to construe His dispensations... It is the letter of a man who is groping among shadows in an unfamiliar cosmos, awfully lit up at moments by apocalyptic lightnings."

"I have a great deal of experience of Providence, and though such experience is no rule without or against the Word, yet it is a very good expositor of the Word in many cases."

President Ronald Reagan, of running for President in 1968: " 'He's an honestly, deeply religious man,' one aide said, 'and he has a strong streak of fatalism. We kept hoping for a sign – that lightning would strike his golf ball or something – to get him in the frame of mind to make a real run for it. There were no signs, no lightning bolts – and, so far as anyone could see, no regrets that if it were meant for him to be President, he would have made it.' "

Providence *can become Destiny* as it couples in Perceiver analysis with some kind of active initiative. Oliver Cromwell: "...the present – a kind of Eternal Present where ultimate principles are at work..."

"He was Cromwell the moral man, the religious man, the Watcher of Events in order to discover the Designs of Providence; hence himself the Instrument of Providence."

"...the achievers of victory were 'God,' or 'We' as instruments of God, not 'I,' Oliver Cromwell."

Stonewall Jackson: "His mention of God, characteristically linked with a confession of his ambitions, seemed to set a pattern for young Tom in which God, war and ambition were inextricably mingled."

"...in a reply to a friend who wondered how Jackson dared accept the faculty post despite poor health, and who asked if the Major were not presumptuous. 'Not in the least,' Jackson said. 'The appointment came unsought, and was therefore providential; and I knew that if Providence set me a task, He would give me the power to perform it. So I resolved to get well, and you see I have. What I willed to do, I could do.' "

When wounded: "His mind went back often to the army, and he spoke with great clarity of his flank attack on the enemy: 'Our movement was a great success; I think the most successful military movement of my life. But I expect to receive more credit for it than I deserve. Most men will think I planned it all from the first; but it was not so. I simply took advantage of circumstances as they were presented to me in the providence of God. I feel that His hand led me – let us give Him the glory.' "

William Jennings Bryan: "Destiny is not a matter of chance; it is a matter of choice. It is not a thing to be waited for; it is a thing to be achieved."

John Knox: "...he would now turn to the people. The form the second revolution would take he did not yet know. It was in God's hands."

David Livingstone: "I feel that I am 'not my own.' I am serving Christ when shooting a buffalo for my men, or taking an astronomical observation, or writing to one of His children..."

Underlying Mercy Sensitivity

Like the Mercy, the Perceiver is *quite aware of emotions*. Of President Calvin Coolidge, by his wife: "Mr. Coolidge was always sentimental."

Gadafi: "He is extremely kind, always anxious for his friends and their welfare."

Of Che Guevara: "I told Dona Celia, my mother-in-law, of the deep tenderness that Ernesto [Che] felt for her. This was not exaggeration for the sake of comforting her: I knew what she meant to him."

Thomas Jefferson: "His nature was so eminently sympathetic, that with those he loved, he could enter into their feelings, anticipate their wishes,

gratify their tastes and surround them with an atmosphere of affection."

" 'After an introduction and being in his company but a short time,' one student recalled, 'I felt almost as much at home with him as with my own grandfather.' "

The Perceiver can be very aware, like the Mercy, of persons who are *hurting*. William Jennings Bryan: "Perhaps the most obvious feature of Bryan's character was his sympathy for the underprivileged: the poor and the downtrodden, the sufferer and the social outcast could all be assured that their fortunes were the concern of the Commoner."

Of John Bunyan: "He was also a prophet of love, with a heart of infinite compassion for his fellow strugglers in the stress of things."

Oliver Cromwell: "All our available information shows Cromwell as a lover of childhood and youth. In almost his last speech he quoted the touching passage in Jonah which links together a divine pity for children with a divine pity for animals."

"His religion, being based not on fear but on love, for fear had little place in his heart, made him infinitely compassionate towards others."

John Diefenbaker: "[He] disliked killing animals, with the exception of ducks and geese."

David Livingstone: "He was so kind and gentle in word and deed to all about him that all loved him. He had always words of sympathy at command, and was ready to perform acts of sympathy for those who were suffering."

The Perceiver can *act* at the level of principle to help those who are hurting. John Diefenbaker: "He once took out membership in the British Columbia bar at a personal cost of $2500 to defend a railroad brakeman charged with manslaughter following the death of a number of Korea-bound soldiers in a wreck at Canoe River, B.C."

Thomas Jefferson: "Among his earliest legal cases – one for which he waived a fee – he had pleaded for the liberty of a mulatto grandson of a white woman and a Negro slave..."

Oliver Cromwell: "In 1657, eight real or supposed priests were discovered, vestments and all. The result might have been ugly, but Cromwell made his men try on the vestments, and the incident evaporated in laughter."

The Perceiver may try, like the Mercy, to *reconcile conflicts*. John Bunyan: "A friend writing of him says that his days were 'much spent in reconciling

differences, by which he hindered many mischiefs and saved some families from ruin; and in such fallings out he was uneasy till he found means to labor a reconciliation.' "

Miguel de Cervantes: " 'Peace is the precious jewel coming to us from His hand, and without it there can be no good whatsoever on earth or in Heaven.'...even then he carried within him this dream of a world full of love."

Oliver Cromwell in a prayer: "...Give them consistency of judgment, one heart, and mutual love..."

"...a religion dependent only on the Inner Light or the Inner Voice meant chaos...not steady progress, not 'Healing and Settling.' "

"In Richard Baxter's words he was joined to no party but for the liberty of all."

"We should be pitiful...and tender towards all though of different judgments...Love all, tender all, cherish and countenance all, in all things that are good."

John Diefenbaker: "He spoke strongly of unity."

Gadafi: "I see the role of our own little country rather in the same light as the role Prussia played in the unification of Germany."

David Livingstone: "I'll do anything for peace..."

As with the Mercy, money can *occasionally* be seen as a tool. Thomas Jefferson: "One thing Jefferson could never resist, no matter how bad his finances became, was expensive gifts for his granddaughters."

With less than complete control over a subservient Mercy strategy, the Perceiver can be *moody*. President Calvin Coolidge: "He was a moody man who had a cruel streak of which he was ashamed..."

"He is prone to visit his irritation upon the first person he meets."

"One said that he was weaned on a pickle."

"Washington could no more coax him out of his mood than the Yellowstone."

Oliver Cromwell: "The balance of his temperament was maladjusted and he was subject to moods of depression and to nightmarish dreams."

John Knox: "He was subject to moodiness and depression; his temperament and his poor health both contributed to mild fits of melancholy."

"He 'meditated upon death and upon the troubles I have long feared and foresee.' "

President Ronald Reagan: "It was Nancy, of course, who helped him the most. She seemed to understand when those black clouds descended on him and made him moody and lethargic. She teased him out of it, without letting him know that she knew what he was suffering."

David Livingstone: "Dr. David Livingstone is uncomfortable at sea, and looks so. When the weather gets full or anything begins to go wrong, it is well to give him a wide berth, most especially when he sings to himself. But the kind of air is some indication. If it is 'The Happy Land,' then look out for squalls and stay clear. If 'Scots wha hae,' then there is some grand vision of discovery before his mind...But on all occasions humming of airs is a bad omen."

"Livingstone was subject throughout life to fits of Gaelic gloom. But it was not in his nature to give way to depression for long nor to allow his moods to modify his resolve."

Learning from Experiences

Like the Mercy, the Perceiver can *learn from the experiences of life*. Miguel de Cervantes: "He learned more from life than from books. Not that he despised these..."

Thomas Jefferson: "There is not a sprig of grass that grows uninteresting to me."

Traveling through France: "He talked as well as he could in his halting French to the people of France, knocking on their doors, and buying lunch from them in their kitchens, asking them about the hours they worked, the money they made, the taxes they paid, their feelings about their country and their government. He returned to Paris with a knowledge of the common people which far surpassed that of any other foreign ambassador, and was more profound than that of many leading Frenchmen."

"...he preferred to take public coaches. It gave him 'an opportunity of plunging into the mixed characters of my country, the most useful school we can enter into, and one which nothing else can supply the want of.' "

President Calvin Coolidge: "In those Vice Presidential years Coolidge seems to have been lying fallow, studying the game, accumulating strength."

The associative Perceiver *may* release facts into speech and become a real 'motor mouth.' Stonewall Jackson, writing to a friend: "I would advise you

never to name my European trip to me unless you are blest with a superabundance of patience, as its very mention is calculated to bring up with it an almost inexhaustible assemblage of grand and beautiful associations."

"He would tell amusing stories, and be so carried away with them himself, as almost to roll from his chair in laughter. He used to tell of hungry raids upon Mexican gardens, where...officers would make their supper on raw quinces..."

President Calvin Coolidge: "...'thinking and thinking and thinking.' That line shows Coolidge at his best. Certainly he talked loquaciously to his friends after he had thought."

"Occasionally he would pump his guests dry and make them talk about their favorite subjects. At other times officials summoned to his presence came ready to talk but he left no opening through which they might begin to ride their hobbies."

"He loved to gossip."

Gadafi: "He had shown a great gift of self-expression even in his schooldays; I never saw him referring to notes during his speeches, and he always spoke clearly and coherently."

Vladimir Peniakoff: "In this vein I talked for hours: I never knew I could say the same things in so many different ways."

The Perceiver may also *watch silently* and listen as he learns. President Calvin Coolidge in his youth: "Not being talkative, he liked to listen. As a young man, foot-loose and without family ties in the late nineties, he loafed at the blacksmith shop, Phil Gleason's for instance, or hung around the stone-cutter's shed, Bill Godfrey's, or chatted with Mike Lucey, the plumber, or visited with Jim Maloney who ran the baker's cart, or palavered [talked] at Jim Lucey's shoeshop."

In later life, over his fireplace:

"A wise old owl lived in an oak,
And the more he saw the less he spoke.
The less he spoke the more he heard.
Why can't we be like that wise old bird?"

"President Harding had invited Vice President Coolidge to join the regular Cabinet meetings. This he did, but always in character. He saw much and said little."

Oliver Cromwell drifted and watched *until principles emerged*: "Until Cromwell's own mind was thoroughly made up he was very much swayed by other men; he was 'passive,' as he once admitted. Not until the call of duty was clear was there a complete change in his attitude."

"...the patient inquirer, unwilling to act or speak till his mind was clear."

John Bunyan talked in order to *expand his principles*: "He had the habit of studying people as he talked with them. To this fact he himself refers. He loved to probe men's minds and hearts by incisive questionings."

Thomas Jefferson was silent in the fullest sense to *avoid unnecessary conflict*: "Jefferson refused to let the wranglings and dawdlings of Congress disturb his essentially even disposition. He declined to enter the debates and he became almost as famous for his silence as Patrick Henry and John Adams for their oratory."

Principle vs. Gentleness

The Perceiver is rough with conscious Perceiver principle and at the same time gentle with underlying Mercy sensitivity. These two paradoxical aspects appear in him *together*. Thomas Jefferson: "Behind and beneath the mask of the blithe bachelor, the engaging young lawyer, there was concealed a deeply sensitive, essentially shy [gentle] scholar."

" 'The leading objects' of his inaugural address, he said, were 'conciliation [gentleness] and adherence to sound principle.' "

President Calvin Coolidge: "...He never blinked realities. His was a world of Yankee sentimentality [gentleness] wherein no fairies played [principle]."

Gadafi: "His father called him a dutiful son [principled], very fond of children [gentle]."

"How many times has he not shown concern because I smoke too much, and has tried to restrain me. Yet he does it in such a friendly way."

"Yet in spite of his kind nature, if anyone ever shows fear of him when he is angry..."

"He does not easily forgive those around him who make mistakes [principle]. Nevertheless, he's very human [gentle], he has a great sense of humor..."

John Bunyan: "In his countenance he appeared to be of a stern and rough temper, but in his conversation mild and affable..."

"Against his tendencies to harshness and rigor must be set his interest in and concern for the poor. Here we notice a warm humanity."

Oliver Cromwell: "He had himself ruled an empire of unreasonable men, and he had always sought to season Justice with Mercy and to rule as a God should."

"Look in those strange, deep, troubled eyes of him; a kind of murky chaos: almost a fright to weak nerves; at which, nevertheless, you look a second time, and sundry other times, and find it to be a thing in the highest degree worth looking at."

In Ireland: "He intended to carry out his task with sober justice, and with such mercy as was compatible with justice...It was surgery, the more merciful if the sharper."

John Knox: "But the worst of him was on the outside. His tenderness breaks through his prophetic vehemence, as sunshine through the storm clouds; his humble simplicity rises up from his dour determination, as the snowdrops through the hard winter earth."

Gentleness from underlying Mercy sensitivity can suffer when it *conflicts* with Perceiver principle. President Calvin Coolidge: "Rarely in the White House in the memory of living man had there been so romantic and devoted a husband despite his many curiously obtuse and blundering ways."

"To his friends he was loyal, crabbedly cordial, and in the end always kind, whatever petty pouting he did to ease his tired nerves."

Ayatollah Khomeini: "Those who know him appreciate that Khomeini is a kindly man, but he does not trouble to present the softer side of his nature to the world."

Che Guevara: "Once, he took the economist Regino Boti with him to the farm and tested some of the men on their reading comprehension. One man did so badly that Che insulted him, saying: 'Well, if you keep studying, maybe you'll get to be as smart as an ox in twenty years,' and turned on his heel. The poor guajiro [farmer] was so humiliated that he began crying. Boti went and talked to Che, telling him that he had been wrong to be so harsh, to go back and talk to the man, to lift his spirits again."

"Such episodes were commonplace. Che's tendency to be harsh often had to be tempered by a more diplomatic companion or friend."

John Knox: "He believed he was a harsh trumpet for the Word of God in which he put all his trust; but he knew that God could heal and hallow even

the poorest instrument of His choosing."

Oliver Cromwell: "He was always merciful when he was not tormented."

The Perceiver is *aware* of his occasional insensitivity. President Calvin Coolidge: "He was a moody man who had a cruel streak of which he was ashamed..."

"He knew that he was sometimes brusque and mean and unwittingly cruel, and let that knowledge shine forth almost unconsciously in what he wrote."

"The President talked when he pleased and was glum when he pleased to be and [his wife] tried to make up for his deficiencies. He knew it..."

Of his wife: "For almost a quarter of a century she has borne with my infirmities and I have rejoiced in her graces."

Che Guevara to Hilda his wife: "With the candor that always characterized him, Ernesto forthrightly told me that he had another woman, whom he had met in the campaign of Santa Clara. The pain was deep in me, but, following our convictions, we agreed on a divorce."

"I am still affected by the memory of the moment when, realizing my hurt, he said: 'Better I had died in combat.' "

John Knox: "Though Knox was no mild man himself, he could admire the quality in others."

John Diefenbaker: "One day, rather wistfully, I thought, the Chief said, 'I wish I could be like [my brother] Elmer.' 'What for?' 'Everybody loves him.' "

The Perceiver's stand for principle is thus often tempered by *renewed longings for sensitivity*. Oliver Cromwell: "...infinitely compassionate towards others. A sudden anger might drive him into harshness, but he repented instantly of his fault."

"Oliver became the more dependent upon family affection when his public purpose was grim."

John Knox: "But the tragedy is that he had not only to cast down the idols of superstition; he must also pour scorn on every symbol that man's love had devised to adorn the worship of God. He must argue harshly about the thing for which he cared most reverently; he must fill with the dust of conflict his own most secret sanctuary."

This desire for gentleness *reinforces* the tendency to fight by rules of chivalry. Thomas Jefferson: "He was determined not to repeat his old

mistake of letting personal letters get into the mails, with violent political consequences."

President Calvin Coolidge: " 'While my effort was not without success, I very soon learned that making fun of people in a public way was not a good method of securing friends or likely to lead to much advancement, and I have scrupulously avoided it.' The man deliberately suppressed his talent for humor and his tendency to be sarcastic in public."

The Perceiver may wish that he could live in continuing peace and gentleness, *free completely* from the demands of principle. Thomas Jefferson: "My first wish is a restoration of our just rights; my second, a return of the happy period when consistently with duty I may withdraw myself totally from the public stage and pass the rest of my days in domestic ease and tranquility, banishing every desire of afterwards even hearing what passes in the world."

John Knox: "That it was Knox's granite determination as a leader as much as the rallying power of his eloquence as a preacher that enabled him to win in the end and retire, as he did early in 1560, from the political intrigues at which he had always been so clumsy..."

"...he had done all that for the present could be done. The rest must wait for hands and voices other than his. His conscience thus stilled, he was easily disposed to hope for a quieter life."

David Livingstone: "I have been led, unwittingly, into the slaving field of the Banians and Arabs in Central Africa. I have seen the woes inflicted, and I must still work and do all I can to expose and mitigate the evils. Though hard work is still to be my lot, I look genially on others more favored in their lot...for I love to see and think of others enjoying life."

The Perceiver may eventually *discover a kind of balance* between gentleness and principle. David Livingstone: "...what I have always believed to be the true way, to let the head grow wise, but keep the heart always young and playful."

Rational vs. Rationalizing

The Perceiver's heart or underlying Mercy feeling *can affect his head* or conscious Perceiver thinking. Oliver Cromwell: "He must have known the Bible almost by heart, not merely by rote; the emotions of the moment ever brought the appropriate quotation to his lips, apparently without

preparation or search."

The Perceiver's head *may not always understand* the emotions of the heart. Stonewall Jackson: "...I have not yet fully analyzed my feelings to my satisfaction, so as to arrive at the cause of such emotions..."

Sometimes the Perceiver *may give up* and allow his heart to win over his head. President Ronald Reagan (*Time* magazine, March 16, 1987): "A few months ago, I told the American people I did not trade arms for hostages. My heart and my best intentions still tell me that is true, but the facts and evidence tell me it is not. What began as a strategic opening to Iran deteriorated...into trading arms for hostages."

"I let my personal concern for the hostages spill over into the geopolitical strategy of reaching out to Iran."

William Jennings Bryan: "Bryan reacted to circumstances emotionally and intuitively rather than rationally. He trusted his heart more than his head. He was not logically or rationally consistent in all questions."

"The Commoner was a man of warm impulses and was always reluctant to follow reason into the sterile wastelands of pure thought."

"Bryan's attitudes were grounded in his emotions rather than in reason. When he followed the dictates of his heart rather than his mind, Bryan was romantic...He did not offer proof...He only saw that the stout-hearted pioneer men and women who had braved the elements in establishing homesteads on the plains were suffering, and relying on his intuition, he concluded that much of their suffering was the result of heartless and callous exploitation."

President Calvin Coolidge: "The memory of his mother, who also must have been an intelligent woman, may have influenced his vote for suffrage. Sentiment always moved him and if he felt that way he would vote that way for he was no hypocrite, never a coward in the ordinary course of politics."

John Knox: "Knox could generally find a pious reason for almost any opinion he held..."

When heart wins consistently over head, then as with the Mercy *reputation and fame* can become important. Miguel de Cervantes: "...he longed to be famous, and if ever a writer was willing to sacrifice everything for this end, it was Cervantes; through all his writings we can detect a note of plaintive nostalgia for that pre-eminence in the world of letters which he failed to achieve."

"I never was one to be satisfied with small hypocrisies. For work well done I want applause, and this I do not hide."

The Perceiver can *appeal* in his talk to the heart of others. William Jennings Bryan: "Bryan the politician, as well as Bryan the inspirational lecturer of the Chautauqua circuit, almost invariably made his appeal to the heart."

The Perceiver's head can also *choose* at times to remain clear of the emotions of the heart. Thomas Jefferson: "For Jefferson with his detestation of personal acrimony, these were painful times. He complained to one correspondent, 'At this moment all the passions are boiling over, and one who keeps himself cool and clear of the contagion is so far below the point of ordinary conversation, that he finds himself insulated in every society.' When dining out he had to sit in silence most of the time, a disagreeable practice for a man who delighted in social banter."

President Calvin Coolidge: "He would rather appear foolish than to be a fool."

The Perceiver's head can generate feelings, when placed in charge of his heart, that seem *more real* than the emotions of the outside world. Thomas Jefferson: "Jefferson like all men needed a personal vision to give order and direction to his life. It had to be a vision that satisfied his equally demanding head and heart."

John Bunyan: "Finally he came upon Luther's Commentary on Galatians and a fire was started in his heart. Years after he testified that, with the exception of the Bible he did prefer that book of Martin Luther before all the books that ever he had seen."

"I never had in all my life so great an inlet into the Word of God as now. Those Scriptures that I saw nothing in before were made in this place and state to shine upon me. Jesus Christ also was never more real and apparent than now. Here I have seen and felt him indeed."

Need for Relationships

Like the Mercy, the Perceiver can sometimes be *shy*. Stonewall Jackson: "He left West Point with a reputation as a shy young soldier..."

President Calvin Coolidge: "First, here was a shy man..."

"He had to screw up his courage, overcome his bashfulness, to join a social circle."

Che Guevara: "I knew very well that when Ernesto felt at ease he was talkative; he loved discussions. But when there were many people around he would remain withdrawn."

When there is a lack of Perceiver-mediated associative connections, then underlying Mercy shyness can be *more intense*. President Calvin Coolidge: "For some reason, he was unbelievably shy. He remembered himself as a bashful, old-fashioned boy who ran away and hid when visitors came."

"Most of the visitors would sit in the kitchen with father and mother, and the hardest thing in the world for me was to have to go through that door and greet the visitors. By fighting hard I used to manage to get through that door. I am all right now with old friends. But every time I meet a stranger I have to stand by that old kitchen door a minute. It's hard!"

"Do you know I have really never grown up. It is a hard thing for me to play this game. In politics one must meet people. That is not easy for me."

The Perceiver, prone as he is to shyness, won't open up his underlying Mercy sensitivity to just *anyone*. President Calvin Coolidge was analyzed by a writer: "First, here was a shy man [underlying Mercy analysis is shy]."

"Second, here was a kindly man, grateful and sentimental [Mercy characteristics]."

"Third, here was a trained mind; a studious, competent man, tenacious of facts, and capable of coordinating them into a hypothesis that made truth as he saw it [conscious Perceiver thought building associations between Mercy experiences and forming principles]."

"Fourth, here was a man whose social graces were not formal, but were based upon an instinctive desire to be pleasant rather than punctilious [underlying Mercy strategy was allowed expression]."

"Fifth, here was a man intuitively suspicious until his intuition was disarmed, then a gentle and a loyal friend [as a Perceiver he made sure that subconscious Mercy sensitivity was exposed to the right kinds of experiences]."

"Sixth, this exterior crust, this curious shell of sardonic silence which frequently overcast him [Perceiver analysis seeing the world through a veil of Mercy analysis] was a protective armor against an encroaching world which until proven not guilty he seemed to believe was made of two kinds of people, fools and self-seekers, neither of which would he tolerate gladly."

"All through his life we shall observe a repressed sentimentality flickering like a secondary personality [underlying Mercy feeling], chained

in the prison of a smooth, flinty New England exterior [conscious Perceiver thinking]."

Coolidge *managed* his sensitivity: "He never emotionalized. It was one of his few self-praising aphorisms that 'the Coolidges never slop over!' "

"One begins to see what the Coolidge silence concealed; pride and sentiment among other things."

Responding to a reporter who wanted a peek at the man behind the mask: "He gazed at me quizzically a moment and said, 'I don't know as I can help you.' "

"Even the ingratiating Chief Justice was never able to break down the Chinese Wall of uncandor which was a part of the Coolidge birthright."

"No one ever saw a manifestation of affection demonstrated."

"Leaving the White House, he did not bid [a servant] a formal good-bye because he could not trust himself. He was afraid he would slop over – a crime worse than manslaughter in New England."

Of Thomas Jefferson: " 'I found his first appearance serious, nay even cold. But before I had been two hours with him, we were as intimate as if we had passed our whole lives together.' Jefferson was not a hail-fellow-well-met, a political backslapper."

"True to his nature, Jefferson made new French friends slowly."

"Just off his study, opening onto the terrace, was a small greenhouse which enabled him to grow in all weather the flowers he liked most. Jefferson called this part of the house his *sanctum sanctorum* and no one – grandchildren, visitors, not even Martha – entered it without an invitation."

John Diefenbaker: "...he was selective about whom he allowed to share his confidence."

Gadafi: "He was a solitary at heart...he could expand only with those in whom he had confidence."

David Livingstone: "I never show all my feelings..."

Stonewall Jackson: "He had few intimate friends, and but few, though select, admirers."

In some cases the Perceiver may use Mercy sensitivity to influence the hearts of those *in a group* – it is safe, the *individuals* in the group do not really get to know him. John Diefenbaker: "He believed in making an impact, a word-impression. The words, the gestures, the stabbing finger, the accusatory stance, the pushed-back lock of hair, the flaming eyes, the bugle-like tones, everything contributed to a symphonic performance. The Chief

could do more with a significant pause and a lifted eyebrow than most speakers with pages of text."

"The Chief put everything into a speech. When he came from the platform he was dripping with perspiration like a boxer after a hard workout."

Ayatollah Khomeini: "When talking, he seemed to caress the ears of his hearers in gentle waves, producing in them a state almost of intoxication."

The Perceiver can have a few *very deep relationships* with those who manage to get past the barriers – he needs those close links. Nancy Reagan of President Ronald Reagan: "My husband doesn't like to come home and not find me there. He doesn't like that at all. It's important to have someone there to talk to and to bounce your day off. You've stored up all those things and thought, 'I can't wait to tell her that!' It's an atmosphere of being together that's probably more important than anything else."

John Bunyan: "He did not form many intimate friendships – the few he did have were very beautiful and precious."

Oliver Cromwell: "Oliver was a man of a profound emotional nature who demanded food for his affections."

Miguel de Cervantes: "[The books of his youth and his old age] are linked by a yearning for harmony and friendship. It was a lifelong yearning."

John Diefenbaker: "He did not like being alone on weekends and generally made arrangements for people to drop down."

President Calvin Coolidge: "...here was a man intuitively suspicious until his intuition was disarmed, then a gentle and a loyal friend."

David Livingstone: "It is notorious that the Doctor has a fund of quiet humor, which he exhibits at all times when he is among friends."

To his close friends the Perceiver is *very loyal*. President Calvin Coolidge: "He never lost a friend. The men whom he knew in his early days were with him at the last."

"Loyalty was one of Coolidge's sentimentalities, a source of pride."

Oliver Cromwell: "Mr. Belloc points out that Cromwell was a faithful friend; conversely his friends, even his lukewarm friends, were faithful to him."

John Diefenbaker: "...loyalty was the supreme virtue."

David Livingstone: "He did not shine in general company, but the few intimate friends he made among his fellow-students held him in high

esteem and remained devoted to him through life. This was in great measure owing to his tenacity in friendship. Once his regard was bestowed he maintained it indefatigably, and never allowed distance nor the development of new interests to diminish the care wherewith he followed up the fortunes of those whom he admitted to a share in his affections. He was an assiduous correspondent, and managed somehow to keep in touch with former associates in this way to an astonishing extent, considering his difficulties and the toilsome nature of his work from the time his travels began."

Marriage and Family

The Perceiver can be *especially close to a marriage partner*. David Livingstone to his wife: "As I told you before, I tell you again, they are true, true; there is not a bit of hypocrisy in them. I never show all my feelings; but I can say truly, my dearest, that I loved you when I married you..."

Stonewall Jackson to the woman he married after his first wife died: "When in prayer for you last Sabbath, the tears came to my eyes and I realized [head] an unusual degree of emotional tenderness [heart]. I have not yet fully analyzed [head] my feelings [heart] to my satisfaction, so as to arrive at the cause of such emotions; but I am disposed to think [head] that it consisted in the idea of the intimate relation [associative link] existing between you, as the object of my tender affection [heart], and God, to whom I looked up as my Heavenly Father [source of absolutes]. I felt that as if it were a communion day for myself."

"To Anna he seemed to lead a double life, and she was to insist into her old age that the people of Lexington never knew her husband, because they could not fathom the change that came over him when he entered his home. There, she said, he was so gay [merry] and carefree by contrast that strangers could not have recognized him. She recalled occasions when he tumbled on the floors with visiting small children."

Wounded and dying, to his wife: "My darling, you are very much loved...You're the most precious little wife in the world."

President Calvin Coolidge: "The President talked when he pleased and was glum when he pleased to be and [his wife] tried to make up for his deficiencies. He knew it. Rarely in the White House in the memory of living man had there been so romantic and devoted a husband despite his many

curiously obtuse and blundering ways."

The Perceiver's relationship with a marriage partner *extends to the children*. Thomas Jefferson: "[Martha, his wife] totally routed the potential cynic in his nature. 'Sweetness of temper' was the quality Jefferson put first in a list of wifely virtues."

"Your letter of the 11th is received and is the best letter you have ever written me because it is the longest and fullest of that small news which I have most pleasure in receiving. With great news I am more than surfeited from other quarters..."

With his grandchildren: " 'He interested himself in all we did, thought, or read,' one recalled. 'He would talk to us about his own youth and early friends, and tell us stories of former days. He seemed really to take as much pleasure in these conversations with us, as if we had been older and wiser people...' "

Che Guevara: "He frequently sent for Hildita [his daughter] to be brought to him at La Cabana. His men often saw them together, hand in hand, walking around the fortress, or saw the little dark-haired girl playing in his office as he went through papers."

David Livingstone: "It was beautiful to observe how thoroughly he enjoyed domestic life and the society of children, how strong was his attachment to his own family after his long and frequent separations from them..."

The Perceiver can suffer greatly from the death of a parent, marriage partner or child – not only is there the loss in a Mercy sense of links to a close friend, but there is also a break in Perceiver associative continuity. President Calvin Coolidge, on the death of his mother when he was twelve: "The greatest grief that can come to a boy came to me. Life was never to me the same again."

"For more than half a century Calvin Coolidge clung to his mother's memory. Like an ikon, he cherished her picture. He died with it in his watch next to his heart."

"A year before he left Ludlow, his sister Abbie died. Young Calvin seems to have lavished upon her the love which his mother might have had, and his sister's death was a blow from which he never entirely recovered. That his emotions were hidden did not lessen their power. He was a little more aloof, a little less mischievous, a little more serious for even a serious boy when he came back to Black River Academy after his sister's funeral."

Oliver Cromwell: "He had indeed lost his first-born in 1639, and 'it went as a dagger to my heart, indeed it did.' "

Stonewall Jackson: "...when told of the death of Cummins, [he] was to write: 'This is news which goes to my heart. Uncle was like a father to me.' "

Of him by his sister-in-law: "I came to know the man as never before. His early life...furnished material for endless reminiscence. I marveled at the depth of his grief [when his wife died]."

Che Guevara: "His grandmother had suffered a stroke and was gravely ill. Ernesto quit his job and raced to Buenos Aires. He made it in time for the deathwatch. She lasted for seventeen days, during which he was constantly at her bedside. 'We could all see that her illness was fatal,' wrote Guevara Lynch. 'Ernesto, desperate at seeing that his grandmother didn't eat, tried with incredible patience to get her to eat food, entertaining her, and without leaving her side. And he remained there until my mother left this world.' "

"When his grandmother died, Ernesto was disconsolate. His sister Celia had never seen her self-contained older brother so grief-stricken. 'He was very sad; it must have been one of the great sadnesses of his life.' "

Thomas Jefferson, when a daughter died: "Jefferson was prostrated. His daughter Martha left him alone for hours. When she returned she found him with the Bible in his hands searching mournfully for words of consolation."

When his wife was dying: "For three weeks he did not come out of the library. Up and down, up and down, he paced hour after hour, collapsing only, as his daughter put it in her recollection, 'when nature was completely exhausted.' 'The violence of his emotion...to this day I do not trust myself to describe.' "

Status Involves Principles

The Perceiver, sensitive though his heart may be, is only himself in the company of *those who possess principles*; he actively seeks out people with this kind of personhood. Thomas Jefferson: "Jefferson was not a hail-fellow-well-met, a political backslapper. A man had to prove himself a kindred spirit, worthy of genuine friendship. Once that was decided, there was nothing he would not do for him."

"Jefferson compared Smith...to Monroe. Both men had a blunt, tough

honesty that Jefferson admired. 'You could turn his soul inside out and not find a speck on it,' he said."

Oliver Cromwell: "If there was a man in England who excelled in any faculty or science, the Protector would find him out, and reward him according to his merit."

"He valued two things, character and brains."

"In his own words, 'a few honest men are better than numbers,' and with him honesty meant conscience."

Gadafi: "He was a solitary at heart, he had few friends – he liked to keep to the society of his friends to thrash out his ideas with them; he could expand only with those in whom he had confidence."

Che Guevara: "I have no home, no woman, no children, nor parents, nor brothers and sisters, my friends are my friends as long as they think politically like I do and yet I am content."

Stonewall Jackson: "...his unusual staff, civilians chosen for their talents rather than reputations."

Vladimir Peniakoff of one recruit: "He was a Londoner aged thirty-five, of extreme deliberation in his speech; a great reader of books with a thoughtful turn of mind and a gift of clothing common sense in expressions of crystalline originality [sounds like a fellow Perceiver]. Conversing with him was a pleasure that I sought whenever I had an opportunity."

"From amongst the men with the technical qualifications we had to pick out those who possessed the fundamental qualities of character, who were brave, sensible, patient, cool, resourceful and determined."

"...The determination of these men was a demonstration to us of what could be achieved by small means cunningly used; under a different uniform, we would have been glad to count them in our party..."

Someone may be socially inferior from a Mercy point of view; *if he has principles*, then the Perceiver will treat him with respect. President Calvin Coolidge: "Evidently he was not cruel to animals nor unkind to those whom the Coolidges held to be their inferiors."

"If the President seemed to be oblivious to business, he certainly did not close the White House doors to business men. Bankers, financiers, industrial entrepreneurs, the wizards of Wall Street, so long as their wizardry was not advertised as unethical, came and were cordially, if circumspectly, received at the White House."

Vladimir Peniakoff of peasants in Egypt: "I worked with them,

understood them and spoke their language: in return I received friendliness and devotion. In a land of sham, pretentiousness and half-baked aspirations they were genuine: kindly, human, ignorant, hard working and unaffected..."

David Livingstone: "...in his quiet way he would exercise an influence at the dinner-table. He told us that once at a dinner at Lord –'s, every one was running down London tradesmen. Dr. Livingstone quietly remarked that though he was a stranger in London, he knew one tradesman of whose honesty he was thoroughly assured; and if there was one such in his little circle, surely there must be many more."

Che Guevara: "At an age when boys tend to try hard to impress girls, Ernesto's insouciance [indifference] regarding appearances was especially compelling. One evening, Ernesto showed up with an elegantly attired society girl at the Cine Opera, where his fascio friend Rigatusso sold sweets. Ernesto had come dressed, as usual, in an old, oversized trench coat, its pockets stuffed with food and a mate [drink from yerba leaves] thermos, and when he spotted Rigatusso, he pointedly left his date standing on her own while he chatted to his 'socially inferior' friend."

Gadafi: "When he finally managed to get to school he used to go around looking for children poorer, even, than himself, children who couldn't go to school; and he read to them everything in his own books."

Thomas Jefferson: "Deeply imbued with Virginia's tradition of hospitality, Jefferson rarely turned anyone away."

However, the principled Perceiver *does not like to be around spineless vacillators*. Stonewall Jackson: "He looked upon the broken down men and stragglers as the same thing. He classed all who were weak and weary, who fainted by the wayside, as men wanting in patriotism."

Che Guevara: "Other strong traits were emerging: He had begun to show a prosecutorial severity with guerilla newcomers, especially anyone from the city, usually distrusting their personal valor, fortitude, and commitment to the struggle. No less mistrustful of the peasants they met, he often described them in his diary as 'charlatana, fast talkers,' or 'nervous.' He was also developing a deep hatred of cowards, an obsession that was soon to be one of his most renowned and feared wartime traits."

Vladimir Peniakoff of peasants: "...In a land of sham, pretentiousness and half-baked aspirations they were genuine [he admired their lack of hypocrisy]: kindly, human, ignorant, hard working and unaffected. But I

wouldn't try to live as one of them, the poor, starved, *cringing, cowardly* wretches [he didn't want to live like them]."

David Livingstone: "My views of what is *missionary* duty are not so contracted as those whose ideals are a dumpy sort of man with a Bible under his arm."

"...he had a keen sense of humor, which frequently came into play when relating his many adventures and hardships. On the latter he never dilated in the way of complaint, and he had little sympathy with, or respect for, those travelers who did so."

"His father-in-law says that he is somewhat cutting at the expense of so-called 'missionaries to the heathen, who never march into real heathen territory, and quiet their consciences by opposing their do-nothingism to my blundering do-somethingism.' "

John Diefenbaker: "I have often known him to make allowances for the weakness of others. He would not, however, countenance either stupidity or self-destruction."

Gadafi: "Taciturn, no, he just hates speaking when there is nothing to say. On the other hand, such is the respect he inspires that the level of conversation quite naturally rises in his presence."

"Yet in spite of his kind nature, if anyone ever shows fear of him when he is angry, that is that. Far from showing the slightest sympathy, he will write him off as a dunce and will never forgive him..."

Oliver Cromwell: "...a man who knew character and ability when he met them even under a russet coat, and would fearlessly get rid of their opposites..."

The Perceiver dislikes those who lack principles, even when they have a *great deal* of seeming social status. Vladimir Peniakoff: "I am by nature cautious; running deliberately into danger goes against the grain. But if I can enjoy taking risks and don't mind physical hardship, I believe I owe it to the puppets amongst whom I lived for sixteen years. It seemed natural to strive after a way of life opposed to theirs."

Of the upper classes in conquered Italy: "Furthermore I cared little for their gentry, fawning and yet insolent, intolerable in their assumption that their possessions made us of one family, they and I. The war, the sordid extravagances of the rascals they had helped to power, and now forsook shamelessly, were mere accidents which should not be allowed to come between gentlemen: cynical, cowardly, vain, selfish and futile, they had the

impertinence to treat me as an equal!"

Che Guevara: "In his appraisal of Romulo Betancourt, Ernesto was scathing. 'He gives me the impression of being a politician with some firm social ideas in his head but the rest are fluttery and twistable in the direction of the best advantages.' "

It is especially difficult for the Perceiver when his country – the social group around which his underlying Mercy strategy has integrated – *abandons its principles* and falls apart. The Perceiver may lose respect for his own self. Miguel de Cervantes: "If he was still exceedingly aware of the last shimmer of heroic splendor, he was even more aware of the threatening shadows which were closing in on Spain and on his own life. His destiny and that of his country ran parallel."

Vladimir Peniakoff: "I hate panic and mass hysteria so much that the possibility of becoming, perhaps for years, a fugitive in enemy land seemed a better lot than becoming involved in the confusion of [my own side's surrender]."

Admits Faults Openly

The Perceiver's character – guided by duty and principle, standing against opposition, ignoring the status of others – can be very *transparent*, without duplicity. Stanley of David Livingstone: "I defy any one to be in his society long without thoroughly fathoming him, for in him there is no guile, and what is apparent on the surface is the thing that is in him."

Che Guevara: "The Soviet deputy premier's son, Sergo Mikoyan, accompanied his father on most of his peregrinations [travels, often by foot] around the island and was able to observe Cuba's leaders closely; right away, he noticed the difference between Che and Fidel. After reading of the Argentine's past exploits, he had expected to meet 'a manic guerrilla,' a kind of fire-eating Latin American Bolshevik, but Che didn't fit the image. 'I now saw a man who was very silent, with very tender eyes,' Sergo recalled. 'You feel a little distance when you talk with Fidel [because]…he almost doesn't listen to you, but with Che one didn't feel that. Although I had expected him to be the obstinate one, I realized he wasn't stubborn, but inclined to talk, to discuss, and to listen.' "

Vladimir Peniakoff after commandeering a light plane for low altitude bombing: "I enjoyed the party more than my friend [the pilot], who was a

bit worried how he would account to his commanding officer for the bullet holes in his plane. I made a clean breast of the affair to his commander, who, being a sportsman, overlooked our misuse of the aircraft and allowed us to use his planes on other occasions."

Gadafi: "Even those who do not share his views respect him for his integrity, and his unfailing honesty."

As part of transparency, the Perceiver tends to *admit his own weaknesses*. Vladimir Peniakoff, learning the art of command: "I would have liked to appear like a demi-God to my men, but I had been conspicuously unsuccessful so far: I had bungled the rations: as far as they knew, with all my pretenses at scientific navigation, I had got them all lost in the mountains the day before and had found my way again only when I had got on to a track (which any fool could do), and now with my reckless driving I had lost two new tires when no other driver had yet even had a puncture."

"While Hough was driving me back to camp at a sensible pace I made two resolutions which I believe I have kept ever since: one was that I would preach no more, the other that I would publish my blunders widely and use them as demonstrations of the way things should not be done."

Che Guevara: "Upon arriving I found that the guards were already advancing. A little combat broke out in which we retreated very quickly. The position was bad and they were encircling us, but we put up little resistance. Personally I noted something I had never felt before: the need to live. That had better be corrected in the next opportunity."

"It is hard to imagine many other men in the same situation making this sort of critical self-judgment, but this was how Ernesto Guevara, in his new identity as Che, now confronted life."

Stonewall Jackson: "Jackson soon won the sympathy of instructors. He had a frank, manly approach to his ignorance, and often confessed that he could not recite the day's lesson since he was months behind and had not mastered earlier assignments."

"His mention of God, characteristically linked with a confession of his ambitions..."

"The Major certainly concealed nothing of his character by design, for he seemed to regard it as his duty to confess every thought passing his mind and to explain his compulsions in some detail."

Thomas Jefferson: "He knew he was no speaker and he made no attempt

to overcome his deficiency."

President Calvin Coolidge: "He knew that he was sometimes brusque and mean and unwittingly cruel, and let that knowledge shine forth almost unconsciously in what he wrote."

The Perceiver is *particularly* aware of his harshness in standing for principle. John Knox: "He was not as arrogant a man as he often appears, and few great men in history have been more conscious of their own shortcomings. He repeatedly accused himself of churlishness, and begged his friends to bear with it."

"He knew he was but a rude trumpet for God. He repeatedly made the admission."

"My rude vehemency and inconsidered affirmations which may appear rather to proceed from choler than of reason, I do not excuse."

John Diefenbaker: "...he was always sympathetically repentant after he had demolished one of the nation's pundits. 'I wasn't too hard on that fellow, was I?' "

John Wyclif: "He also had the grace to confess his weakness. He said 'as for the imputation of hypocrisy, hatred and rancor under a pretense of holiness, I fear, and I admit it with sorrow, this has happened to me too frequently.' One historian says, 'His weakest point, perhaps, was that asperity [harshness of tone] which he himself confessed publicly with regret.' "

Unlike the Contributor, the Perceiver is *usually willing to apologize* for his personal mistakes. John Diefenbaker: "I have sometimes been wrong..."

John Knox: "Knox could generally find a pious reason for almost any opinion he held; yet even he himself later on admitted to John Foxe, the author of the book on martyrs, that his argument in this case had been weak."

Oliver Cromwell: "It is also clear that, like other hot-tempered men, he often regretted his lack of self-control and was prepared to apologize for it."

"Behind all his storms and his early uncouthness lay a humility that was colossal and an industry that never failed."

This openness, in and of itself, may *touch the conscience* of others. John Bunyan: "His countenance was grave and sedate and did so to the life discover the inward frame of his heart that it was convincing to the beholders and did strike something of awe into them that had nothing of the fear of the Lord."

John Knox: "But although Parliament did not pass the Book, its ideals profoundly influenced the various authorities in the nation; stirring their consciences about the educational program and about the poor."

The Perceiver's awareness of his own faults and a willingness to apologize means that he is sensitive also to faults in others and often willing to forgive – conscience in this way is allowed to do its *own* work in others. John Diefenbaker: "He had a keen appreciation for the depths of human weakness. I have seldom known him to be shocked. I have often known him to make allowances for the weakness of others..."

David Livingstone, losing his medicine chest when a porter deserted: "Some we have come across in this journey seemed born essentially mean and base – a great misfortune to them and all who have to deal with them, but they cannot be so blamable as those who have no natural tendency to meanness, and whose education has taught them to abhor it. True; yet this loss of the medicine box gnaws at the heart terribly."

Of a colleague who panicked: "What a mission it would be if there were no difficulties...it would give me the doldrums; but there are many tastes in the world."

"...his expressions of indignation against other people's unrighteous behavior were habitually tempered by reminders of his own frailty and imperfection."

"The recollection of my own shortcomings makes me charitable."

"Consciousness of my own defects makes me lenient."

The Perceiver, not surprisingly, appreciates honesty in another's portrayal of *his own person*, even if this is not flattering. President Calvin Coolidge: "Mr. Charles Hopkinson, who painted his portrait for the White House about this time, remembers that when Coolidge looked at it, he discerned an ugly mouth indicating irritability, caution to the verge of timidity and temper. Gazing at it for a moment, Coolidge declared that it was the only honest mouth of his he had ever seen painted. He never blinked realities. His was a world of Yankee sentimentality wherein no fairies played."

Oliver Cromwell: "Yet we find him reasonable, thinking hard, thinking open-mindedly up to the end. Whenever there was a chance or a need he would hear a man face to face, endure his arguments, and even grimly accept his insults."

"With a large part of the nation the name of Cromwell replaced that of

Machiavelli as a synonym for a dissembler. He was well aware of the discredit into which he had fallen, but he did not answer the attacks; that was never his way..."

"Oliver always welcomed plain speech."

John Knox: "Not a little of his strength lay in the fact that, being anything other than a diplomatist, he could not only give snubs but take them."

A Strong Conscience

The Perceiver is open with others because his biggest critic is not outside of his person but rather *inside* of him – he has a *very strong conscience*; at times he can be overwhelmed by its accusations.[A] Thomas Jefferson: "One day, driving hard along a narrow road, he passed a soldier with a huge pack on his back. The footsore infantryman begged Jefferson to give him a lift in his phaeton [carriage]. Jefferson's mind flashed ahead, warning him that the road was probably full of soldiers, and if he gave them all rides, his already gasping horse might collapse. He said no and drove on, but before

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[A] The Perceiver as a cognitive style is aware of P which binds objects. This node receives data in part along the ISTP of ideas and incoming 65 Reconciliation speech which is also a leg of boot-up 73 Skepticism that can fill with idle talk. 73 Skepticism with its mirror of 74 Blame can reorder its legs into symmetrical 141 Angst/Worldview that views its own personal action potential in 20 Dasein, augmenting a sense of duty. But 141 Angst/Worldview can also be constructed from a reordering of the legs of 206 Life and its mirror of 27 Apperception death (the organic entity that is the body) – in this case it views 45 World. Conscience according to Heidegger is the INTJ of a 20 Dasein-viewing 141 Angst/Worldview overlaying the INTJ of 73 Skepticism idle talk, and with it mirroring briefly into a 20 Dasein-aware 74 Blame that shuts the mouth of 73 Skepticism along its other leg of ISTP. These two aspects of 141 Angst/Worldview (one viewing a constructed 45 World of monitoring, the other its own monitoring of 20 Dasein potential) constitute a bistable percept of self-consciousness in which each is the other, and yet both are distinct (like a Necker's cube). The Perceiver as the binder of objects is driven to unify the two; it is an impossible challenge that impels him often towards religion.

he had gone a quarter of a mile, his conscience troubled him so badly that he turned around and rode back in search of the man. But the soldier had turned down a side road and Jefferson never found him. The memory of this small incident troubled him for years."

The British Army burned down one of his plantations: "It cost him, he later said, more than the entire 3,700 pounds he owed to his father-in-law's English creditors."

"A less scrupulous man might have written off the debt as twice paid [inflation had greatly reduced the value of money previously received from land that had been sold to pay the bill]. But Jefferson instead wrote the English businessmen a letter, reiterating his intention to pay the money as soon as possible."

John Bunyan: "As a child of nine or ten he was troubled with the sense of his sinfulness. 'My sins did so offend the Lord that he did scare and affright me with fearful dreams and dreadful visions.' "

"His final testing was that he might eat and drink the Lord's Supper unworthily. We have seen that he had a sensitive conscience. We are sometimes led to wonder whether any one ever possessed quite so sensitive a conscience as his."

John Knox: "Self-distrust was always the dominant feature in his character; the positiveness of his opinions could never conceal his fundamental uneasiness about himself."

David Livingstone: "He was severer with himself than with any one else, and a vigorous censor of his own conduct and spiritual states..."

Vladimir Peniakoff: "I arrived back in Egypt at the beginning of July 1939. Not curiosity had set me on my trip, but really a guilty conscience."

President Calvin Coolidge: "...the sense of duty is the overriding force and an uneasy conscience suggests that we are not in this world...to have a good time at all."

Oliver Cromwell: "And it is well sometimes to withdraw into oneself, for 'the Spirit doth speak to the hearts and consciences of men.' "

"In a letter written in 1652 to Fleetwood, who had married Oliver's daughter and Ireton's widow, he bade the lady beware of a 'bondage spirit' and read her a simple and beautiful homily. 'Fear is the natural issue of such a spirit; the antidote is love. The voice of Fear is "If I had done this, if I had avoided that, how well it had been with us!"' "

The Perceiver, suffering as he does from conscience, can easily see

himself as *more evil than others*. John Bunyan: "...yet this great saint was always in his own eyes the chiefest of sinners and the least of saints."

Oliver Cromwell to his cousin: "You know what my manner of life hath been. Oh, I lived in and loved darkness, and hated the light; I was a chief, the chief of sinners. This is true: I hated godliness, yet God had mercy on me."

If the Perceiver can somehow manage to follow his own internal standards, then he *doesn't care what others think*; he has already done enough – thus, he feels free to share his faults. Stonewall Jackson speaking in later life of his youth in Mexico: "He was very fond of dancing at this time [in Mexico when young], and had no hesitation in being present at Sunday night balls. When surprise would be expressed at this [in later life], he would say, 'Remember, I lived then up to all the light I had, and therefore I did not then, nor do I now reproach myself.' "

Thomas Jefferson: "He feared 'no injury which any man could do to me;' and added that he had 'never done a single act, or been concerned in any transaction, which I feared to have fully laid open, or which could do me any hurt, if truly stated.' "

It is in fact *desire to escape from conviction* that leads to his strong sense of duty and a denial of self. President Calvin Coolidge: "That temperament was the inherited cumulative, aggravated temperament of New England in which the sense of duty is the overriding force and an uneasy conscience suggests that we are not in this world...to have a good time at all."

William Jennings Bryan: "Conscience is a better guide than self-interest which ignores the rights of others."

Conscience in the Perceiver can be *stronger than will* – if the Perceiver cannot follow his principles completely, then he may suddenly turn away from them totally so that he is *not a hypocrite*. John Bunyan: "He started to go to church, but suddenly felt it was too late to repent. Then he thought if this be the case, 'I had as good be damned for many sins as be damned for few.' "

"He reached the 'gang period' in his development, and he naturally became 'the very ringleader of all the youth that kept me company in all manner of vice and ungodliness.' He rebelled against all religious ideas."

David Livingstone: "He realized he was a sinner about the age of 12, but was deterred, however, from embracing the free offer of mercy in the gospel by a sense of unworthiness to receive so great a blessing, till a

supernatural change should be effected in him by the Holy Spirit. Conceiving it to be his duty to wait for this, he continued expecting a ground of hope within, rejecting meanwhile the only true hope of the sinner, the finished work of Christ, till at length his convictions were effaced and his feelings blunted."

Oliver Cromwell, similarly: "...a prodigal in his youth..."

It is particularly difficult for the Perceiver when the experiences of life *pressure him* to be the hypocrite – he sees self as it attempts to cope in the face of the prevailing approval system and he becomes disoriented. John Knox faced these difficulties: "The fundamental obstacle was that, as he had discovered, you cannot build Jerusalem as a sort of pleasant suburb of Babylon. If you do, Babylon will destroy Jerusalem. In 1562 he reached the point where he was obliged to compromise with his own vision or lose all Jerusalem to the Babylon that was determined to devour her. If he could not get the settlement that was needed he would make his own settlement. His positive solution had been thwarted by the folly and selfishness of those in high places. Politically, the people were not yet ready for his democracy, while the upper classes selfishly feared it."

Miguel de Cervantes as a commissary officer requisitioning grain for the navy faced social pressure as well: "The Spanish Treasury took it for granted that commissaries would do something to help themselves, as in fact they did. This was the situation into which Cervantes had blundered – he, with his honesty and good faith, his patriotism, his belief in his good name and honor, and other such outworn, old-fashioned ideas. He was foolish enough to want to do his duty, to act justly and fairly. To his first assignment he brought a severe code of conduct that was truly quixotic. Almost at once he found himself embroiled in difficulties."

"Maybe this was the first occasion on which, in his own words, he 'was struck with bewilderment on seeing that the shepherds were wolves and, instead of guarding their flocks, tore them to pieces.' "

His response: "Fortunate he whom Heaven grants a piece of bread for which he is not forced to thank anyone but Heaven itself."

Conscience, hatred for hypocrisy, pressures of life, and weakness of will collide with one another – it can lead to life in one direction, then a sudden change *characterized by a strong conversion experience* and life beginning to move in a very different direction. John Bunyan: "He started to go to church, but suddenly felt it was too late to repent. Then he thought if this be

the case, 'I had as good be damned for many sins as be damned for few.' Finally he came to the conclusion that God would never despise any man who should call upon him in honesty, and he found comfort in the assurance that none who did ever trust in the Lord were put to confusion."

Oliver Cromwell: "...a prodigal in his youth, and afterwards changed to zealous righteousness."

John Wyclif: "Laboriously prepared for, when the conversion did come, it did so rapidly, suddenly, in an intuitive flash. It was just that, a conversion: 'I took a long time to understand this theory of ideas from Scripture. When I discovered it unexpectedly, having been enlightened by God, I gave joyful thanks to him, with his servant Augustine and others, whom God eternally ordains to help me to this as his ministers.' This was a sudden, divine revelation in opposition to the then prevailing philosophical school."

The Perceiver may be overwhelmed by the *experience of forgiveness* that often seems to be a part of this conversion. John Bunyan: "Then he began to feel he had 'sold' his Lord, as had Esau. Finally 'My grace is sufficient' came to his heart – and mercy rejoiced over judgment. 'Now went I also home rejoicing for the grace and love of God. Oh! methought Christ! Christ! there was nothing but Christ that was before my eyes...Now Christ was all; all my righteousness, all my sanctification, all my redemption.' "

David Livingstone: "He realized he was a sinner about the age of 12, but was deterred, however, from embracing the free offer of mercy in the gospel by a sense of unworthiness to receive so great a blessing...Finally he says, 'I saw the duty and inestimable privilege *immediately* to accept salvation by Christ. Humbly believing that through sovereign mercy and grace I have been enabled so to do, and having felt in some measure its effects on my still depraved and deceitful heart, it is my desire to show my attachment to the cause of him who died for me by devoting my life to His service."

The Perceiver who experiences forgiveness can be *motivated strongly* to give himself to the God who extends it. David Livingstone: "I am conscious that though there is much impurity in my motives, they are in the main for the glory of Him to whom I have devoted myself."

"There is a great deal of trifling frivolousness in not trusting in God. Not trusting in Him who is truth itself, faithfulness, the same yesterday, today, and for ever! It is presumption not to trust in Him implicitly, and yet this

heart is sometimes fearfully guilty of distrust. I am ashamed to think of it. Ay; but He must put the trusting, loving, childlike spirit in by His grace. O Lord, I am Thine, truly I am thine – take me – do what seemeth good in Thy sight with me, and give me complete resignation to Thy will in all things."

"People talk of the sacrifice I have made in spending so much of my life in Africa. Can that be called a sacrifice which is simply paid back as a small part of a great debt owing to our God, which we can never repay?"

"I would venture everything for Christ. Pity I have so little to give. But He will accept us, for He is a good master. Never one like him. He can sympathize. May He forgive, and purify, and bless us."

A Man of his Word

The Perceiver with his sensitive conscience has a strong feeling for right and wrong. Thomas Jefferson: "We should all be of one sect, doers of good and eschewers of evil..."

In particular, the Perceiver feels that it would be *wrong to tell lies* about what is right. John Bunyan: "I dare not make any further promise. My conscience will not allow it."

"...abhorring lying and swearing and being just to his word as far as lay in his power."

Stonewall Jackson: "Sacrifice your life rather than your word."

David Livingstone: "No man ever lived who was more minutely conscientious both in his statement of facts and his handling of property..."

"His simple style and plain speech were eminently in harmony with his truthful, unexaggerating nature, and showed that he neither wrote nor spoke for effect, but simply to utter truth."

President Ronald Reagan, to movie executives: "Of late there have been 'gossip items' indicating that you plan to star someone else in the story. Naturally I put no stock in these rumors – I know you too well to ever think you'd break your word."

Gadafi: "...his devotion to truth. Gadafi would be incapable of lying even to save his own family."

"For a man like him who has made honor his emblem and truth his profession of faith even in politics, a broken word is among the gravest of sins."

For the Perceiver, conscious control of the mechanisms of conscience

means that *he can also choose to turn off this hatred for lying if he wants to*. Vladimir Peniakoff spinning a spurious story to free himself from Arab attacks: "I gave Yunes [his companion] a gold coin for our deluded host, and I drove back to camp extremely weary and fighting down an unexpected urge to giggle. I said to Yunes: 'We have told many lies tonight. Please God we may be able to tell the truth sometimes after this.' "

" 'God be praised,' he said piously. 'These Arabs are extremely credulous,' and he chuckled softly. I shook with uncontrollable laughter."

Hates Hypocrisy

The Perceiver will usually conform to his own beliefs *without hypocrisy*. John Diefenbaker: "He wanted to be judged on the things he believed in. We accepted the Chief at his own evaluation..."

David Livingstone: "I dislike very much to make my religion distasteful to others. It is when great disparity exists between profession and practice that we secure the scorn of mankind."

"He could not say one thing in private and another in public."

Of his feelings to his wife: "...they are true, true; there is not a bit of hypocrisy in them..."

President Calvin Coolidge: "Sentiment always moved him and if he felt that way he would vote that way for he was no hypocrite, never a coward in the ordinary course of politics."

John Wyclif: "The sincerity and moral fiber in Wyclif became a characteristic of the Lollards [his followers]. One of his contemporaries called him the 'perfect liver.' "

Of Stonewall Jackson: "Above all, he is a devoted Christian, and the strongest man becomes stronger when his heart is pure and his hands are clean."

The Perceiver feels that others should *also* follow their beliefs; he hates hypocrisy – a discrepancy between *stated* principles and lifestyle. John Bunyan: "On one occasion, hearing a man who professed religion using profane language, he was shocked at his hypocrisy. He himself, professing nothing, was not shocked at his own profanity."

"He hated shams. He would commune with all saints, but with no sinners who wore falsely for the moment the garb of saints."

"...take heed of being painted fire, wherein is no warmth; and painted

flowers, which retain no smell; and painted trees, on which is no fruit."

He wrote:

"The Frog by nature is both damp and cold,
Her mouth is large, her belly much can hold,
She sits somewhat ascending, loves to be
Croaking in gardens, though unpleasantly.
The Hypocrite is like unto this Frog:
As like as is a puppy to a dog.
He is by nature cold; his mouth is wide
To prate, and at true goodness to deride.
He mounts his head as if he lived above,
Although the world is that which has his love.
And though he seeks in churches for to croak,
He neither loveth Jesus nor his yoke."

John Wyclif: "Nothing horrified him more than the sale of indulgences by one Pope to raise funds to fight against the other."

David Livingstone: "Livingstone would not pay the public money to men who, he believed, were not thoroughly earning it – and so he fired them."

"...his hatred of all sham and false pretense..."

"He repeatedly insists that real influence with the natives is only to be gained by setting a good example."

Vladimir Peniakoff among other things admired the peasants' lack of hypocrisy: "In a land of sham, pretentiousness and half-baked aspirations they were genuine..."

The Perceiver wants others to *follow* their own particular principles, even if it means that they must *oppose* his own. President Calvin Coolidge: "When Borah was asked, as he sometimes was, to support a Presidential measure, and when he refused, the bluntness of his refusal apparently pleased the President, who as all Presidents, was used to men who hemmed and hawed and wiggled off the hook."

Che Guevara: "The first thing Che asked him was 'Are you a petit bourgeois?' Quintana answered: 'No, I'm not.' 'No? So, you're a revolutionary.' 'No, Comandante, I haven't said I'm a revolutionary. I am a gran bourgeois. My shopkeeper is a bourgeois.' Che's eyes warmed, and, looking pleased, he said: 'You're the only honest person of your class I've

met since I got here.' Quintana thought he'd won Guevara over, and replied in the same witty fashion, 'No, there are many, the problem is that you don't give them a chance to talk.' Che's expression froze, and he told Quintana to remember that he was speaking to 'Comandante Guevara.' Quintana realized that he had pushed his limits."

John Diefenbaker: "...his relations were good with people who dealt in practicalities, spoke from the shoulder and did not deviate..."

The Perceiver does *not* want people to support his principles if they do so for the wrong reasons. Che Guevara: "When Argentina's government finally broke off diplomatic relations with the Axis powers, Ernesto's parents were overjoyed. But his younger friend Pepe Gonzalez Aguilar had never seen Ernestito so angry as the moment when he confronted his celebrating parents. "I couldn't understand how he, who had always been anti-Nazi, didn't share our happiness." Later, Pepe surmised that Ernesto's anger was due to the fact that the decision had been made not on principle, but because of US pressure, and he shared Argentine nationalists' sense of shame that their country had buckled under to the Americans."

John Knox: "Knox resolved to denounce those in high places in England who [worse than the children of Antichrist at Rome] supported the right faith for the wrong reasons."

The Perceiver can be quite naïve in assuming that others, like himself, will *also* hate hypocrisy. David Livingstone: "My plan in this expedition was excellent, but it did not include provisions against hypocrisy and fraud..."

Avoids Empty Ceremony

In the same way that actions should agree with words, so traditions and ceremonies should be *honest expressions* of underlying principles and beliefs.[A] John Bunyan: "He despised the postures and gestures and flummeries [empty compliments] of an empty ritualism. He brought his doctrines to the test of actuality and workableness. There was no staleness in his scheme of things. He made no place for empty shibboleths [old customs]."

President Calvin Coolidge: "...formal ceremonies irked him. He hurried

[A] It's this time an underlying M-based 48 Ritual.

them through as quickly as possible."

Oliver Cromwell: "His own religious experience made him intolerant of ceremonial and of all that came between the human soul and its Maker."

David Livingstone: "We went today to call on the Sultan. His Highness met us at the bottom of the stair, and as he shook hands a brass band which he got at Bombay, blared forth 'God Save the Queen!' This was excessively ridiculous, but I maintained sufficient official gravity. After coffee and sherbet we came away, and the wretched band now struck up 'The British Grenadier,' as if the fact of my being only 5 feet 8, and Brebner about 2 inches lower, ought not to have suggested 'Wee Willie Winkie' as more appropriate. I was ready to explode, but got out of sight before giving way."

Unlike the fun-loving Exhorter, the Perceiver is *not really a party person*. President Calvin Coolidge: "He had no taste, no talent for and little patience with raw splash, the strut and splendor, the solemn mockery of a triumphal pageant. So while the drums were thumping, the cymbals clashing, the trumpets blaring at the inaugural ball, the Yankee slept."

David Livingstone: "Neither of them cared for grandeur; it was a great trial to Mr. Livingstone to go to a grand dinner."

It is the *social games* at parties that repel the Perceiver. President Calvin Coolidge: "He was a poor mixer, using the word mixer to mean one who rather deliberately associates with men who have votes to give, in order to gull the voters by graces and charms of manner..."

Stonewall Jackson: "He was seldom invited to village parties, and when he did appear, and was confronted with food or drink, he refused with the cryptic reply: 'I have no genius for seeming.' "

Che Guevara visiting India: "Nehru, his daughter Indira, and her young sons, Sanjay and Rajiv, were all in attendance. The venerable Indian prime minister showed exquisite manners, explaining each exotic dish in turn to Guevara and his comrades, while Che, smiling politely, attempted to display some interest. The banquet went on in this fashion for over two hours, but the only words that came from Nehru's mouth were about the meal in front of them. Finally, Che could stand it no longer and asked: 'Mr. Prime Minister: What is your opinion of Communist China?' Nehru listened with an absent expression, and answered: 'Mr. Comandante, have you tasted one of these delicious apples?' 'Mr. Prime Minister: Have you read Mao Tse-tung?' 'Ah, Mr. Comandante, how pleased I am that you have

liked the apples.' "

"My old dream to visit all these countries takes place now in a way that inhibits all my happiness. Speaking of political and economic problems, giving parties where the only thing missing is for me to put on a tuxedo, and putting aside my purest pleasures, which would be to go and dream in the shade of a pyramid or over Tutankhamen's sarcophagus. On top of that, I am without Aleida, whom I couldn't bring because of one of those complicated complexes I have."

The Perceiver on these social occasions dresses in line with *duty and self-image*. Thomas Jefferson: "Jefferson, on the other hand, felt peacock finery was out of place in a Republican government. He could preen himself in France, because American prestige was at stake. But now he was home, and he wore old clothes that seemed, according to the same critical senator, 'too small for him.' "

Che Guevara: "By his early twenties, Ernesto stood out socially as an attractive oddball whom others found difficult to categorize. Indeed, he defied definition. Eccentric in his appearance, he was nonetheless oblivious to ridicule. At a time when youths of his social class dressed impeccably in ties, blazers, pressed slacks, and polished shoes to avoid the dreaded stigma of being misidentified as a working-class immigrant's son, he wore grimy windbreakers and odd-fitting, old-fashioned shoes that he bought at remainder sales."

"One has to know the mentality of the provincial oligarchy to appreciate the remarkable effect of Ernesto's appearance. Terribly clothes-conscious, all the boys we knew put a great deal of effort and money into obtaining the latest fads: cowboy boots, blue jeans, Italian shirts, British pullovers, etc., back then in the early fifties. Ernesto's favorite piece of clothing in those days was a nylon shirt, originally white but gray from use, which he constantly wore and called La Semanera [a play on the Spanish word for 'weekly'], claiming he washed it once a week. His trousers would be wide, floppy, and once, I recall, held up by a piece of clothesline. With Ernesto's appearance into a party, all conversation would cease, while everyone tried to look nonchalant and unimpressed. Ernesto, enjoying himself hugely and perfectly aware of the sensation he was creating, would be in complete command."

As a revolutionary: "Ever the iconoclast, Che steadfastly wore the shirt-jacket of his olive-green uniform outside his trousers, with his belt on top –

the only Cuban comandante who refused to conform to the military dress code. More often than not, he wore his trousers hanging loose, outside his boots, instead of tucking them in. No one dared reproach him, of course. '*Che es como es*,' his colleagues would say, with a shrug of their shoulders, 'Che is the way he is.' "

Dress is *not overdone*. Che Guevara: "In New Delhi, Che's meeting with his old hero Nehru took place over a sumptuous luncheon at the government palace. As Pardo retold it, Che was on his best behavior, wearing a dress uniform of gabardine cloth [tough, tightly woven fabric] for the occasion instead of his usual olive-green fatigues, but as he entered the palace, he quipped irreverently to his companions: 'I think I'm pretty elegant – enough, anyway, to dine with the gentleman Prime Minister of the most underdeveloped country on Earth.' "

Stonewall Jackson to his wife: "Should I write to you to have any more pantaloons made for me, please do not have much gold braid about them. I became so ashamed of the broad gilt band that was on the cap you sent me as to induce me to take it off. I like simplicity."

Thomas Jefferson: "To the astonishment of more than one Federalist, Jefferson dressed as simply as he lived."

The Perceiver may attack ceremony and dress that *express wrong principle*. Che Guevara: "When Jesus Mantane's newlywed wife, the Moncada veteran Melba Hernandez, arrived from Havana, he took her to meet 'El Che' at the General Hospital. Guevara took one look at Melba, just off the plane, and still dressed up and bejeweled, and told her bluntly that she couldn't possibly be a revolutionary with so much jewelry on. 'Real revolutionaries adorn themselves on the inside, not on the surface,' he declared. Stung by this greeting, Hernandez's first impression of Che was understandably negative."

"This changed when she got to know him better. She realized, as others did, that while he was judgmental and even rude to others, he was equally tough on himself. Eventually, Hernandez has said, she mulled over Che's remark, decided he was right, and thereafter wore less jewelry."

John Knox: "...the thesis on which he hammered all his life – that all ceremonies devised by man for the worship of God, without express warrant of Scripture, are idolatry."

"In the Papistical Mass the congregation getteth nothing except the beholding of your duckings, noddings, crossings, turning, uplifting, which

all are nothing but a diabolical profanation of Christ's Supper. Now, duck, cross and nod as ye list [as you want], they are but your own inventions."

The Perceiver can in contrast value ceremony if it is truly a *genuine expression* of right principle. President Calvin Coolidge: "He used the Mayflower to go down on the Potomac River every Sunday afternoon but he always went to church in the morning after the fashion of the God-fearing country townsman."

Stonewall Jackson: "His meals...always opened with prayer..."

John Knox: "But the tragedy is that...he must also pour scorn on every symbol that man's love had devised to adorn the worship of God. He must argue harshly about the thing for which he cared most reverently; he must fill with the dust of conflict his own most secret sanctuary."

Che Guevara: "Crossing Camaguey, Che lost the military cap that had once belonged to Ciro Redondo, and which he had worn ever since Ciro's death. He replaced it with the black beret that would eventually become his personal trademark, but at that moment he had lost something that could not be replaced. Oscarito Fernandez Mell had rarely seen Che as upset as on that day. 'That cap was a disaster,' recalled Oscarito. 'The visor was fallen down, it was dirty and shitty, but because it had belonged to that man, it was what he wanted to wear…a bit like the continuation of his friendship with Ciro. Che was a man who was both hard and extraordinarily sentimental.' "

David Livingstone: "He would not have a church of nominal adherents. 'Nothing will induce me to form an impure church.' For two whole years he allowed no dispensation of the Lord's Supper, because he did not deem the professing Christians to be living consistently. Here was a crowning proof of his hatred of all sham and false pretense, and his intense love of solid, thorough, finished work."

But things must be *kept simple*. Thomas Jefferson, of the hustle and bustle of social life in France: "For what does that bustle tend?"

"With his love of small, practical things..."

Oliver Cromwell: "...though he ate sparingly and drank little but small beer..."

"Oliver disliked all fatted things, loving the plain, homely appurtenances [accessories] of life..."

Unnecessary titles should be eliminated. John Wyclif: "He spares no authority, however inimical, in his zeal to defend the leadership of Christ

over his church. Popes, cardinals, and bishops are superfluous – unnecessary accretions in the face of Christ's sovereignty."

David Livingstone: "He was ordained only at the insistence of friends. He had originally wanted to be a lay-missionary. He had an intense dislike of what was merely professional and conventional."

Food should be genuine. President Calvin Coolidge: "Coolidge liked breakfast food but could not endure manufactured brands, so every few weeks the White House cook would buy a peck of rye, mix it, and boil a portion of it for the President's breakfast, whole wheat and whole rye."

Even *language* should be kept pure. Gadafi: "One hobby-horse was purity of the Arabic language."

A Preacher of Morals

The Perceiver says it like it is; he may see it as his *duty* to share these principles with others. John Diefenbaker: "He told his many visitors what he thought..."

President Ronald Reagan: "On Nancy's side, she was intrigued by Ronald Reagan, for she had never known anyone quite so honest and open in his opinions and points of view, or so eager to talk about them at such great length."

Gadafi: "In school he became notorious for his frank speaking."

"What distinguishes him from others is as always the direct and explicit manner in which he makes his views known."

David Livingstone: "He was frank and straightforward to a fault, never suppressing nor disguising his opinions on any subject, and often adhering to them stubbornly notwithstanding the adverse verdict of the circle in which he happened to be."

"He wrote to his father that he would have called his son Neil, if it had not been such an ugly name, and all the people would have called him Ra-Neeley!"

"When he thought that the mission was being wrongly run, he said so to the directors over the heads of all others."

The Perceiver as a result is *not always popular* with those in leadership. John Knox: "Not a little of his strength lay in the fact that, being anything other than a diplomatist..."

David Livingstone: "In Africa, he saw clearly from the first that there

was something radically wrong with the ordinary missionary outlook, and did not hesitate to say so, the result in his own case being to make him unpopular with a section of his brethren for a time."

"In Cape Town, he spoke straight out on the subject of the evils he had observed: the disunion among Christians, the lack of missionary spirit, the ill treatment of the natives. The strictures [restrictions] were resented, and created a prejudice against himself which operated to his disadvantage on subsequent occasions."

In spite of the aversion that people feel to his message, and to him as the messenger, the Perceiver can be *tremendously effective*. John Bunyan: "He became the foremost preacher of his day."

John Diefenbaker: "His burning eyes and throbbing tones carried enormous conviction in the House."

"When making a speech, he went right to the hearts of his hearers..."

John Wyclif: "Wyclif spoke his mind with the strongest language at his command..."

The Perceiver has a strong conscience and is therefore *by nature moral;* his principles are held with religious conviction. Just below the surface is Mercy-sensitivity that cares about others; he is an effective and outspoken communicator – it all combines to make him a preacher of morals. Oliver Cromwell: "He was Cromwell the moral man, the religious man..."

"The gist of his moralizing..."

Stonewall Jackson: "He also wrote a book of maxims, boyish and derivative, but indicative of his cast of mind. A few samples:

Disregard public opinion when it interferes with your duty.
Sacrifice your life rather than your word.
You may be whatever you resolve to be.
Lose no time; be always employed in something useful; cut off unnecessary actions.
Be not disturbed at trifles, nor at accidents."

Gadafi: "To his way of thinking, there is no salvation for mankind or for the nations unless they believe in God and cling to those moral values which no coercion can enforce, and which can arise only from faith."

Thomas Jefferson on slavery: "Can the liberties of a nation be thought secure when we have removed their only firm basis, a conviction in the minds of the people that these liberties are the gift of God? That they are not

to be violated but by His wrath? Indeed I tremble for my country when I reflect that God is just; that His justice cannot sleep forever."

Che Guevara: "Once again, Che invoked the specter of death, now envisioned on a truly massive scale, to extol the beauty he felt in the collective sacrifice for liberation. He spoke with the heartfelt conviction of someone with no doubts about the purity of his cause. His words were a liturgy [formula of religious worship], used to convert. Che Guevara, aged thirty-two, had become the high priest of international revolution."

The Perceiver in some cases is also a preacher in the *normally accepted* professional religious sense. John Knox: "Knox, the father of the Scottish Reformation had, in fact, one hidden talent and one obvious qualification for popular leadership. He was a born preacher in days when the pulpit was the main instrument of political as well as religious propaganda..."

"Knox was no rabble rouser. On the other hand, he was no great theologian or distinguished scholar. He was above all, a preacher and a leader of men."

"Knox lived a busy life in Geneva. As pastor of the English congregation there, he preached 3 sermons a week, and every sermon lasted well over two hours; some almost three. This was in accordance with the usage of the time."

"...his commission was to his own generation only, 'to instruct the ignorant, comfort the sorrowful, confirm the weak and rebuke the proud by tongue and lively voice in these most corrupt days.' "

John Wyclif: "The most powerful ally to acceptance of the Bible was preaching and to this Wyclif gave considerable importance."

Gadafi: "We must embark upon a spiritual and cultural revolution, a revolution which, operating inwardly, will enable each one of us to follow the path of righteousness."

"From the day of his accession to power he had not ceased preaching in Libya..."

Preaching in other cases is *more generic* and less formally professional. David Livingstone: "He was never a preacher in the conventional sense, but, like his father before him, a persuasive and convincing conversationalist."

William Jennings Bryan: "Bryan thought it his principal duty to present his point of view on every issue and event."

Che Guevara: "But Che was different, and they knew it. He demanded

more of himself, so he demanded more of them, too. Each sanction he meted out came with an explanation, a sermon about the importance of self-sacrifice, personal example, and social conscience. He wanted them to know why they were being punished, and how they could redeem themselves. Naturally, Che's unit was not for everyone. Many fell by the wayside, unable to take the hardship and his rigorous demands, but for those who stuck it out, being 'with Che' became a special source of pride. And because he lived as they did, refusing extra luxuries due to his rank, taking the same risks as they did in battle, he earned their respect and devotion. For these youths, about half of them black, many from poor farming families, Che was their guide and teacher, a role model to emulate and live up to, and in time they wanted to believe whatever he believed in."

The Perceiver's *own family* may get its fair share of this preaching. John Knox: "...he sent a letter to his supporters – 'Within your own houses...ye are bishoppes and kynges; your wyfe, chyldren, servauntes, and familye are youre bishopryke and charge; of you it shalbe requyred howe carefullye and dylygentlye ye have alwayes instructed theym in Goddes true knowledge, how that ye have studied in them to plant vertue and repress vice. And therefore, I say, ye must make them partakers in readyng, exhorting, and in makyng common prayers, which I would in every house wer used once a day at least.' "

David Livingstone to his daughter: "May the Almighty qualify you to be a blessing to those around you, wherever your lot is cast. I know that you hate all that is mean and false. May God make you good, and to delight in doing good to others. If you ask He will give abundantly. The Lord bless you!"

To his son: "None of you must become mean, craven-hearted, untruthful, or dishonest, for if you do, you don't inherit it from me."

Preaching extends outwards then from a base in family to *every arena of life*. John Bunyan: "He began to preach along with his secular task of mending and repairing. He soon began to prosper, in his outer business and in all the things of the spirit."

Stonewall Jackson as a professor: "God began to dominate his thoughts now. He could scarcely separate religion from his artillery courses, which included optics and astronomy, fields in which the cadets found him dull."

"He did not forget the spiritual needs of the troops. The Reverend Dabney described him making devout appearances at worship services and

once handing out religious pamphlets to his privates in their camp; he carried saddlebags filled with the tracts."

Oliver Cromwell: "He had never penned a dispatch after a victory without pointing a moral to the Council of State. He had written thus after Dunbar: 'Disown yourselves, but own your authority and improve it to curb the proud and the insolent, such as would disturb the tranquility of England; be pleased to reform the abuses of all professions; and if there be any one that makes many poor to make a few rich, that suits not a Commonwealth.' "

The Perceiver in his preaching *does not separate church from state or business* – religion, politics, economics and morals mix easily in his thought. Ayatollah Khomeini: "He dismisses critics who say that religious men should keep out of politics. To say that religion can be separated from the business of government is nonsense. It is just what the imperialists want."

John Knox: "To Knox, it went without saying that religion must have political consequences."

"He had carried the war into the very heart of the capital, and was now holding forth in the pulpit of a church within sight of the royal palace itself."

"That it was Knox's granite determination as a leader as much as the rallying power of his eloquence as a preacher that enabled him to win in the end..."

"The bond 'to forsake and renounce the congregation of Satan and declare ourselves manifest enemies thereto' unloosed a popular movement."

Oliver Cromwell: "The whole structure of civilization – the health and survival of Truth and Beauty themselves – depended upon the moral reliability of men, and especially of men at the head of affairs."

Dissolving the Rump Parliament [the parliament remaining after many members had been purged]: "Oliver's motive, behind his momentary ill temper, was an honorable passion to integrate England once more, to establish in a polity the ideals for which he had fought, to make his country a power for truth and righteousness in a chaotic world."

President Calvin Coolidge: "Our country ought to be the first to go to the economic and moral rescue of Europe...I don't propose to make merchandise of American principles, but while the favor of America is not for sale, I am willing to make large concessions for a chance to do a little

profitable economic and moral rescuing."

Gadafi's favorite verses from the Koran: "Cling one and all to the faith of Allah and let nothing divide you...Let there become of you a nation that shall speak for righteousness, enjoin justice, and forbid evil. Such men shall surely triumph...He guides whom He will to the right path. We have made you a just nation, so that you may testify against mankind and that your own apostle should testify against you [i.e. you have become a nation that will change the world and itself be changed in turn]."

"The Arabs can again become a source of truth and spiritual renewal for all humanity..."

John Diefenbaker: "He lambasted the Russians for their refusal to free the captive nations of Europe, South Africa on apartheid until it left the Commonwealth."

President Ronald Reagan, early in his career while speaking for General Electric: "An executive called him one day and warned him to confine his speeches to the selling of General Electric products. The point was obvious: no more political comments. Ronnie blew up."

Pointing out Sin

The Perceiver likes to be out on the frontiers, where there is conflict between right and wrong, good and evil, and he wishes to *act*. John Knox: "To maintain an outward indifference to the existing state of the Church (an indifference that never gets one into serious trouble with Rome), while cultivating a private religion of his own, was to Knox a coward's way. To him it seemed hardly less reprehensible than the way of the tyrants themselves, for such passive submission was just what the tyrants wanted. Popes were always tolerant of individualists so long as these did not seek to make their individualism effective in this world. But it is in this world that the battle between God and Satan is waged. In the Day of Judgment you would not be able to shelter yourself under the plea, that, though you had done nothing to resist the enemy, you had nevertheless secretly disliked him all the time. You would not be able to plead that, conscripted on Satan's side, your heart had always been privately set against him, in spite of the fact that you could not show you had ever committed a single act of sabotage. No: in Knox's view, the question the Supreme Judge would ask of men was, rather, What did you *do* in the battle against idolatry and

corruption?"

Che Guevara: "There are no frontiers in this struggle to the death. We cannot remain indifferent in the face of what occurs in any part of the world. A victory for any country against imperialism is our victory, just as any country's defeat is a defeat for us all. The practice of proletarian internationalism is not only a duty for the peoples who struggle for a better future, it is also an inescapable necessity…If there were no other basis for unity, the common enemy should constitute one."

William Jennings Bryan: "Where there is no dispute, no discussion, no conflict of thought, there is more death than life. 'The moving waters are the pure waters,' he said, 'the stagnant waters soon become poisonous.' "

John Wyclif: "A man of war from his youth up, the truth was always more to him than peace."

The Perceiver is on the side of the *right*. John Diefenbaker: "...his oft-repeated statement, 'I have sometimes been wrong; I have never been on the side of wrong.' "

John Bunyan: "John Bunyan was always, and essentially, a valiant fighter for righteousness, a dauntless foe of every evil thing. His character Greatheart says: 'I am a servant of the God of Heaven; my business is to persuade sinners to repentance. I am commanded to do my endeavor to turn men and women and children from darkness to light and from the power of Satan unto God, and if this be indeed the ground of thy quarrel, let us fall to it as soon as thou wilt?' So a terrible battle ensues, and Giant Maul [a character in his book] is slain. This was the spirit of Bunyan. He knew no fear save the fear of disobedience to the divine counsels."

John Knox: "The Mass was a fraudulent conversion of spiritual truth to the uses of public power and private profit. As such it must be destroyed; he must expose the swindle and pillory the swindler."

The Perceiver gravitates to where the issues are clear and the *conflict is most severe.* John Bunyan: "It has been said by one who knew him that he liked best of all to preach in 'the darkest places of the country, where people were the farthest off from profession.' "

President Calvin Coolidge: "[In the Academy] he joined the school debates and became one of the roisterers [ones who had a rollicking good time] in the school literary society."

John Diefenbaker: " 'They think I'm fighting too hard,' snorted the Chief, 'I don't know any other way to fight.' "

David Livingstone: "As Livingstone moved homewards he was revolving two projects. The first was to expose the atrocious slave-trading of the Portuguese, which had not only made all his labor fruitless, but had used his very discoveries as channels for spreading fresh misery over Africa. The thought warmed his blood, and he felt like a Highlander with his hand on his claymore [broadsword]."

"His first speech gave desperate offense to the Portuguese. Livingstone thought it a good sign, wrote playfully to Mr. Webb that they were 'cussin' and swearin' dreadful' and wondered if they would keep their senses when the book came out."

Che Guevara: "I now knew…I will be with the people, and I know it because I see it etched in the night that I, the eclectic dissenter of doctrines and psychoanalyst of dogmas, howling like one possessed, will assault the barricades or trenches, will bathe my weapon in blood and, mad with fury, will slit the throat of any enemy who falls into my hands."

"And I see, as if an enormous tiredness shoots down my recent exaltation, how I die as a sacrifice to the true standardizing revolution of wills, pronouncing the exemplary mea culpa. And I feel my nostrils dilated, tasting the acrid smell of gunpowder and of blood, of dead enemy; now my body contorts, ready for the fight, and I prepare my being as if it were a sacred place so that in it the bestial howling of the triumphant proletariat can resonate with new vibrations and new hopes."

But the Perceiver *must believe* that success is possible. Gadafi: "What is really most important in my view is that we should do what we believe to be right. And we should take action while we are able to take action."

Che Guevara: "The detainees' underground 'prisoner's committee' asked for Cordoba's secondary school students to march in the streets demanding their liberty. Alberto asked the fifteen-year-old Ernesto if he would join, but surprisingly he refused. He would do so, he said, only if given a revolver. He told Alberto the planned march was a futile gesture that would accomplish little, and the students would 'get the sh– beaten out of them with truncheons.' "

John Knox: "One thing was already clear to him: his calling was not to die as Wishart had done [a predecessor of his who had been killed], but to live to be the spear of God against the devil who had polluted the dearest land on earth and emasculated the brave hearts of its once-proud people. Scotland must rise again."

From his position on the frontiers of morality, doing *what is possible*, and avoiding what can *never* be successful, the Perceiver points out sin. John Knox to the Queen: "I am called, Madam, to a public function within the Kirk of God [Church of Scotland], and am appointed by God to rebuke the sins and vices of all."

"...we need not be shocked that Knox enjoyed the role of denouncing political corruption."

David Livingstone: "Invariably as he goes along, Dr. Livingstone aims at two things: at teaching some of the great truths of Christianity, and rousing consciences on the atrocious guilt of the slave-trade."

John Diefenbaker: "He told his many visitors what he thought, dwelling sometimes in passing on the iniquities [transgressions] of his enemies."

Che Guevara: "Therefore, he argued, it was not only in their 'vital interest' but a 'duty' of the developed nations to help make the separation between the new underdeveloped nations and the capitalist world effective."

John Wyclif: "There is more of criticism than cure in his writings, leading one writer to remark that he was 'indeed less the prophet of the future than the conscience of his own generation.' "

"[His] attacks were a necessary prelude to Reform and no small part of Wyclif's contribution. It can be claimed that his onslaught was so well-directed and so devastating that he saved the Reformers of the sixteenth century the trouble of doing the job themselves. He made the diagnosis of the ills of the medieval Church without which a cure was impossible."

What is sin? Sin for the Perceiver is that, first of all, which *generates bad consequences*. William Jennings Bryan for example saw social evil as sin: "The Commoner was sensitive to social wrongs, just as revivalists have been sensitive to sin..."

David Livingstone, similarly: "I have been led, unwittingly, into the slaving field of the Banians [Hindu traders] and Arabs in Central Africa. I have seen the woes inflicted, and I must still work and do all I can to expose and mitigate the evils..."

John Bunyan: "All this ado is that men might be saved from sin. What a devil then is sin. It is the worst of devils. It is worse than all devils, those that are devils sin hath made them so."

Sin for the Perceiver *lacks consistency*. Gadafi: "I [can] have this curious feeling about something not quite straight about [a] man...It [is] just

intuition, no more."

Sin is self-centered and passive; it *ignores the demands of duty*. Protestant John Knox speaking out against a proposed marriage between the Queen and Don Carlos of Catholic Spain: "If it please your Majesty to hear me, I shall show the truth in plain words. I grant your Grace offered unto me more than ever I required; but my answer was then, as it is now, that God hath not sent me to wait upon the courts of princesses...but I am sent to preach the evangel [gospel] of Jesus Christ to such as please to hear it; and it hath two parts, repentance and faith. And now, Madam, in preaching repentance, of necessity it is that the sins of men be so noted that they may know wherein they offend...but so it is that the most part of your nobility are so addicted to your affections that neither God's Word, nor yet their commonwealth, are rightly regarded. And therefore it becomes me to speak, that they may know their duty [i.e. to avoid marrying a Catholic when the country has become Protestant]."

David Livingstone in Africa: "He found fault with the unenterprising spirit which showed itself in the grouping of stations amid comparatively small populations in the south."

Sin is marked by a *lack of discipline*. Stonewall Jackson: "There was drinking, and gambling, and a few filthy, tousle-haired, slovenly women tagged along. Most of this was kept from Old Jack, who fought sinfulness with rigid bans, and his revivals."

Sin is that which violates the *source* of the Perceiver's principles. John Bunyan: "Wherefore I did labor to speak the Word so that thereby the sin, and person guilty, might be particularized by it."

Sin can be *embodied in certain people* whose example leads others into sin. John Wyclif: "In contrasting the Papacy of the 14th century with the simple life of the New Testament, his strong language came into its own – 'the prince of liars,' 'a most arrogant man, and cruelly vindictive,' 'the Pope is always provoking wars,' 'unquestionably satanic and diabolic,' 'against Jesus Christ.' "

President Ronald Reagan referring to the Soviet Union (*Time* magazine, January 2, 1984): "They are the focus of evil in the modern world."

For the Perceiver, *the wages of sin is death*. President Calvin Coolidge: "Things are so ordered in this world that those who violate its laws can't escape the penalties. Nature is inexorable. If men do not follow the truth they cannot live."

"For a man not to recognize the truth...is for him to be at war with his own nature, to commit suicide. That is why the wages of sin is death. Unless we live rationally, we perish psychologically, mentally, spiritually."

John Knox: "In the Castle of St. Andrews, he was telling the garrison that 'their corrupt life could not escape the punishment of God.' "

"In his last days he saw Scotland on the eve of 'more vehement battle,' and a Europe where 'he that seeth not a fire begun that shall burn more than we look for, unless God of His mercy quench it, is more than blind.' "

Repentance and Conversion

The Perceiver is quite sure that he is *right about what is wrong*, and its consequences. John Bunyan: "So real was his conviction of sin and its guilt and the certainty of punishment for its offense, so vivid was his sense of release and his joy in Christ's redemption, so transforming and inspiring was his knowledge of a deepening communion with his Savior, that he could not but tell abroad, with a fiery earnestness that became an arresting eloquence, the story of his own soul."

"Oh! that they who have heard me speak this day did but see as I do, what sin, death, hell, and the curse of God is; and also what the grace and love and mercy of God is through Christ to men in such a case as they are...Oh! it hath been with such power and heavenly evidence upon my own soul, while I have been laboring to unfold it, to demonstrate it, and to hasten it upon the consciences of others, that I could not be contented with saying, 'I believe and am sure'; methought I was more than sure (if it be lawful so to express myself) that those things which I then asserted were true."

The Perceiver fights *problems*, not people. Since the problem *is separate from the person*, it becomes a principle that a person can repent and escape the consequences of the problem. Thus the Perceiver not only preaches morality but calls also for repentance and *conversion*. William Jennings Bryan: "The Commoner was sensitive to social wrongs, just as revivalists have been sensitive to sin. The parallel can be extended. The revivalistic solution for evil is conversion, and Bryan sought to convert Americans, particularly those living in the metropolitan centers of the East where Satan was most active...What the nation needed was not analysis of the causes of injustice but conversion to reforms that would restrain evil."

John Knox: "Sending a message of farewell to Kirkcaldy, he recalls 'his old courage and constancy in the cause of the Lord,' saying – 'Go and tell him in my name that unless he is yet brought to repentance he shall die miserably.' "

"In the final months before the victory, he talked incessantly of Israel and the wrath of God, of repentance and the overthrow of idolatry."

"The congregations [in Scotland] must learn the hard way, as the Israelites had learned in captivity, by first purifying their own hearts."

"The abbey at Perth was attacked after the lairds [Scottish land-owners] had held an evening council at the town bridge, listened to Knox praying for God's guidance, and had summoned the prior 'to leave idolatry and to live according to the written will of God.' "

"Knox and his colleagues completed a new Confession of Faith within four days that was ratified with evident delight by parliament. They were then instructed to draw up a detailed program setting forth how they proposed to organize the Reformed Kirk [Church of Scotland]. The result of the ministers' labors, which lasted many months, were eventually presented in the Book of Discipline. By means of its program, the nation would be reborn."

Stonewall Jackson: "...fought sinfulness with rigid bans, and his revivals."

David Livingstone: "Future missionaries will see conversions follow every sermon..."

Simply *seeing* the Perceiver and *listening* to him can make people feel better. Of President Calvin Coolidge: "A sin-sick world in the nature of things would erect this pallid shrunken image [the image is Calvin Coolidge] of its lost ideals and bow down before it [i.e. elect Calvin Coolidge] in subconscious repentance for its iniquities."

Aspects of Repentance

The Perceiver as an associative thinker is innately conservative; repentance is therefore almost always *a return* to what is old. William Jennings Bryan: "Progress is measured not so much by the discovery of new principles as by the more perfect application of the old principles."

John Diefenbaker: "Dealing with unity, he delved into the past to establish the conditions and circumstances leading to the acceptance of

Confederation and attempted to equate the data derived therefrom with the problems of the present."

John Wyclif: "Reduce the church to its primitive estate, return the clergy to the state that God had constituted; return to the lost, but ever-present archetype."

"His strategy for reform was for the State to rehabilitate the church in the simple, unpretentious garb of the first century."

John Knox: "In the Scottish legend, Knox is not the thunderous preacher, but the restorer of the Sacrament. His pulpit words have faded, but his conception of the central act of Christian worship set a lasting seal upon the Church of Scotland."

"Knox was now telling his hearers that their calling was to nothing less than the restoration of the True Church of Jesus Christ."

Gadafi: "From the day of his accession to power he has not ceased preaching in Libya a return to an authentic and eternal concept of Islam. He even wants to translate the Quran for non-Muslims [i.e. presumably develop a popular version]."

Repentance *should be sincere*: it must affect not only Perceiver principle but also Mercy- and Exhorter-mediated attitudes. William Jennings Bryan: "I think the old colored minister [who was speaking of the parable of the Prodigal Son] described this forgiving spirit very accurately. He said that the father saw the son coming back, that he could see as the son came that he was sorry. The son had his head down, and he walked hesitatingly, almost ashamed to look his father in the face, and the father's heart went out to him, and the father hastened forth to meet him, and the son was glad and the father was glad. But, said the colored preacher, if the son had come back swaggering as if he owned the place, and said to his father, 'Wha's dat calf?' do you suppose the father would have killed the fatted calf for him?"

John Knox: "Hear ye not that God never will accept prayers nor sacrifice till true repentance were found? Of that ye were dumb [mute] and always kept silence..."

Repentance that does not *generate action* is simply a form of alternate reality – the Perceiver condemns it. John Knox: "Passive confession of national sin is not enough to save them, 'for no man can mourn for those things which he will not remove to the uttermost of his power.' "

John Bunyan: "When a man hath got a profession and is crowded into the house and church of God the question is not now, hath he life? hath he

right principles? but hath he fruit? It mattereth not what brought thee in hither, whether God or the Devil or thine own vain-glorious heart; but hast thou fruit? God expecteth fruit. What do they in the vineyard? Let them work or get out. By thy profession thou hast said, I am sensible of the evil of sin. Now then live such a life as declares that thou art sensible of the evil of sin. By thy profession thou hast said, I am sorry for my sin. Why then, live such a life as may declare thy sorrow!"

Negative vs. Positive Focus

The Perceiver with his focus on sin and repentance can seem *innately negative* and suspicious. President Calvin Coolidge: "...here was a man intuitively suspicious until his intuition was disarmed, then a gentle and a loyal friend."

Ayatollah Khomeini: "He can never forget the tragic results of the battle of Siffin, and this has left in him a profound suspicion of anything to do with arbitration or compromise."

John Knox: "...his uncanny gift for scenting storms ahead always made him an uncomfortable skipper to those who could contentedly enjoy favorable weather."

"His gloomy forebodings made his friends see him before the event as an alarmist..."

Knox, speaking of himself: "But John Knox was of another judgment, for he ever said that their corrupt life could not escape punishment of God, and that was his continual advertisement from the time that he was called to preach. When they triumphed of their victory (the first 20 days they had many prosperous chances) he lamented and ever said they saw not what he saw. When they bragged of the force and thickness of their walls, he said, they should be but egg shells. When they vaunted [boasted] England will rescue us, he said, ye shall not see them; but ye shall be delivered in your enemies' hands, and shall be carried to a strange country."

Vladimir Peniakoff: "...I am usually a slow and muddled thinker, full of questionings and doubts."

The Perceiver can feel it is his *duty* to concentrate on the negative and thus he preaches fire and brimstone. John Bunyan: "...all pointed to Christ, his liberty. It was not so at the very beginning of his ministry. He believed that he should without mercy condemn the sinner for his sin and lay upon

him the lash of the law. 'I went myself in chains to preach to them in chains.' It was his chief duty, so he thought, to warn men by driving home to their consciences the guilt of transgression and so compelling them to repentance."

Che Guevara: "Granado recalled one conversation with Che where he pointed out what he believed was the fundamental difference between them. Che could look through a sniperscope at a soldier and pull the trigger, knowing that by killing him he was helping reduce repression – 'saving 30,000 future children from lives of hunger' – whereas when he looked through the scope, Granado saw a man with a wife and children."

Gadafi: "[Within Islam] the adulterer is to receive a hundred lashes. There, things are clear and unequivocal: a hundred lashes are a hundred lashes, and no argument; the fault is so grave that it deserves this punishment."

John Diefenbaker: "In election campaigns he fairly crisped the air with the electric quality of his denunciations."

John Knox: "The truth is that Knox suffered profoundly from the fact that he spent almost his whole life in opposition – where his worst qualities came out."

As gentleness begins to mix with principle, and mercy wins over judgment, the Perceiver may also develop a more positive message. John Bunyan: "Soon he realized that primary emphasis should be put upon the constructive values of the blessed and saving gospel, and not upon invective and denunciation. 'The Lord came in upon my own soul, with sure peace and comfort through Christ; for he did give me many sweet discoveries of his blessed grace.' He then began to preach – himself."

John Knox: "In his earlier days, Knox's message had been too negative. It had been all an endless diatribe against the old corruptions. But what had he been able to offer as an alternative? Now the time had come for a more positive message. It was not enough to boycott the Mass and the sacraments and all the rest of the Roman paraphernalia. You must put something in their place. Not just a substitute, for want of something better. No, you must replace the discarded trappings by the Real Thing. Knox was now telling his hearers that their calling was to nothing less than the restoration of the True Church of Jesus Christ. The Mass was a diabolical caricature of the Lord's Supper as commanded by Christ, as Satan himself is a caricature of God; as the Lord Pope is a caricature of the Lord Christ."

David Livingstone's original denunciation turned into a constructive history: "The book was at first to be a little one – a blast of the trumpet against the monstrous slave-trade of the Portuguese; but it swelled to a goodly octavo [a book with many folded pages], and embraced the history of the Zambesi Expedition."

The Perceiver with a positive message points out the wrong in the person and then *saves* the person *from* the wrong. John Bunyan: "He dissected only in order to mend or remake the human material."

Oliver Cromwell: "Cromwell was 'not a man of blood,' he was fonder of reprieving than of condemning."

Not only does the Perceiver frighten with fears but he also *draws with love*. David Livingstone: "What is the atonement of Christ? It is Himself; it is the inherent and everlasting mercy of God made apparent to human eyes and ears. The everlasting love was disclosed by our Lord's life and death. It showed that God forgives because He loves to forgive. He works by smiles if possible; if not, by frowns; pain is only a means of enforcing love."

"The fatherly character of God, His never-failing goodness and mercy, and the infinite love of the Lord Jesus Christ, and efficacy of His atoning sacrifice, appeared to be the topics on which he loved chiefly to dwell."

Oliver Cromwell: "His religion, being based not on fear but on love, for fear had little place in his heart..."

The Perceiver *may no longer hold others as strongly* to his own high standards of conscience, duty and accountability. Thomas Jefferson: "There are, Jefferson said, two classes of 'disputants' that are especially common. The first is...young students...the other consists of the ill-tempered and rude men in society, who have taken up a passion for politics. From both, Jefferson urged, 'keep aloof, as you would from the infected subjects of yellow fever or pestilence. Consider yourself, when with them, as among the patients of Bedlam, needing medical more than moral counsel.' "

David Livingstone: "His journal differed from the printed record of his first journey. It is much more explicit in setting forth the bad treatment he often received. When he spoke of these things to the public, he made constant use of the mantle of charity, and the record of many a bad deed and many a bad character is toned down."

A positive focus *helps the Perceiver to survive* in the midst of the problems in life and in people around him. Thomas Jefferson: "As he grew older, he mellowed on some topics which had once aroused him to warfare."

Stonewall Jackson, after the death of his wife: "...his resignation was very perfect, and to wear the aspect of cheerfulness became a fixed principle."

President Ronald Reagan (*Time* magazine, January 16, 1984): "That punch line from one of Reagan's favorite jokes (Confronted with a pile of horse manure, an optimistic boy digs through it cheerfully, proclaiming, 'There must be a pony in there some place') may sum him up better than all the words that have been written about him."

As part of a *positive* focus the Perceiver may feel free – in spite of duty and its stern demands – to relax a little. David Livingstone: "I attribute much of the bodily health I enjoy to following the plan, adopted by most physicians, who, while engaged in active, laborious efforts to assist the needy, at the same time follow the delightful studies of some department of natural history. The human misery and sin we endeavor to alleviate and cure may be likened to the sickness and impurity of some of the back slums of great cities. One contents himself by ministering to the sick and trying to remove the causes, without remaining longer in the filth than is necessary for his work; another, equally anxious for the public good, stirs up every cesspool, that he may describe its reeking vapors, and, by long contact with impurities, becomes himself infected, sickens, and dies."

"If he had dwelt on the depressing things around him on his journey, he would have become the victim of melancholy. It was a characteristic of his large and buoyant nature, that, besides having the resource of spiritual thought, he was able to make use of another divine corrective to such a tendency, to find delightful recreation in science and especially in natural history, and by this means turn the mind away for a time from the dark scenes of man's depravity."

Prolific and Natural Writer

The Perceiver can be a *very prolific writer*. John Bunyan: "From prison he sent forth book after book, every one of which bears the mark of a heart-thrilling communion with God, as well as the most careful study of his Holy Word."

"His busy brain and flaming heart threw book after book upon the press."

"He could write. He loved to set his thoughts upon paper."

John Knox: "It was his habit to do his thinking on paper."

The Perceiver's thought (and thus his language and his writing) *tends to lack redundancies* and unnecessary elaborations. Thomas Jefferson: "Never use two words where one would do."

When writing the Declaration of Independence: "He consulted 'neither book nor pamphlet.' His purpose was to place before mankind 'the common sense of the subject in terms so plain and firm as to command their assent.' "

"Writing must be 'short, simple, and level to every capacity.' "

John Bunyan: "He addressed men, neither in elaborate sentences nor with learned diction; he spoke in words of one syllable and he knew no tongue except his own."

"John Bunyan was no dry doctrinaire. He spent little time in mere intellectual speculation. He was a dreamer but not a theorist. There was nothing vague or hesitant in his speech. He abhorred technicalities."

President Calvin Coolidge: "He learned public speaking as far as he ever learned it, of a dry, cackling, statistical, factual sort, embellished here and there with *close-knit*, well-chosen language in *short, snappy* sentences."

John Diefenbaker: "He made colorful copy [for the newspapers] because of his *trenchant* [pointed] statements..."

The Perceiver's writing may therefore require *very little editing*. John Bunyan: "The exact and proper word to use came always flying to his pen as he wrote on. Though he wrote rapidly he could not write in an obscure or slovenly fashion."

Of President Calvin Coolidge, by a classmate: "As a reciter of other men's speeches Calvin was not especially noted. But when we got into the debating, he began to emerge and become one of the best debaters in his class, distinguished for the *directness and brevity* of his style, the soundness of his logic, the aptness of his humor."

"[Those speeches] were all written out by hand and delivered without manuscript. The audience heard nearly word for word what was given to the press."

The Perceiver may sometimes feel, in spite of the initial high quality of his writing, that it is his *duty* to edit the work further. President Calvin Coolidge: "Over and over he worked upon the verbiage of a speech to get the phrases balanced, even to make the syllables click with a metallic rattle trippingly on the tongue."

Writing, though it comes more naturally to the Perceiver than to others, still requires discipline. David Livingstone: "Writing was a great drudgery to him..."

Logical Moral Metaphors

The Perceiver can be *very logical*. Thomas Jefferson: "In a trunk shipped from the White House to Monticello were notes and observations he had accumulated over 50 years, on Indian languages and dialects. He planned to write a definitive book on the Indian language, which would help trace their origins, by comparing their basic linguistic patterns to those of other cultures. With his knowledge of Anglo-Saxon, Greek and a half dozen other languages, Jefferson was superbly qualified for the task."

John Knox: "Listening to Knox was a little like listening to evidence at a murder trial. At times you wearied of the long-drawn-out evidence for a conclusion you might have reached already in some shorter way; nevertheless, you admired the way he reached it, and, above all, the process had the fascination of a modern detective story. As a rule, the argument was supposed to be conducted according to the canons of medieval logic; he thought like the medieval Schoolmen..."

President Calvin Coolidge: "Coolidge was slow of speech, addicted to statistics, given to a hard polished style without adjectives and without climax in his rhetoric."

John Wyclif: "Wyclif, in maturing, became Oxford's foremost logician and the ornament of its schoolmen..."

The Perceiver with his strong conscience is *great at using moral metaphors*. John Diefenbaker: "A master storyteller, the Chief enjoyed listening to anecdotes as well as telling them. He appreciated stories which cast a light on the foibles of human nature."

John Bunyan's *Pilgrim's Progress* opens: " 'As I walked through the wilderness of this world I lighted on a certain place where was a den, and laid me down in that place to sleep; and as I slept I dreamed a dream. I dreamed, and behold I saw a man clothed with rags, standing in a certain place with his face from his own house, a book in his hand, and a great burden upon his back.' The man is Christian, the hero of the story. The book is the Bible. The great burden is the weight of the man's sins. The man's home is in the city of Destruction, from which he has been warned to flee.

His face is toward the Cross where he is to find release from his burden; and toward the Celestial city, his final home, where, if he be faithful in his journeyings, he is to live forever in the Prince's presence."

"The good people are not plaster saints nor the vicious ones grotesque caricatures. Nor are they lay figures, mechanical dolls. It is their complete humanness that makes them fascinating."

The Perceiver is attracted to moral metaphors because he thinks naturally in terms of *Ideal Forms*. John Wyclif: "...he was a realist and felt that the Word was the expression of the reality of the living Word in an idea-world..."

Oliver Cromwell: "...watchful for any divine hints that, as he thought, were supplied by Events [when capitalized, a word is a Form]...a kind of Eternal Present..."

"...the preservation of Order [capitals imply Ideal Forms] was the preservation of real Liberty and the assurance of real Progress."

John Knox: "You must put something else in the place [of Roman Catholic traditions]. Not just a substitute, for want of something better. No, you must replace the discarded trappings by the Real Thing [again, the biographer of Knox uses capital letters]."

John Bunyan: "His brave soul found no place for weak and slavering half-truths or inconsequent *guesses* at truth."

President Calvin Coolidge, of his childhood Vermont and seeing it now as an Ideal Form: "As I look back on it, I constantly think how clean it was. There was little about it that was artificial. It was close to nature and in accordance with the ways of nature. The streams ran clean, the roads, the woods, the fields, the people, all were clean. Even when I try to divest it of the halo which I know always surrounds the past, I am unable to create any other impression than that it was fresh and clean."

Ideal Forms can reflect the Perceiver's own self-image and merge with it. John Bunyan: "The author by his crucial self-analysis and his exact description of his mental processes approaches the scientific method; he makes the accurate report of facts fundamental in his treatment."

" 'The Lord came in upon my own soul, with sure peace and comfort through Christ; for he did give me many sweet discoveries of his blessed grace.' He then began to preach – himself."

Miguel de Cervantes in his most wretched years: "The figure of the Mad Knight [capital letters again indicate Forms], the Knight Errant who is

always defeated by practical people, suddenly assumed shape in his imagination, and it was as if this image set him free."

"The book was to be a novel to end all novels of chivalry. His hero would have to be 'mad,' extravagant and ridiculous; it could not be otherwise with a man who, like Miguel himself, was ready to sacrifice his life for a high ideal and who reaped scorn instead of glory without letting it daunt him...The Knight and his Squire would constitute a new Order of Knighthood, and in creating them he, the poet, would purge his soul of all his accumulated bitterness against a corrupt world."

"Cervantes now knew and loved the character he had created to the point of self-identification: 'For me alone Don Quixote was born, and I for him...only we two together are as one,' he was to say on the last page of his novel."

Like his own person, the message of the Perceiver can be many-sided – or, as some would say, scattered. *It is the Form that gives it unity*. David Livingstone: "The one conspicuous fault of his books is bad arrangement, and this is due to the haste with which they are put together, and to the method of transcribing from voluminous notes."

John Bunyan: "As his life was many-sided, so also was his preaching, although all pointed to Christ, his liberty."

Response-oriented

Interestingly, the Perceiver himself is often more of a responder than an initiator; his words and actions need to be *triggered by some external event*. John Bunyan: "...not given to loquacity or much discourse in company, unless some urgent occasion required."

Gadafi: "Taciturn, no, he just hates speaking when there is nothing to say."

President Calvin Coolidge: "He often sat silently for an entire evening."

"He was an economic fatalist. He had a God-given inertia..."

Thomas Jefferson: " 'Firmness on our part, but a passive firmness,' he told Madison, 'is the best course.' "

Stonewall Jackson: "He left West Point with a reputation as a shy young soldier of sound mind, 'but not quick.' "

John Diefenbaker: "Never was he more relaxed than fishing..."

The Perceiver is very good, though, at taking initiative *in response* to a

given situation. John Wyclif: "His work, both destructive and constructive, was not a carefully planned and completely integrated whole, for he was a 'red-hot' reformer who spoke and wrote as the spirit seized him and as evil and error were borne in upon him..."

President Calvin Coolidge: "He could not foresee circumstances. But he did know how he would act under any circumstances."

By a classmate: "As a reciter of other men's speeches Calvin was not especially noted. But when we got into the debating, he began to emerge and become one of the best debaters in his class..."

John Diefenbaker: "His notes might start a train of thought; or audience reaction might stimulate a performance both spontaneous and fascinating, as the Chief threaded his thoughts together in mid-air."

President Ronald Reagan: "Since he had started out in radio and knew how to speak professionally, he used that training to consolidate his ideas in preparation for speaking, and then, when he would speak, he would change the wording and the ideas as he saw fit for the audience he was working."

"He's a very good, instinctive actor..."

Ayatollah Khomeini: "Although all important questions continue to come to him for decision, his reactions are instinctive rather than thought out. He reads no reports."

The Perceiver watches, therefore, as events unfold – he could easily see this as the direction of Providence – and he looks for the right time to respond. Che Guevara: "And, something palpably new had emerged in his call to arms – less reliance on the old Communist euphemism 'armed struggle,' in favor of the far more candid 'violence.' 'Violence is not the monopoly of the exploiters and as such the exploited can use it, too, and, what is more, ought to use it when the moment arrives…We should not fear violence, the mid-wife of new societies;[A] but violence should be unleashed at that precise moment in which the leaders have found the most favorable circumstances…Guerrilla warfare is not passive self-defense; it is defense with attack.' "

Oliver Cromwell: "His eyes were firmly fixed on the task of the present, and watchful for any divine hints that, as he thought, were supplied by Events; in the long run this concernment with the present – a kind of

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[A] Gandhi would disagree, and we will hear him soon.

Eternal Present [capital letters denote Forms] where ultimate principles are at work – may perhaps be better than any framing of Utopias. At any rate, this present or this immediate future was Cromwell's concern; unhasting, unresting, he faced its problems, scanning every emergent situation..."

"...the Watcher of Events in order to discover the Designs of Providence..."

Stonewall Jackson: "Despite the intensive training of his mind over the years, he had never been able to envision the full possibilities of a military landscape until he had seen it himself."

Of a flank attack in battle: "Most men will think I planned it all from the first; but it was not so. I simply took advantage of circumstances as they were presented to me in the providence of God."

When the time is right, the Perceiver can respond to situations *immediately*. John Bunyan: "Quick and decisive decisions were a characteristic of the man."

President Calvin Coolidge: "Characteristically, when only his own fortunes were at stake, he acted with decision."

Oliver Cromwell: "The coming Man of Action..."

"Here was one...who turned his eyes fearlessly to *instant* needs."

John Knox: "...in Knox's view, the question the Supreme Judge would ask of men was, rather, What did you *do* in the battle against idolatry and corruption?"

David Livingstone: "When he first thought of going in, he was so eager to start that he exposed his family to much needless suffering. Others were coming to join him, but he would not wait."

The Perceiver as a Watcher *does not like to be bound* by a fixed plan. President Calvin Coolidge: "The President rarely committed himself unnecessarily upon anything."

John Diefenbaker: "A press man's nightmare, he refused to be tied down to a text."

If the Perceiver is forced by others into a fixed plan, then they may find that *he cannot perform on demand*. President Calvin Coolidge: "He signed a contract to write a short Ben Franklinesque daily comment on passing things...Toward the end of the contract the job must have irked him for he did not renew it. He explained that he had run out of ideas, which was true. Newspaper paragraphs were not his medium. He could not be wise for pay."

David Livingstone: "When first going to Africa, he said, 'I am a very poor preacher, having a bad delivery, and some of them said if they knew I was to preach again they would not enter the chapel.' "

If the Perceiver does something *once* successfully, he may therefore find it difficult to do it again – *it was a response* and he has forgotten what he did. Oliver Cromwell: "Much of it was probably delivered extempore [without preparation], as was his habit, for he could remember little of a speech a few days after he had delivered it."

When the Perceiver does choose to talk – perhaps as the preacher, then others need to respond to his message *instantly* even as he himself is ready to react *at once* to others and to events. John Bunyan: "His words appealed for instant decision and definite acceptance of the gospel."

Gadafi: "It is our duty to fight, and I really cannot understand what prevents this. Things are stagnating..."

In order to control this dependence upon external events and to generate action, the Perceiver may place himself under a rigid schedule – he will then be *forced by time* to respond *instantly*. President Calvin Coolidge: "In those years he was tardy less than a dozen times in seven years and absent not at all save for the illnesses that visited childhood."

"His daily routine was light and comparatively easy. He rose early, breakfasted at eight, went to work at nine, quit at half past twelve, lunched lightly, went back to work at half past two or three, quit in mid-afternoon. His schedule was set in steel. It clocked from minute to minute."

Stonewall Jackson: "He developed a rigid routine, too,[A] and watches could be set in Lexington by his appearance. He left home at a precise moment for his stiff-limbed walk[B] to the Institute campus. He returned by the identical route, with the same regularity. His meals were eaten at the exact same moment each day, and always opened with prayer – a schedule which never varied, and no one could interrupt."

Thomas Jefferson, laying out a plan of education for his growing children: "From 8 to 10, practice music. From 10 to 1, dance one day and draw another. From 1 to 2, draw on the day you dance and write a letter

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[A] This ties into 79 Habit.

[B] Watch the Perceiver – the walk is often 'stiff-limbed.' Smoothness accesses the cerebellum and that links more with inferior frontal and M, which in the Perceiver is submerged.

next day. From 3 to 4, read French. From 4 to 5, exercise yourself in music. From 5 till bedtime, read English, write, etc."

"He rose before the sun, and was usually at his desk from dawn until 1 or 2 p.m."

If he is aware of the need to file things away, the Perceiver can respond to this duty as well – as an associative thinker he is in any case a *natural packrat*. President Calvin Coolidge leaving the White House: "Coolidge began the rather painful business of cleaning up his office. He put his correspondence in order, gathered it carefully, catalogued it meticulously, for he was a methodical man."

John Diefenbaker: "His files were a marvel to behold. He saved everything; speeches and speech notes, letters, annotated scraps, old magazines, reports of debates, a conglomeration of everything that had passed through his hands."

This stodgy, dour formalism can melt away instantly as soon as the Perceiver comes up against a *truly critical situation*.[A] Oliver Cromwell: "He had in the fullest degree the gift of many highly-strung temperaments of acquiring in the heat and confusion of battle a strange composure..."

The Perceiver seems to *come alive* as he responds. Che Guevara: "When the first aerial attacks came in Guatemala City, Ernesto thrilled at being under fire for the first time. In a letter to Celia, he confessed to 'feeling a little ashamed for having as much fun as a monkey…The magic sensation of invulnerability' he felt watching people run in the streets during the bombardments made him 'lick his lips with pleasure.' "

"Ernesto was awed by the violence. 'Even the light bombings have their grandeur. I watched one go against a target relatively close to where I was and one could see the plane get bigger by the moment while from the wings intermittent little tongues of fire came out and you could hear the sound of its machine gun and the light machine guns that fired back at it. All of a sudden it stayed suspended in the air, horizontal, and then made a rapid dive, and you could feel the shaking of the earth from the bomb.' "

Stonewall Jackson in Mexico: " 'I really envy you men who have been in action,' Jackson told Hill. 'I should like to be in one battle.' "

"His face lighted up and eyes sparkled as he spoke, and the shy, hesitating manner gave way to the frank enthusiasm of the soldier."

[A] As we see later, this releases underlying Exhorter crisis management.

In the meantime – until crisis frees him – *schedule and duty* rule in the Perceiver's life. He may perhaps like to walk – in his dour way he will *think* at the same time that he is forced by Nature to take steps. President Calvin Coolidge: "Young Coolidge's classmates remember that he was given to long walks through the woods and hills around the town of Amherst."

John Diefenbaker: "He took pains, even on an election campaign, not to miss his morning walk."

Feeling for Reasonableness

The Perceiver has an innate *sense for reasonableness*. Thomas Jefferson in the realm of social behavior: "Jefferson never let good taste twist into snobbery."

Vladimir Peniakoff, paying informers: "For their pains I gave them a present of money, generous indeed but not so extravagant (I had inquired from Ali the Italian rates of pay) as to excite their cupidity."

Reasonableness combines with associative thought in the Perceiver to create *subtlety*. This makes it more difficult to track ways in which the Perceiver follows his principles. Of William Jennings Bryan by a colleague: "Bryan has been consistent throughout...To say of him that he veers like a weather-cock with every turn of the wind, is to confess to an utter lack of apprehension of the difference between constant political principle and the ephemeral policies through which political principle, from time to time and in changing form according to varying circumstances, finds concrete expression."

Oliver Cromwell: "The sincerity of the man was apparent to all who knew him intimately, though to others, tied to a formula, his vacillations suggested a hypocrite or a betrayer of the cause."

Thomas Jefferson: "Every difference of opinion is not a difference of principle. We have called by different names brethren of the same principle. We are all Republicans – we are all Federalists."

President Calvin Coolidge: "His integrity according to his light was impregnable. But men who did not agree with him could not see the nice distinctions that he made."

"That he served his supporters well no one can question. Never was he accused of ingratitude or never was he convicted of duplicity. Timidity? Possibly. Caution? He was proud of the accusation. But direct conscious

duplicity, no."

Ayatollah Khomeini: "He is extremely shrewd..."

It may be *hard to distinguish the joke from the reproof* – that also is part of the Perceiver's subtlety. Thomas Jefferson: "Above all things Jefferson urged his grandson to *cultivate good humor*. He called it 'among the most effectual...preservatives of our peace and tranquility.' Its effect, he said, 'is so well imitated and aided, artificially, by politeness, that this also becomes an acquisition of first-rate value.' "

President Calvin Coolidge: "When the teacher, shaking him until his teeth rattled for some impudence or misdemeanor, managed to shake two or three buttons from his clothes, 'to get even with her he left the buttons conspicuously on his desk for several days and came to school (reproachfully) without the buttons on his clothes.' "

"He capitalized taciturnity and was not above, then nor ever, a little subtle clowning, pretending to be dumber than he was..."

"He loved that gay [merry] hyperbole of language, part irony, part satire, which dances gaily, sometimes a bit puerilely [in a silly childish way], around its victim. The word 'kidding' expresses it."

"At odd times the president used to press all the buttons on his desk at once and sound half a score of alarms over the White House and bring the servants to him for the sheer fun of it. Yet he did not trifle with serious matters. He thought them out as best he could."

The Perceiver's humor plays, *at times cruelly*, with others' sense of reasonableness. Che Guevara: "Julia found Che to be a complex and fascinating man, but also one with a mean streak. One evening, dining with Che and his family, she reminded him of the dedication he had written in a copy of Guerra de Guerrillas and sent to the Argentinian Socialist party founder, Alfredo Palacios. Julia had seen what he had written: 'To Do. Palacios, who when I was a child, was already talking about revolution.' "

"The subtlety had not been noticed by Palacios, who was thrilled and flattered by what he took to be Che's consideration of him, but Julia had caught the meaning of Che's inference immediately: Palacios had only talked, but never done. She thought it was cruel, and told him so at the dinner table. Che replied, simply: 'That's all he ever did.' "

Thomas Jefferson, more gently: "Jefferson liked to tell tall stories, in which he slyly pulled the legs of pompous visitors. Serious, precise John Quincy Adams, who should have known Jefferson well enough to be on the

inside of these jokes, was often gulled by them. Jefferson airily informed one dinner party that he had learned Spanish on his voyage to Europe with nothing but *Don Quixote* for a textbook. Another time he made eyes bulge by gravely declaring that during one six-week period in Paris, the temperature stood immovably at 20 below zero, Fahrenheit. He topped even that one by solemnly claiming that when he went to Paris he had left in Virginia some ripe pears, sewed up in tow bags, and six years later, found them not only perfectly preserved – but self-candied!"

"Doctors were another favorite subject for Jefferson jokes. He used to say that he never saw two medical men on the road without looking up to see if there was a circling buzzard overhead."

Words and actions may be *understated* to allow others to use their sense of reasonableness. President Calvin Coolidge: "While my effort was not without success [an understatement], I very soon learned that making fun of people in public was not a good method of securing friends..."

Speaking of his wife: "I have seen so much fiction written on this subject that I may be pardoned for relating the plain facts [he apologizes for not understating]. We thought we were made for each other. For almost a quarter of a century she has borne with my infirmities and I have rejoiced in her graces."

"He always promised less than he performed, and performed generally for people who were grateful, knowing human nature well."

David Livingstone: "To the Directors he describes bad food, poor nursing, insufficient medicines, continual drenchings, exhausting heat and toil, and wearing anxiety that caused much illness. He gives a touching detail of the hardships incident to his peculiar case, from which other missionaries would be exempted, but with characteristic manliness he charges the Directors not to publish that part of his letter, lest he should appear to be making too much of his trials."

"...his truthful, *unexaggerating* nature..."

The Perceiver especially hates flattery – it is an attack on his own sense of reasonableness as it relates to his internal personhood. Of Gadafi: "He abhors flattery, said a close friend."

"If there is anything in the world he dislikes more than being feared, it is being flattered."

Thomas Jefferson: "Let those flatter who fear, it is not an American art."

John Knox: "Knox 'flattered no flesh.' But neither was he himself

susceptible to flattery. And perhaps this was a qualification even more needful for the work he had to do."

Vladimir Peniakoff, interviewing prospective recruits to his force: "Then we had the glib and flattering replies which brought the interview to a sudden end. 'I have an urge towards high adventure.' 'I hate the Germans.' 'I would consider it a great privilege to serve under such a distinguished officer as yourself, Sir.' "

Che Guevara: "Che was suspicious of anyone doing him an unsolicited favor, seeing it as a sign of craven pandering, or worse, a symptom of moral corruption. The stories begin from his time in the Sierra and continue throughout his life in Cuba. A classic example was the time a new bodyguard brought Che his boots, freshly shined. Che gave him a kick in the rear and called him a guataca (brownnoser). Then, when the humiliated soldier reacted by hurling the boots into the street, Che punished him by docking his pay for a week."

David Livingstone, when flattered, resigned: "As these statements are embalmed on some flattering sentence of approbation respecting my late effort to open up the continent to the sympathies of the friends of Christianity, I suppose that it is intended to send me to some of the tried, neat, and easy fields where I can wax fat and kick like Jeshurun...The proposition to leave the untried, remote, and difficult fields of labor as they have been ever since our Savior died for man involves my certain separation from the LMS [his sponsoring society]."

The Perceiver's sense of reasonableness as we have already said *knows how far duty can go* – it keeps him from attempting the completely impossible. Thomas Jefferson: "We cannot always do what is absolutely best. Those with whom we act, entertaining different views, have the power and the right of carrying them into practice. Truth advances and error recedes step by step only; and to do to our fellow men the most good in our power, we must lead where we can, follow where we cannot, and still go with them, watching always the favorable moment for helping them to another step."

Gadafi: "...we should take action while we are able to take action."

President Calvin Coolidge: "Compared with his kin he was about two sizes above a runt. His teachers testified that he did not join the rough and tumble but stood about doing the things he could do and making dry, cackling comments on the playground battles. Thus caution was

developed."

Oliver Cromwell: "Just as in battles he knew where to stop, so he knew in other matters when to speak and when to be silent, when to press forward and when to withdraw."

When it is reasonable to suspect that duty can do no more, then *there is a dignity* that accepts the results. Vladimir Peniakoff: "Next morning I was still under the bank, alone in a silent landscape and utterly happy. I had done everything that had to be done, nothing remained but to wait for my plans to mature and during the interval I was free, without worry and at peace with myself. Such periods of waiting were the only rests I took during the war: they offered so complete a relaxation that I never felt the strain of action."

Having planned an attack and then being transported by sea to carry it out: "As there was nothing more I could do, I dismissed my plans from my mind and walked out on to the bridge to talk to our young, black-bearded skipper. Sailors have a serenity denied to ordinary men; in the company of Dale the last vestiges of concern evaporated and I lightly laid aside my responsibilities until the time came to land."

Stonewall Jackson: "His ship was late in reaching New York on the return voyage, and for several days Jackson was overdue in Lexington. On his arrival a friend asked if he were not afflicted with impatience, in view of his habitual punctuality. 'Not at all,' Jackson said. 'I did all in my power to be here at the appointed time; but when the steamer was delayed by Providence, my responsibility was at an end.' "

"Be not disturbed at trifles, nor at accidents."

Thomas Jefferson, when asked to endorse an anti-slavery poem: "It was, he said, 'highly painful' to him to hesitate to say yes on a matter 'which appears so small,' but he had 'most carefully avoided every public act or manifestation on that subject.' Why? Because he knew 'that little irritating measures,' such as the subscribing to books, would accomplish nothing and would only lose the good will of moderates by inflaming proslavery men to intemperate attacks. What Jefferson was waiting for was 'an occasion...in which I can interpose with decisive effect.' Then he said he would 'certainly know and do my duty with promptitude and zeal.' "

John Knox: "By the time of his second marriage, tired as he was, he knew with the shrewdness of age that he had done all that for the present could be done. The rest must wait for hands and voices other than his. His

conscience thus stilled, he was easily disposed to hope for a quieter life."

Miguel de Cervantes, taken prisoner by the Turks and now within the prison city of Algiers: "There, surrounded by a mob howling insults, he began to show himself for the man he was, walking quietly and composedly without a sign of either dejection or arrogance. As long as there had still been a chance to ward off disaster, he had fought determinedly, but now that further resistance was useless, he faced the inevitable with cool courage."

Desire for Results

The Perceiver thinks in terms of ideal Forms – these Principles for him are Reality. But is this internal Reality of Personal Principle really real? The Perceiver checks by looking at externals – are the Providences of Experience to which he is responding 'reasonably close' to the Ideal Forms of thought? John Knox: "There was really little, if anything, of the tyrant in Knox. He was, rather, by nature an imaginative visionary; but he was so afraid of the dreamer's temptation to live on his dreams that the process of translating them into practice at all costs had become an obsession with him."

John Bunyan: "His dreams and airy visions held anchorage in the world of sober fact. He always stood solidly in the midst of things. He was an apostle of reality, yet his imaginative gifts enabled him to draw all sorts of spiritual lessons from that which he saw so keenly and heard so clearly."

Oliver Cromwell: "...this concernment with the present – a kind of Eternal Present where ultimate principles are at work – may perhaps be better than any framing of Utopias."

The *mature* Perceiver who values personhood will do anything to avoid Alternate Reality – this is a divergence between Ideal Forms of thought and external Providences of Experience. He therefore *demands results* to which he can react and which will allow him to compare Forms with Providences for reasonableness. Vladimir Peniakoff: "I had gone practical and, turning my back on a donnish [professorial] career, I trained as an engineer. I worked hard at a succession of jobs in which I didn't believe much..."

John Knox: "Increasingly, Knox's conscience demanded action. If he was to be worth his salt in God's army, he must use all his strength and every resource of his mind and body to secure the overthrow of tyranny and the establishment of a Reformed Church. It was a glorious vision."

John Bunyan: "He was no mere analyst. He aimed at big constructive enterprises."

Oliver Cromwell: "Cromwell, with all his massive strength remained always a practical man, asking not so much what the thing is, as how it can be done."

David Livingstone: "His medical training was of the highest use in Africa. He took an interest in the turning-lathe, and increased his knowledge of tools – a knowledge which proved of the highest service to him when – as he used to say all missionaries should be ready to – he had to become a Jack-of-all-trades in Africa."

"We must have a passage to the sea on either the eastern or western coast. I have hitherto been afraid to broach the subject on which my perhaps dreamy imagination dwells. You at home are accustomed to look on a project as half finished when you have received the cooperation of the ladies. My better half has promised me a twelvemonth's leave of absence for mine. Without promising anything, I mean to follow a useful motto in many circumstances, and Try again."

The Perceiver can be quite persistent in *pushing things through* to a conclusion. Gadafi about an oil embargo before 1973: "It is our misfortune that even when we do see a solution we can never reach the stage of action. This is the whole trouble."

Vladimir Peniakoff: "There is another fear, the fear of failure, which to me is a much more formidable enemy. Insidious, it takes the shape of an irrational conviction that if I were to fail in one enterprise I could never be successful again in any other: that is why I have to take infinite trouble in the preparation of each of my undertakings, and why, once engaged and things going wrong, I can hardly bring myself to listen to reason and pull out in time."

The Perceiver appreciates results against which to check his Thought, *even when those results are unpleasant*. Vladimir Peniakoff, wounded in the hand and now carrying a bandage: "A dim childish pride in cutting a fine figure no doubt, but the main pleasure I got from my wounds was that they were tangible and visible evidence to the reality of my previous night's enjoyable experiences [of fighting]. I was a little dazed with lack of sleep, slight shock and anesthetic, but I had only to look at my hand to be assured that I wasn't living in a daydream."

Seriously wounded for a second time: "I walked round the jeep to get a

new belt of ammunition, when something that made no noticeable noise squashed and shattered my left wrist. The bones and the flesh of the wrist and the forearm were in a pulp, the hand was sound but hung livid and dead-like, with darkening nails, and there was no doubt that it would have to come off."

"I was pleased to be wounded in this manner – more than pleased; I was filled with a joyful peace, a tranquil certainty of fulfillment. I had been chasing a phantom right through the war and now, at last, I had come on to something solid: my wound was real and nothing could take it from me."

Che Guevara: "With the crisis over, Che went to see Hilda and Hildita. He seemed rather proud of his new gunshot wound, which had left a scar on his cheek, and as Hilda looked at it, he told her with studied dismissiveness: 'It was an unimportant accident, but it was another close call. An inch closer and I wouldn't be here to tell it.' "

When *results are lacking*, internal Reality for the Perceiver can begin to seem like Alternate Reality. Miguel de Cervantes, planning to regain freedom as a prisoner: " 'While there, I never lost my hope of regaining my liberty. And even when a scheme I had conceived, prepared, and put into practice, led to results far short of my intentions, I did not give in but set my imagination to work to find another hope, however scant and faint, that could sustain me.' Each new plan was more ambitious than the last, each time he thought less of himself and more of the others. Each time he was more Don Quixote."

"Like Cervantes, Don Juan never stopped dreaming; like Cervantes, he fashioned his most grandiose dreams when his situation was worst."

"Cervantes, as we have already remarked, was one of those men whose imagination so transmutes every reality that they can no longer separate it from their dreams..."

Of President Ronald Reagan (*Time* magazine, December 13, 1982): "The deepest worry in all this for the American people is that the Reagan Administration is losing touch with reality..."

Deferred results, when they do finally come, *can lack balance*. Gadafi: "But really, you know, we thought of him as a dreamer, a hothead; in any case, we did not imagine that his dreams could come true."

The Perceiver is therefore *suspicious of theory* dealing with events too far in the future – will it lead him into a lack of balance? Oliver Cromwell: "He does not attempt to penetrate the misty horizon, but he had always his

foreground acidly clear."

"To Oliver, with his contempt for abstractions..."

John Diefenbaker: "He didn't believe in making a carefully structured argument, moving from premises to conclusion. He left that sort of thing to academics."

"Generally, his relations were good with people who dealt in practicalities, spoke from the shoulder and did not deviate into irrelevancies; and anything was an irrelevancy which did not concern the immediate political problem. He did not appreciate people who went out of their way to be clever."

President Calvin Coolidge: "The expansion of bank credit which was spinning its fine web over the land was merely an academic question. Calvin Coolidge had no taste for academic questions. His mind was geared to grapple concrete things."

David Livingstone to a friend: "One of your questions...'Unless you discover a good way to the sea either to the East or West, how are we in future to send men to the region of the lake or to the parts beyond?' 'In *future*?' The dear man! How many has he sent in time past? 'Unless you find a good way,' etc. An indifferent one will do for those who have any pluck in them..."

"His religion is not of the theoretical kind, but it is a constant, earnest, sincere practice. It is neither demonstrative nor loud, but manifests itself in a quiet, practical way, and is always at work."

The Perceiver, as part of his desire for reality, can *hate the bureaucratic tendencies* of the Facilitator. John Diefenbaker: "People were not pawns to be pushed around by bureaucrats insulated from reality."

Thomas Jefferson, explaining why he did not want to be Secretary of State: "...he would be involved in running an executive department, handing out political jobs, buried in a thousand and one nit-picking details that had driven him to the brink of insanity when he was Governor of Virginia."

John Knox: "...the political intrigues at which he had always been so clumsy..."

Sometimes the Perceiver can learn to appreciate the Facilitator's strengths. Vladimir Peniakoff: "Caneri had a tidy mind and an unquenchable thirst for good administration: he had organized our headquarters on the best army model and made a point of carrying out all

administrative orders, of which I had only a dim notion."

Search for Freedom

Adherence to internal rules of conscience means that the Perceiver may respond well also to external regulations[A] – *if they align with the internal*. Thomas Jefferson: "A strict observance of the written laws, he argued, is one of the high duties of a good citizen..."

President Calvin Coolidge as a student: "Incidentally, his deportment was good."

"In school Calvin was a quiet child, addicted to mild devilments but never boisterous."

"While I have differed with my subordinates, I have always supported loyally my superiors."

Oliver Cromwell: "...misrule is better than no rule, and an ill government, a bad government, is better than none..."

"He had in his bones a love of tradition and a respect for legalities..."

"...he seemed to have great reverence for the law..."

Stonewall Jackson: "...Him whose *law* book is the wonderful Bible..."

The Perceiver notices that life within rules leads generally to self-denial – this is a bad result. He wonders in response if perhaps he is living within an *Alternate* Reality. He begins to search for a way to integrate rules with excitement – that is, he searches *for freedom*. Miguel de Cervantes: "Indeed, his spiritual unrest was always to be more powerful than his day-to-day worries. In all his books and in many of their characters there is a nostalgia for a free life, for gay [merry] and venturesome roving. It dominated his own existence, ever driving him on and away, in search of the unattainable."

"He learned more from life than from books. Not that he despised these, but he read only what spoke to his mind and responded to his urge for freedom."

"Freedom, Sancho, is the only thing for which a man can and must give his life."

Oliver Cromwell: "...a lifelong champion of liberty..."

"In Richard Baxter's words he was joined to no party but for the liberty

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[A] This is now a tension between 42 Freedom and 48 Ritual.

of all."

Gadafi: "He early had a respect for and a need for liberty."

"I have never known a man more dedicated to liberty."

Stand for Social Justice

Most people might agree that freedom cannot be found *when one man coerces or dominates another*.[A] People according to this approach must then be *treated equally*. William Jennings Bryan: "According to Bryan's interpretation of Jefferson's thought, men were not 'created equal in physical strength, in mental ability, in moral character or in worldly possessions,' but they were 'created equal in their natural rights' and these could 'neither be acquired nor annihilated.' "

John Diefenbaker: "...his vision of Canada where there would be equal treatment and equal opportunity for all."[B]

Thomas Jefferson: "We hold these truths to be self-evident; that all men are created equal; that they are endowed by their creator with certain inalienable rights."

In a time when ambassadors all knew their rank: "The President would consider every minister 'as the representative of his nation and equal to every other, without distinction of grade.' "

"Ambassador Merry [of England] soon experienced still another Jefferson innovation. The President had announced that at any public ceremony to which the government invited foreign ministers and their families, 'no precedence or privilege will be given them, other than the provision of a convenient seat with any other strangers invited.' Moreover, 'at dinners in public or private, and on all occasions of social intercourse, a perfect equality exists between the persons composing the company whether foreign or domestic, titled or untitled, in or out of office.' "

Application of the principle of individual equality of personhood means that others should not be telling *the Perceiver himself* what to do – his own internal conscience in any case is enough of a guide. David Livingstone to

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[A] We see here the insertion of 6 Value/Vengeance.

[B] Equality is the Facilitator default when restitutive justice fails. The Perceiver mind really is flailing – how can one bind together all of the various pieces?

his father: "In my past life, I have always managed to think for myself, and act accordingly. I have occasionally met with people who took it on themselves to act for me, and they have offered their thoughts with an emphatic 'I think'; but I have generally excused them on the score of being a little soft-headed in believing they could think both for me and themselves."

President Calvin Coolidge: "If he came home moody and irritable, that was his affair. [His wife] learned to keep quiet and let him stew in his own juice."

"The President talked when he pleased and was glum when he pleased to be..."

Miguel de Cervantes: "Neither in his studies nor in his actions was he ever able to *submit* to an orderly discipline and to a fixed method."

Stonewall Jackson after once divulging his plans and having the direction of the army taken from him: "[He] feared to tell anyone the least of his plans."

The Perceiver as an innate moralist *fights* those who attack human liberty and he *makes friends* with those who respect it. Thomas Jefferson, defending his bold tone against the King of England: "Freedom of language and sentiment...becomes a free people, claiming their rights as derived from the laws of nature, not as the gift of their chief magistrate. Let those flatter who fear; it is not an American art."

"At Monticello [his residence], he never permitted an overseer to whip a man."

"Madison alone achieved with Jefferson that mixture of mutual respect and intuitive sympathy on which great friendships rest."

Of Gadafi: "For him respect must have no trace of servility..."

One of the final acts of Miguel de Cervantes was to write a letter of dedication as a favor for another: "He still owed a debt of gratitude to the one powerful man he had known who had given him help *without humbling him*."

The Perceiver searches for absolutes that would lead not only to conscience and its logic, but *also to liberty* – if he could find those, then that truly would be Reality. Thomas Jefferson: "I very much suspect that if thinking men would have the courage to think for themselves, and to speak what they think, it would be found that they do not differ in religious opinions as much as is supposed...We should all then, like the Quakers, live

without an order of priests, moralize for ourselves, follow the oracle of conscience."

John Knox: "How was the revolution to start? If God had entered into a covenant with the Children of Israel, in times past, was there not an even more sure and splendid covenant between God and his spiritual elect in Christ? The medieval political theory had been that between prince and people there was a pact, a covenant, under God. But was there not for the godly, the elect, a covenant above all others, the covenant between them and God himself? Acting under *this* covenant, God's own law, now written in the hearts of the godly, could be established as the law of the land."

Gadafi: "To his way of thinking, there is no salvation for mankind or for the nations unless they believe in God and cling to those moral values which no coercion can enforce, and which can arise only from faith."

"We must embark upon a spiritual and cultural revolution, a revolution which, operating inwardly, will enable each one of us to follow the path of righteousness."

William Jennings Bryan: " 'Just as more evil is restrained today by conscience than by legislation,' he wrote in 1905, 'so in the awakening to which we look forward the application of moral principles to industry and to commerce will have a more potent influence than any written regulations that may be prescribed by state or national authority.' "

"When 'the Nazarene...condensed into one commandment those of the ten which relate of man's duty toward his fellows and enjoined upon us the rule Thou shalt love thy neighbor as thyself, He presented a plan for the solution of all the problems that now vex society or may hereafter arise."

"I fear the plutocracy of wealth; I respect the plutocracy of learning; I thank God for the democracy of the heart."

The Perceiver who truly grasps that conscience and logic lead to liberty will extend his feeling for the equality of persons into a *sense of social justice*. Oliver Cromwell: "His supreme convictions were the worth of what Lincoln called the 'plain people,' and the responsibility of a man to his fellows as well as to his God."

Gadafi: "When he left secondary school, he was offered well-paying jobs with the oil companies. He refused them. His reply, 'What about the others?' [What about] the Bedouin, who could not help themselves."

"Social justice is in truth the cornerstone of our socialism, in which no group may dominate another, in which there will be none who cling to the

summit while others crawl at the base, no classes which possess without labor, while others labor without possession."[A]

"We dreamed of liberty and justice and unity and a place in the sun for everybody."

Ayatollah Khomeini: "When I pressed him to explain what the 'Islamic principles' governing the new government amounted to, he said, 'liberty and justice.' "

John Diefenbaker: "He did away with the word 'welfare' and substituted 'social justice.' "

Jean-Jacques Rousseau, the Facilitator philosopher, famously stated that those who did not choose to be free should be *forced* to be free. Here also he may be followed by some Perceivers. Che Guevara: "Why does the guerilla fight?…The guerilla is a social reformer. The guerilla takes up arms in angry protest against the social system that keeps all his unarmed brothers in opprobrium and misery. He strikes against the special conditions of the established order at a given moment and dedicates himself to breaking the molds of that order, with all the vigor that the circumstances permit."

"For Guevara, politics were a mechanism for social change, and it was social change, not power itself, that impelled him."

Conscience is Government

The Perceiver wants internal Forms to agree reasonably with external Providences of Experience. But what can match internal conscience? For the Perceiver, rules of conscience, externalized, become governmental institutions – he supports them.[B] Oliver Cromwell: "Cromwell gives utterance to the remarkable statement – remarkable as coming from a lifelong champion of liberty – that 'misrule is better than no rule, and an ill government, a bad government, is better than none.' "

"...he seemed to have great reverence for the law, and rarely interposed between party and party."

[A] Principles flow from prelogical paradigm (ER to P) and pass along the ESTP of 11 Thinking. But classes reside in this same segment of paradigm – is he now in a desire to bind an object at P going to abolish its foundations within paradigm?

[B] Bind the object internally by constructing its echo in the external.

"His chief dread was anarchy."

John Knox: "In religion his standard had been Scripture, but in politics it had been the laws and customs of the particular realm."

"When trying to be conciliatory and conformable to his theory of subjection to authority, he told Mary [the Queen of Scots, with whom he differed on religious principle] he would 'be as well content to live under your Grace as Paul was to live under Nero...' "

As conscience is a sufficient guide for the Perceiver *internally*, so governmental institutions *should also be free of outside interference*. President Calvin Coolidge: "To Mr. Curtis should go the credit of raising the issue and enforcing the principle that police should not affiliate with any outside body whether of wage earners or of wage payers but should remain unattached, impartial officers of the law with sole allegiance to the public. In this I supported him."[A]

Government, like the conscience of the Perceiver, *should promote equality and social justice*. Thomas Jefferson: "Among his earliest legal cases – one for which he waived a fee – he had pleaded for the liberty of a mulatto grandson of a white woman and a Negro slave by boldly arguing that slavery was a violation of a man's natural right to freedom."

"What were [these inalienable rights possessed by all men, now enshrined in the Constitution of government]? In a line he never had to change, Jefferson summed them up in words that are forever linked with his name – 'Life, liberty and the pursuit of happiness.' "

Of John Knox: "The new enterprise was such that it could not be undertaken by slaves: the last remnants of past bondage must therefore be entirely destroyed."

Government should let its citizens *take initiative in response to duty*. Oliver Cromwell: "From brethren in things of the mind we look for no compulsion but that of light and reason."

[A] The police forces are an externalization of 53 Force; the army is the concretization of its mirror of 60 Power which in turn is subject internally to 61 Agency which is often delegated away by a public that does not wish to be in charge. Police forces use proportional force, armies do not; police forces that repress riots by acting like armies cause governments to fall – really, the issues are quite intricate and cannot be reduced to one single slogan.

"Your fear lest error should step in is like the man who would keep all the wine out of the country lest men should be drunk. It will be found an unjust and unwise jealousy to deprive a man of his natural liberty upon a supposition he may abuse it. When he doth abuse it, judge!"

Thomas Jefferson: "[He had] faith in the good sense of the common man."

"When I hear another express an opinion which is not mine, I say to myself, he has a right to his opinion, as I to mine; why should I question it? His error does me no injury, and shall I become a Don Quixote, to bring all men by force of argument to one opinion?"

"It is time enough for the rightful purposes of civil government for its officers to interfere when principles break out into overt acts against peace and good order."

In particular, government as the externalization of conscience *should give rise to freedom of conscience* and thus freedom of religion – the Perceiver as a preacher of morals of course retains for himself the right to reach into politics; we will see later how this can form him into a dictator. Oliver Cromwell: "And if the poorest Christian, the most mistaken Christian, shall desire to live peaceably and quietly under you – I say, if any shall desire but to lead a life of godliness and honesty, let him be protected."

Thomas Jefferson: "Jefferson's vision [against an established church] was too advanced for his contemporaries. The declaration of religious freedom caused such a furor in the assembly practically nothing else was discussed."

John Wyclif: "It was not necessary to be subject to the Roman pope; it would in fact be intolerable to have an individual's salvation predicated upon papal dominion."

David Livingstone: "...the missionary should found churches, and native converts should be trained to take charge of them."

John Knox: "It is hardly too much to say that, in Knox's view, the less Church and State had to do with each other, the better."

John Bunyan: "The case is clear. His entire inner life was so impregnated by the genius of freedom, and his reaction from all forms of spiritual coercion and control was intense. His sermons and other writings stress the inalienable rights of the free soul and extend the benediction of Christ's free grace to all who will believe him."

However, if freedom of conscience is *misused* by citizens to act against institutions of government – the *external expression* of this conscience – then

force can be used to defend government institutions, *even though this force violates the freedom of the citizens*. David Livingstone: "He was no pacifist, though patient to the extreme in his dealings with armed and hostile parties of individuals. He believed in the moral use of physical force to restrain the predatory and homicidal proclivities of the unruly and malevolent among whom his lot was cast."

William Jennings Bryan: "Until the right has triumphed in every land and love reigns in every heart, government must, as a last resort, appeal to force."

Oliver Cromwell: "If nothing should ever be done but what is according to law, the throat of the nation may be cut while we send for someone to make a law."

This doctrine also *can be taken to extremes*. Che Guevara: "I don't think that an individual example, statistically speaking, has any importance, but I began my career studying engineering, I finished as a doctor, later I have been a comandante and now you see me here as a speaker…That is to say, within one's individual characteristics, vocation doesn't play a determinant role…I think one has to constantly think on behalf of masses and not on behalf of individuals…It's criminal to think of individuals because the needs of the individual become completely weakened in the face of the needs of the human conglomeration."

"At the heart of the revolution, then, was the elimination of individualism. 'Individualism as such, as the isolated action of a person alone in a social environment, must disappear in Cuba. Individualism tomorrow should be the proper utilization of the whole individual at the absolute benefit of the community.' The revolution was not 'a standardizer of the collective will'; rather, it was 'a liberator of man's individual capacity,' for it oriented that capacity to the service of the revolution."

Freedom vs. Public Order

It is when freedom of conscience conflicts with governmental institutions that the Perceiver begins to ponder the deep question – *Exactly how does one reconcile freedom with order?* Thomas Jefferson: "The reconciliation of freedom and order – the theme that was to absorb Thomas Jefferson's life..."

On the one hand, *the forces of order must not be used to promote freedom*.

Thomas Jefferson: "Jefferson [was] always anxious to avoid a show of force."

David Livingstone: "I'll do anything for peace, except fighting for it."

"When writers implied that he tended to use force to free slaves, he felt deeply wronged."

On the other hand, *freedom is more important than anything, including governmental order and its agents of force*. Oliver Cromwell: "Order had to be preserved, yet not for the sake of preservation of Order...The preservation of Order was the preservation of real Liberty and the assurance of real Progress."

Thomas Jefferson, referring to the French Revolution: "Were there but an Adam and Eve left in every country and left free, it would be better than as it now is."

"The union, the nation itself, was not more valuable to Jefferson than freedom."

Che Guevara: "This people [of Cuba] you see today tell you that even if they should disappear from the face of the earth because an atomic war is unleashed in their names…they would feel completely happy and fulfilled if each one of you, upon reaching your lands, can say: 'Here we are. Our words come moist from the Cuban jungles. We have climbed the Sierra Maestra and we have known the dawn, and our minds and our hands are full with the seed of the dawn, and we are prepared to sow it in this land and to defend it so that it flourishes.' And from all the other brother nations of America, and from our land, if it still survived as an example, the voice of the peoples will answer you, from that moment on and for ever: 'It shall be so: may liberty be conquered in each corner of America!' "

Even government that *works acceptably* is not acceptable when it is *not an adequate externalization of conscience*. John Knox: "He picked up the idea of natural law and identified it, not with the inherent rights of man, but with the recorded commandments of God. 'For neither may the tyranny of princes, neither the foolishness of the people, neither wicked laws made against God, neither yet the felicity that in this earth may hereof ensue [the good results that may result from evil laws], make that thing lawful which He by His Word hath manifestly condemned.' What if they had sworn loyalty? – 'as the beginning of their oaths was sin, so is the obstinate purpose to keep the same nothing but plain rebellion against God.' "

The importance of freedom becomes especially clear to the Perceiver

when the force of governmental institutions is used incorrectly against *him*. Oliver Cromwell: "He had to face that bitterest of human experiences, the narrowing of wide horizons [as he was limited externally]."

"He first acquired the government of himself, and over himself acquired the most signal victories."

John Bunyan: "Should he sell his conscience for the privilege of bodily freedom? His answer was also clear and simple: he would not! Men might imprison his flesh, his spirit would remain free and uncorrupted."

John Knox: "It was in a nightmare of floggings and cursings at sea in a French galley that he was to learn his true vocation as the prophet of the Scots. Chained to a floating hell, he began his apprenticeship as an apostle of the liberty of the children of God."

Che Guevara: "Che had found meaning, a form of happiness, for his own life in his identity as a revolutionary within the large family of socialism. There is a discernable parallel between his own experience – the craving for camaraderie of his own youthful quest, culminating in his adoption of Marxism as his creed, and his discovery of true comradeship in the vortex of guerrilla war – and the methodology for attaining the revolutionary consciousness he now preached. The fraternal nature of guerrilla life, in which men are bound by common cause, irrespective of their different pasts, bound together by the conscious willingness to sacrifice oneself while facing the dual prospect of imminent death [fighting against government that was trying to suppress them] or ultimate victory, was the crucible of Che's own transformation, the experience that had crystallized him as a man [as he himself learned the importance of freedom]. That experience Che was now extrapolating to the larger world. To achieve a Communist state, that unique consciousness had to be extended, made a permanent part of man's nature."

William Jennings Bryan: "Freedom of speech, freedom of the press, freedom of conscience and free government have all been won for the world by those who were willing to make sacrifices for their fellows."

Uncompromising – Alone

The Perceiver who develops aspects of inner freedom *will walk his own path*. John Knox: "There can be little doubt that his captivity contributed to the making of those stubborn qualities in him that especially shock and

repel those who have been spared hardship. It probably made him a louder trumpet for God, certainly not a sweeter one. And it was perhaps sweetness more than any other quality that Knox lacked."

John Diefenbaker: "Many in the hierarchy never got over their revulsion against his social thinking, his lone-wolf attitude, his determination to thrust ahead, his refusal to seek, much less take, their advice and his unwillingness to compromise his principles."

Gadafi: "He seems to find stimulation in misunderstanding. In any event he looks for and accepts it in advance. He has often spoken of his loneliness."

Stonewall Jackson: "He seems to be cut off from his fellow men and to commune with his own spirit only..."

President Calvin Coolidge, beginning to practice law: " 'I was alone. Of course I had acquaintances that I might call friends, but I had no influential supporters who were pushing me along, sending me business.' Always in that period, and indeed through his whole life, he spoke of himself as alone. Indeed he was an isolated man in many ways."

John Bunyan: "Becoming wholly dependent upon God, he became thoroughly independent of men, of their opinions, castes, and prejudices. He was not a 'joiner.' The petty laws and rules of particular societies would have irked him beyond measure. He detested the formal ritual, the stilted rules, the postures and gestures of the Establishment."

Oliver Cromwell: "Never, I think, did the consideration of mere popularity influence Cromwell's mind."

Miguel de Cervantes: "He had always distinguished himself: in his childish games, at his studies, as a soldier. His record at Lepanto was excellent, but there he had been one among many heroes; now, with no examples of soldierly heroism to inspire him, and upheld only by his own standards of conduct, he showed himself the bravest of the prisoners."

Thrown into prison under false accusation for helping a man who had been stabbed outside his door: "The injustice had been glaring, yet Cervantes was past the stage when his peace of mind could be disturbed by the arbitrariness of judges or the rudeness of constables. He had never learned how to avoid the pitfalls of life, but he had at last learned to take them philosophically."

"Cervantes had ultimately won an inner poise which no adversity could upset, for it enabled him to transmute each trial and sorrow into an

enriching experience."

David Livingstone: "His very walk, remarked one shrewd observer, was indicative of the combined qualities of simplicity and resolution. 'Now, after nearly forty years, I remember his step, the characteristic forward tread, firm, simple, resolute, neither fast nor slow, no hurry and no dawdle, but which evidently meant – getting there.' "

The only protection for society when faced with this type of determination is the presence of *internal limits within the Perceiver himself*. Che Guevara: "Ernesto Guevara was now at *war*, trying to create a revolution, the result of a conscious leap of faith. He had crossed a boundary that was invisible to outsiders and had entered a domain where lives could be taken for an ideal and where the end *did* justify the means."

Respect for Education

The Perceiver who *does* discover freedom has acquired it through understanding. He wants others – both as individuals and as citizens of government – to have this same knowledge. John Knox: "When trying to be conciliatory and conformable to his theory of subjection to authority, he told Mary he would 'be as well content to live under your Grace as Paul was to live under Nero.' (What she thought of that we can guess.) with the reminder that 'conscience requires knowledge and I fear that right knowledge ye have none.' "

"...he sent a letter to his supporters – 'Within your own houses...ye are bishoppes and kynges; your wyfe, chyldren, servauntes, and familye are youre bishopryke and charge; of you it shalbe requyred howe carefullye and dylygentlye ye have alwayes instructed theym in Goddes true knowledge, how that ye have studied in them to plant vertue and repress vice. And therefore, I say, ye must make them partakers in readyng, exhorting, and in makyng common prayers, which I would in every house wer used once a day at least.' Herein lay the very core of Scotland's spiritual liberation and the beginning of a tradition of family worship that became a source of immense strength to Scotland's people. The Reformation did not break down the Church in order to exalt the individual; it was rather that the individual had to learn to work alone before he could partake in the Church's rebuilding. The new enterprise was such that it could not be undertaken by slaves: the last remnants of past bondage must

therefore be entirely destroyed."

"An ambitious system of national education was included that came in fact to be one of the most notable achievements of the Reformation, without which it could hardly have worked at all in the long run."

Oliver Cromwell: "It was the business of government to put quality into the nation, to educate the people into a nobler life, and not merely to bow to and interpret the brutish commonplaces of the average man."

John Wyclif: "He was the inspiration behind a movement of itinerant [traveling] and poor priests – teaching the people the Gospel in their native tongue...he was so anxious to see Christ in every 'lewd' man..."

William Jennings Bryan: "He was committed to the idea that the people must rule, and he labored to keep them informed through his newspaper and his lectures."

Thomas Jefferson: "At a time when the Hamiltonians were attempting to make democracy synonymous with boorish ignorance, Jefferson provided the humble farmer and the unlettered workman with a stunning refutation."

Patience vs. Anger

We have begun to examine the Perceiver in his role as a political scientist. What kind of a person is it who asks these deep questions about government and freedom? Certainly, *he is not patient in waiting*. Oliver Cromwell: "He was maddened by the delays which human perversity interposed to so urgent and glorious a duty."

John Knox: "Receiving a false call to return to Scotland in 1558, he champed at the bit. The repressed urge for action was agony to his heart, however plausible the reasons his head might concoct for waiting and biding his time..."

John Diefenbaker: "As a boy he sold a newspaper to Sir Wilfrid Laurier and chatted briefly with the great man, until finally, the newsboy rose, saying, 'I can't waste any more time with you, Mr. Prime Minister.' "

Che Guevara: "Despite his expectations, his life settled back into the same routine as before. The medical post beckoned like a mirage. He was told to come back for a meeting, then to wait, and, finally, to give it another week. He was in the doldrums again."

David Livingstone, responding to one who panicked and left his post:

"What a mission it would be if there were no difficulties – nothing but walking about in slippers made by admiring young ladies! Hey! that would not suit me. It would give me the doldrums; but there are many tastes in the world."

"He told the directors he was at their disposal 'to go anywhere – provided it be *forward.*' "

The Perceiver, faced with delays, is *subject to moods and flashes of anger*. President Calvin Coolidge: "He was a moody man who had a cruel streak of which he was ashamed, given to tantrums when crossed, not hot tantrums but cold, peevish ones."

"If he came home moody and irritable, that was his affair. [His wife] learned to keep quiet and let him stew in his own juice."

Oliver Cromwell: "His temper was quick but easily pacified, he was inclined to fits of moodiness..."

"A sudden anger might drive him into harshness..."

Che Guevara: "His temper never left him, but by the time he reached college he had learned to bring it under control, usually substituting a notoriously razor-sharp tongue for the threat of physical violence. But on rare occasions he sometimes struck out physically."

John Wyclif: "His weakest point, perhaps, was that asperity [harshness of tone] which he himself confessed publicly with regret."

President Ronald Reagan: "On one occasion he had lost his temper in public when his aides had pushed him too far and tired him out until he was physically spent. Nancy never forgot that ugly moment and guarded him carefully ever after that."

Delay is one thing; *injustice is a different matter entirely*. President Ronald Reagan, when denied a chance to learn broadcasting: "Dutch was doing a slow burn. Usually an equable, good-natured, and affable person, he suddenly began seething at the injustice of it."

Oliver Cromwell: "...his explosions were aroused wholly or mainly by the sight of injustice."

John Bunyan: "He entered Bedford jail without murmur or complaint. But though there was no murmur of weakness or selfish cry of complaint there was a definite declaration of right and a vigorous protest against injustice. This man protested against the sneaking spite of his arrest and the tyranny of his imprisonment."

John Diefenbaker: "When he felt a story was unfair or inaccurate, he did

not dissemble. He simply told the offending journalist plump and plain, so there was no mistaking his meaning. Although he was always sympathetically repentant after he had demolished one of the nation's pundits. 'I wasn't too hard on that fellow, was I?' "

Thomas Jefferson: "My first wish is a restoration of our *just* rights..."

John Knox: "The righteous must expect to suffer. But they were being defrauded not only of the fruits of the earth but of their spiritual food, an infinitely more serious deprivation."

David Livingstone: "It was the unhandsome treatment of himself and reckless periling of the character and interests of his expedition in order to shield others, that raised his indignation."

"He could be roused to a fury of moral indignation by the infliction of cruelty and injustice."

Che Guevara: "How can the country that murders its own children and discriminates between them daily because of the color of their skins, a country that allows the murderers of Negroes to go free, actually protects them and punishes the Negroes for demanding respect for their lawful rights as free human beings, claim to be a guardian of liberty?"

Perceiver anger *at injustice* can be truly terrifying. David Livingstone: "He could be roused to a fury of moral indignation by the infliction of cruelty and injustice...The dread he inspired in corrupt Portuguese officials and half-caste slave traders was a very real thing, though he had no material force wherewith to back it; it was near akin to that which hypocrites and crafty spoilers of the poor felt in the presence of Christ."

"For one so patient and good, he had a very large vial of indignation, and on occasion poured it out right heartily over all injustice and cruelty. On no heads was it ever discharged more freely than on these Transvaal Boers."

"The all-pervading deadly evils of slavery, and the atrocities of the slave-trade, never failed to excite his righteous indignation. If ever he was betrayed into unmeasured language it was when referring to these topics, or when speaking of the injurious influence exerted on the native mind by the cruel and unprincipled conduct of wicked and selfish traders."

Oliver Cromwell: "There is evidence that, up to the time of the Civil War, Cromwell was a man of explosive temperament, though his explosions were aroused wholly or mainly by the sight of injustice."

John Knox was forced to wait *at the same time* that he faced injustice; the

result was a *truly mighty* explosion: "...The repressed urge for action was agony to his heart, however plausible the reasons his head might concoct for waiting and biding his time. The result was The First Blast of the Trumpet against the Monstrous Regiment of Women against Mary Tudor who had brought his work in England to naught and was about to be replaced by Elizabeth and the Queen Regent in Scotland whose place would be taken by her own daughter, whose marriage with the French Dauphin was already in prospect. 'To promote a Woman [about to marry a Catholic and in this way re-introduce the religion to Scotland] to beare rule, superioritie, dominion, or empire above any Realme, Nation, or Citie, is repugnant to Nature; contumelie to God, a thing most contrarious to his revealed will and approved ordinance; and finallie, it is the subversion of good Order, of all equitie and justice.' Knox could generally find a pious reason for almost any opinion he held; yet even he himself later on admitted to John Foxe, the author of the book on martyrs, that his argument in this case had been weak. This was an unwise pamphlet if ever there was one."

The Perceiver learns as he searches for freedom that it is important to respond correctly – it can be a *real struggle* to replace Anger, especially at injustice, with Patience. Miguel de Cervantes: "...a terse sentence in the prologue to his plays: 'May God give you health and me patience.' "

Oliver Cromwell: "The story of his life is partly the story of a long battle with Anger and of the acquisition of its opposite, Patience."

"Oliver had learned in these years more than the art of war. He had taught himself to curb his impetuous temper and school his spirit to a sober patience."

David Livingstone: "I think that the Oxford and Cambridge missionaries have treated me badly in trying to make me the scapegoat for their own blunders and inefficiency...But I shall try equitably and gently to make allowances for human weakness, though that weakness has caused me much suffering."

"Rather than have a scandal among the heathen, he gave up his house and garden at Mabotsa, with all the toil and money they had cost him, went with his young bride to some other place, and began anew the toil of house and school building, and gathering the people around him."

Thomas Jefferson: "The growth of a nation was a slow process, and among the many lessons Jefferson learned at Philadelphia, perhaps the

most important was patience."

"All his life, Jefferson consciously cultivated a serene, civilized good humor. Many people who knew him well said they never saw an expression of anger or impatience on his face..."

" 'I can say with truth, that one act of Mr. Adams' life, and one only, ever gave me a moment's personal displeasure. I did consider his last appointments to office as personally unkind.' Eventually Jefferson said, 'after brooding over it for some little time, and not always resisting the expression of it, I forgave it cordially.' "

Tempted to be Cynical

It takes time to learn Patience, especially when there is Injustice. If principle for a time does not appear to be working, then the transition-hating Perceiver may begin to form the principle in his mind that principle *never* works – in this way he becomes a cynic. Thomas Jefferson: "...the potential cynic in his nature."

Miguel de Cervantes: "Cervantes still preserved a remnant of faith in the world of the books of chivalry, where the weak find protectors, the strong a field for their prowess, the oppressed justice, and the righteous peace. The bitter awakening was not far off."

His book *Don Quixote* speaks of: "...bitterness at the way in which the heroism of the men who defended their positions to the last was rendered futile by their superior's indolence and irresponsibility, bitterness at the spirit of commercialism and soulless routine that was undermining the Spanish institutions. And anger against all those who, safely entrenched at home, trafficked in the lives of soldiers and robbed their deaths of any meaning."

"[Finally] he had to admit to himself that in this world of sordid intrigues and soaring ambitions his code of friendship and loyalty went for nothing."

In later years: "Miguel had learnt to tread warily. In matters of the wicked world, the skeptical Sancho in him had become his guide, not the visionary Don Quixote."

"Cervantes himself was changing. At the literary gatherings a different Miguel de Cervantes was beginning to make his appearance, a gloomy, short-tempered man whose writings were tinged with an acid irony."

John Knox with a touch of the same cynicism implied that he would probably die before there would be any lasting results: "When Mary came into the power of England, he wrote to Cecil – 'If ye strike not at the root, the branches that appear to be broken will bud again. Yours to command in God, John Knox, with his one foot in the grave.' "

President Calvin Coolidge: "...this exterior crust, this curious shell of sardonic silence which frequently overcast him was a protective armor against an encroaching world which until proven not guilty he seemed to believe was made of two kinds of people, fools and self-seekers, neither of which would he tolerate gladly."

The moral cost of cynicism may impel the Perceiver to continue *even against all evidence* to have faith in principle. Miguel de Cervantes in mid-life: "Cervantes' Algerian experiences and the enterprises of his *Knight from La Mancha* follow precisely the same pattern: a worthy resolve to serve the cause of goodness meets an immovable obstacle, good turns into evil, the well-intentioned effort into harm to its author and calamity for those for whose benefit it was undertaken. In the case of Cervantes, as in the case of Don Quixote, the noble impulse remains unimpaired, in defiance of its consequences and with supreme disregard of the costs. With every disastrous setback, after every disillusionment, the battle is renewed. What alone counts for Cervantes, and for his Don Quixote, is the need to follow the Inner call. If the results fail to coincide with the intentions, 'God in His Heaven judges the heart.' "

"It was not easy for Cervantes to face the reality of the situation. As always, he needed a dream, a faith and a hope, if he was not to yield to despair, and so he went on dreaming, believing and hoping."

"Cervantes got the better of his despondency. This was his creed. 'As the light shines more brightly when it is dark,' he tells us, 'so hope must be firmer under trial: to despair then is the act of a coward, and there is nothing so pusillanimous [contemptibly timid] as the surrender of a hard-tried man – however great his trials – to desperation.' "

"Yet Miguel had a resilient mind. In the darkest moments it always discovered a new ray of hope."

Thomas Jefferson: "No matter what happened, Jefferson never lost his faith in looking for the bright side of people."

President Calvin Coolidge: "He never faltered, nor halted in a complex world; a cynical world, a world full of a thousand doubts, an order rocking

in a flood of disconcerting and terrible facts."

William Jennings Bryan: " 'It is better to trust your fellow man and be occasionally deceived,' he observed, 'than to be distrustful and live alone.' "

To avoid cynicism, the Perceiver may eventually split his 'self' away from a life in which principles do not appear to work *and live in an alternate reality of mind* where principles at least are *self-consistent*, even though they may no longer match reasonably with the Providences of experience. Miguel de Cervantes, escaping periodically to another reality: "With his moral integrity and sense of duty went a bohemian style of life, unordered and carefree, unconcerned about the future."

Analyzing this behavior in his books: "Don Quixote needs to dream and go on dreaming, otherwise he ceases to exist. To save one's soul, one has to inhabit two worlds, set illusion against reality, believe stubbornly in one's dream, make this dream live and endure. Thus a princess is fashioned out of a country wench, a castle out of a cottage, a palace out of the cave of Montesinos, heaven out of earth – and the dream is sustained."

"His hero would have to be 'mad,' extravagant and ridiculous; it could not be otherwise with a man who, like Miguel himself, was ready to sacrifice his life for a high ideal and who reaped scorn instead of glory without letting it daunt him...The Knight and his Squire would constitute a new Order of Knighthood, and in creating them he, the poet, would purge his soul of all his accumulated bitterness against a corrupt world."

"It is madness, he at last understands, to want to live; but also madness to want beautiful dreams to triumph over truth; to seek for treasure where there is only filth and misery; to hope for unselfishness in affection, purity in love, loyalty in friendship, peace on this earth."

Personhood itself may *split into multiples*. President Ronald Reagan found an alternate reality in *acting*: "He also found plenty of time to take part in high school dramatics and other theatrical ventures. He found he was good at it, had an excellent voice, and knew how to deliver lines in a natural and compelling way."

Physical activity was another release: "He found that working outside kept him in shape and kept him from thinking too deeply about what was troubling him."

Vladimir Peniakoff cut off the reality of family for the alternate reality of *war*: "My two daughters had been evacuated [from Egypt] to South Africa the preceding summer and were at school in Durban. I made for their

maintenance elaborate financial arrangements which took into account the possibility of an enemy occupation of the Middle East, and then dismissed them from my mind for the next few years. My wife, with whom I had been on terms of friendly disagreement for a long time, was living in Cairo doing a job of a very secret nature at Middle East Headquarters. We arranged to divorce and got through the proceedings quite easily, through the friendly offices of the Belgian Minister in Egypt. She married again some time afterwards."

"I sold my car, gave away my civilian clothes, sent to the Red Cross such of my books as I thought might suit hospital patients, and piled up the remainder with pictures, letters and the rest of my belongings into two rooms at Hawamdiah."

"Ties all severed, family responsibilities shaken off and forgotten, and material belongings reduced to the contents of a bed-roll, an army pack and two haversacks, and of course the still undefeated Pisspot [his desert truck], I set out cheerfully to fight the war on my own."

In time, there may be *more than one* alternate reality. Vladimir Peniakoff, moving from one 'reality' with Arabs in the desert to another 'reality' with British forces: "When I entered the private world which they [the British desert forces] carried with them like a ship at sea, the character I had acquired while I lived with the Arabs dropped off, and I reverted to my usual self [which was the alternate 'self' that he had created for the war]."

The Perceiver who is fighting cynicism – whether he battles this character trait through entry into alternate reality or by some other mechanism – can experience *large confidence swings*. Miguel de Cervantes: "Nobody ever took the trouble to rescue Cervantes from his doubts and strengthen his self-reliance, with the result that he oscillated between arrogant confidence and abysmal dejection."

Oliver Cromwell, deciding to execute King Charles I: "He had reached his decision by crushing down his practical wisdom and closing his eyes to ultimate consequences. He had no doubts, but the consciousness that his certainty had been won by doing violence to other sides of his nature left him in a strained, neurotic temper."

"To the end there were times when a cloud would descend upon his spirit and he had to examine himself with a trembling heart to make sure of his calling and election. Yet there were bright seasons even in the deepest gloom when he looked upon life with happy eyes..."

The Perceiver who *truly* loses faith in principle is finished as a 'person.' Thomas Jefferson: "...[pondered] the real reasons for [his wife's] death. He had sacrificed her to the Revolution, and for what? All he had gotten in return was a blotted name for his supposed failures as a war governor. It was this tangle of grief and guilt that drove Jefferson to the brink of insanity. After three weeks, he finally emerged from the library. But he was still a haunted, driven man. All he could do was ride hour by hour around the countryside..."

John Knox: "They muddled through to victory, won the war and lost the peace. The country needed settled government, and its leaders were unable to satisfy that need. This lost peace was to be the nightmare of Knox's declining years. It became his obsession, souring his nature, roughening his tongue and warping his judgment."

President Ronald Reagan, after being shot: "Nancy was worried about Ronnie's attitude. He was normally very bouncy and always jumped back from temporary defeats. This time he was not responding, and she knew it."

Che Guevara: "To Alberto Granado, Che's malaise was also due to his loss of faith in the imperfect Soviet model he had originally embraced with such innocent fervor. He now chafed at the slipshod efforts to transplant it in Cuba, complete with its concomitant inefficiency, bureaucracy, and triumphalist rhetoric. Granado recalled how Che had described his conversion to Marxism when he was in Guatemala and Mexico. Che had remained a 'skeptic,' he had told Granado, until his 'discovery of Stalin' in books, and he had been bowled over by what he had read. 'That was when he began to find a world that was not all slogans and manifestos – an important world – and I think that intoxicated him and made him feel that in the Soviet Union lay the solution to life, believing that what had been applied there was what he had read about. But, in 1963 and 1964, when he realized they had been tricking him – you know Che couldn't stand being lied to – then came the violent reaction.' "

"Thus, he had become the most puritanical of the Western revolutionary leaders. In Cuba, he was the Jacobin of the revolution: 'Watch out, here comes Che,' warned the Cubans, joking but serious at the same time. All or nothing: this refined intellectual must have waged exhausting battles against his own doubt-nagged conscience."

"'Were I to draw a conclusion about Guevara's state of mind during

those months,' wrote Rojo, 'I would say that the struggle was undermining his optimism. His ingenuity seemed blunted, his spirit smothered under the mountains of statistics and production methods.' "

"Before they left, he and Mora went to see Che for the last time. Mora was unhappy and couldn't conceal it from Che; he explained that he felt depressed when he woke up in the morning. 'Che walked up to Alberto slowly,' recalled Padilla, 'put his hands on his shoulders, and shook him, looking straight into his eyes. 'I live like someone torn in two, twenty-four hours a day, completely torn in two, and I haven't got anybody to tell it to. Even if I did, they would never believe me.' It was a poignant moment of personal revelation coming from Che, one of the few ever recorded that hint at the incredible stresses he put himself through to maintain his persona of the exemplary Communist revolutionary."

Miguel de Cervantes: "It was doubt that vanquishes Don Quixote. The Knight Errant becomes a pitiful, puny figure on whom even his squire Sancho now dares lay a hand without fear of retribution. After this, nothing is left but to acknowledge defeat, go home, and die. 'For the vanquished good turns into bad, bad into worse.' "

We have said that the Perceiver is very strong for principle and can walk alone; we see here that *self-doubt is his Achilles heel!* Oliver Cromwell: "Except when he was in doubt as to the right thing to do, Cromwell feared no body of men whatever, whether civil or military."

Contributor Traits

There are hints in the Perceiver of an underlying Contributor strategy. For example, he may *appreciate pantomime*. Miguel de Cervantes: "When I was a child I was already fond of pantomimes, and as a young boy I could not take my eyes off the strolling players."

He may not want to be *obligated to others*. President Calvin Coolidge: "He was always extending, rather than accepting favors. It was his thrifty way of being parsimonious in politics where what you take, however small, is your liability, and what you give is your asset."

"He was as parsimonious in asking favors as he was meticulous in repaying them."

Money though is generally handled somewhat mechanically; there is not the same Contributor *skill with finances*. President Calvin Coolidge: "Money

which he venerated as a source of social and political power, he never seriously cared to acquire. But when it came his way, he saved it..."

"Work and save was all that he was ever sure about!"

At marriage: "Before they had settled down, he appeared one day with fifty pairs of undarned socks and told her when she got those done he would have some others. He had been saving them up apparently against the day of matrimony."

John Diefenbaker: "He did not handle money. His secretaries did so for him."

David Livingstone: "He was not a good man at business, and never understood finance – using royalties to buy a boat, selling it poorly, and depositing the money in a bank that failed."

"When his ship turned out to be deficient, he wrote, 'My plan in this expedition was excellent, but it did not include provisions against hypocrisy and fraud, which have sorely crippled us, and, indeed, ruined us as a scientific expedition.' "

The Perceiver may reveal aspects of *philanthropy*. President Calvin Coolidge: "At home one of his pleasant diversions was to autograph his picture or his book for a fee and turn the fee over to his favorite church or charity."

Gadafi: "He is generous, one simply has to love him."

The Exhorter tends to optimize *in the external world and in real time*, not internally like the Contributor; the Perceiver, unlike the Exhorter, does an internal calculation, but *perhaps only once, without updating it iteratively*, again unlike the Contributor. Of President Calvin Coolidge by a reporter: "It was as good as a show to watch him cross Tremont Street. The traffic was thick, of course, and sometimes Coolidge came to the street before the traffic cop was out in the morning. He always stopped, glanced, birdlike, up and down the street, measured the distance to the nearest car, and if he thought he could make it, he started across. If that car brushed his coat tails, he would not run. He had calculated the distance and the time. He had faith in his calculation. And evidently he considered it the driver's fault if he went faster than the Coolidge calculation provided. Having escaped, he did not exult. He never emotionalized. It was one of his few self-praising aphorisms that 'the Coolidges never slop over!' "

A Political Leader...

People are attracted to the Perceiver because of his *absolutes* in a drifting world. Of John Diefenbaker: "I felt I could join a party led by John Diefenbaker because, like a light in a wasteland of expediency, he gave the appearance of being motivated by strongly held principles."

Gadafi: "Though still a child, he seemed to possess a sort of innate authority, which made him a natural leader."

"Even those who do not share his views respect him for his integrity, and his unfailing honesty."

"He is level-headed and he knows exactly where he's going."

"Personally, I must confess that I feel his superiority..."

"Imagine a caravan lost in the desert. Gadafi is just the sort of man who could bring it safely to its destination."

Oliver Cromwell: "He lived in an era of transition, when the world was moving away from the securities of the Middle Ages and laboring to find new sanctions for the conduct of life. The seventeenth century saw the end of the wars of religion and the beginning of the wars of economic nationalism, and Cromwell stood at the point of change."

"The story of the epoch is one of disillusion and disbelief, and at the same time of a furious endeavor to reach a new stability."

Ayatollah Khomeini: "Khomeini had answers when his people were asking questions."

David Livingstone: "From being thwarted and hated in every possible way by the Arabs and half-castes upon his first arrival at Ujiji, he has, through his uniform kindness and mild, pleasant temper, won all hearts. I observed that universal respect was paid to him."

John Knox: "Within a year, Knox held the land of Scotland within the hollow of his hand."

President Calvin Coolidge: "He was a poor mixer, using the word mixer to mean one who rather deliberately associates with men who have votes to give, in order to gull the voters by graces and charms of manner. Yet he was a vote-getter."

The Perceiver's knowledge of his own personhood and of Reality, when present, can help him also to *read* others – this ability is an asset to him as a leader. Oliver Cromwell: "...unhasting, unresting, he faced [Reality's] problems, scanning every emergent situation and, as a matter of course,

scanning every man. Hence, as I say, his very able judgment of character. 'The Protector,' said Thurloe, 'hath the reputation and deservedly, of knowing men better than any other man.' "

"...he was a good judge of a sincere and able man..."

John Knox: "His gloomy forebodings made his friends often see him before the event as an alarmist and after the event as a wizard. He was neither. There was nothing magical about Knox's powers. What distinguished him from the less farsighted was, rather, his extraordinary insight into the hearts of men. And in the hearts of the political leaders who favored his cause he saw not only the power of God working to free men from the bondage of superstition and fear, but also all sorts of wickedness, time-serving, and greed."

"The men he had to work with were sincere men for the most part, but only poorly fitted for the conduct of the revolution that now seemed to Knox the only cure for Scotland's long-standing disease. That Knox could work with such men at all is a testimony to his remarkable character."

Thomas Jefferson: "For the first time Jefferson revealed the intuitive judgment of the born political leader."

President Calvin Coolidge: "He always promised less than he performed, and performed generally for people who were grateful, knowing human nature well."

"One man gets results in his life in one way, another in another. But, in general, only the man of broad and deep understanding of his fellow men can meet with much success in politics."

Of course, if the Perceiver's principles are deficient or too limited in scope, then *judgment of people may suffer as well*. Gadafi: "Coming back to recruitment; he had to see a man only once, and the chap was sized up and pigeon-holed."

Vladimir Peniakoff, analyzing his own recruiting interviews: "...my judgment proved right for roughly half the men I selected; how many good elements I summarily dismissed I cannot, of course, tell."

Of Stonewall Jackson: "Here we had a disastrous illustration of the lack of an organized and intelligent general staff...As chief of Jackson's staff, I had two assistant adjutant generals, two men of the engineer department, and two clerks...For orderlies and couriers? A detail from some cavalry company which happened to bivouac near. The men were sent to me without any reference to their local knowledge, their intelligence, or their

courage; most probably they were selected by their captain on account of their lack of these qualities."

John Diefenbaker: "He often mistook mediocrity for loyalty and suffered fools where he would not have tolerated wise men."

President Calvin Coolidge: "His one weakness is his lack of judgment in the selection of competent persons for office."

... With a Focus on Principles

The Perceiver-leader's policies, actions, and judgement of others grow from *fixed principles* – these differ from one Perceiver to the next. John Diefenbaker: "He wanted to be judged *on the things he believed in*. We accepted the Chief at his own evaluation, based on his oft-repeated statement, 'I have sometimes been wrong; I have never been on the side of wrong.' "

Ayatollah Khomeini believed in *one* fixed principle: "He has a good brain, but his ideas are simple. He sees Islam as a whole, as a unity, and often speaks of it as an international force. He denounces any government in the Moslem world which deviates from the rules of the Koran."

Oliver Cromwell had *four* principles: "These fundamentals were four in number: liberty of conscience, government by parliament and a single person, a limitation of Parliament's sittings, and a joint control of the armed forces. On these there could be no compromise, for on them orderly government depended."

President Ronald Reagan (*Time* magazine, December 13, 1982) had *two* fixed axioms: "At home, the source of most evil is swollen, all-intrusive Big Government. It must be cut down, by deregulation and slashes in social spending and, above all, by reducing taxes. Abroad, the source of very nearly all evil is the aggressive and expanding Soviet Union, which must be faced down by a rapid buildup in the armed might of the US."

Che Guevara also had *two* fixed axioms; first, he was opposed to the United States: "Both Bosch and Betancourt were in Costa Rica, and Ernesto very much wished to hear their ideas on social and political reform. He was especially interested in their positions regarding the United States, a topic that had become his weather vane for determining political legitimacy."

Second, he judged everything in the light of his own Cuban experience: "Che had created a 'scientific truth,' out of Cuba's experience, and scientific

truth is not malleable to theories, but a natural law. In essence, Che was arguing that his formula for attaining socialism through armed struggle amounted to a scientific discovery, and through this discovery would come an end to injustice and the creation of a new form of man."

President Calvin Coolidge in dealing with a police strike revealed *one* principle: "At no time is there any evidence that he wavered from the conviction that the men as policemen had no right to strike. Around that he built his policy."

He added *another* principle that involved business: "Because he did not believe that politics should be in business, he let business go its way without hindrance from politics."

"He declared in his speeches that 'the business of America is business.' "

The Perceiver-leader *reacts*, based on what he *believes*; there may be little desire when he becomes a leader to indulge in curiosity and expand that world. Oliver Cromwell, interacting with government: "What would be the master temptation to such a man? Surely to think and to act by formula, by fixed rule. Any search for principles, any penetration into new fields of thought, any reconsideration of views, would be so exhausting as to call for avoidance at all costs; and even if he had the will for it, he would hardly find the time..."

President Calvin Coolidge, succumbing to Cromwell's temptation: "Scores of honest, wise and willing economists, financiers and business statesmen were near him always, and yet he was either too cautious or too indifferent to probe their minds and to profit by their wisdom."

"His caution was constitutional. All his life he had a miserly habit of consciously hoarding the gold of consistency – choosing it rather than wisdom."

Stonewall Jackson: "...long-established mental habits, by now inflexible."

John Diefenbaker: "...his refusal to seek, much less take, [his advisers'] advice..."

President Ronald Reagan (*Time* magazine, September 13, 1982): "For a successful man, Reagan is very passive, with little fire or curiosity. He rarely reaches outside the White House for answers or information."

"Indeed, Reagan makes little effort even to learn exactly what it is that his advisers are up to. Says one subordinate: 'I doubt that he has actually been in Baker's or Meese's office more than two or three times since he has been President. He does not know in any specific way what most of us do

or how we do it.' "

The Perceiver-leader's focus remains on the *few principles that are essential to him*, not on problems. President Calvin Coolidge: "There he stood, blinking at the tidal forces he could not fathom, uncertain whether to follow his prudent New England instinct against the day's prodigality or to take his hand off the helm and let the ship ride the tide to its strange harbor. In reality he was not quite the hero whom men saw in the White House in that hectic day, but a puzzled, befuddled small-town New Englander torn with inner conflict while he turned to the world a smooth, flinty, unrevealing face."

"When Will Rogers asked the President how he kept fit in a job that had broken Wilson and Harding, Calvin Coolidge replied, 'By avoiding the big problems!' "

President Ronald Reagan (*Time* magazine, September 13, 1982): "When Legislative Aide Kenneth Duberstein reported at a budget meeting that even so fervent a congressional hawk as Trent Lott of Mississippi, the Republican House whip, is now calling for a slow-down in military spending, the President silently shook his head. Reagan then interrupted the uncomfortable session to place a call to the astronauts aboard the Columbia space shuttle. As if glad for an escape, he told the astronauts, 'Well, now, wait till I get my hat and I'll go with you.' "

"The deepest worry in all this for the American people is that the Reagan Administration is losing touch with reality. No one can reasonably demand that the President abandon the beliefs he has argued all his political life. But a successful President must adapt his strongest convictions to changing circumstances, and he cannot let the optimism that is a major virtue blind him to disagreeable facts."

When problems arise, the Perceiver may feel that they result *from not fully following* his principles. Gadafi: "Three wars have come because principles have been overridden by partial solutions."

The Perceiver-leader will drift and procrastinate with problems *until finally they can be interpreted somehow in the light of one of his basic moral principles*, and then he will respond. President Calvin Coolidge: "Public administrators would get along better if they would restrain the impulse to butt in or to be dragged into trouble. They should remain silent until an issue is reduced to its lowest terms, until it boils down into something like a moral issue."

"His habit, however, was temperamental, constitutional in his makeup, to let matters ride, to delay action and let time settle the preliminary issues and possibly develop a moral issue – simple and understandable by the people."

"His principles were rigid – copybook mottoes – probably Garmanian. He could not foresee circumstances. But he did know how he would act under any circumstances. He would wait. He would take no chances, and when he decided to move he would go in a straight line oblivious of danger."

Oliver Cromwell: "They must be affairs of conscience, affairs of principle..."

It is when some genuinely important principle is involved and when this *matches* a belief important to the Perceiver himself that the Perceiver politician can become a true leader. William Jennings Bryan: "A leader must *lead*; it is not always pleasant to oppose friends and one who leads takes the chances of defeat, but these are the necessary attendants upon leadership...Don't be content to take polls and sit in the background. Take one side or the other and take it *strong*...Don't inquire about how the fight is going to go – make it go the right way, if you can. If you fail you lay the foundation for a future victory."

President Calvin Coolidge: "In time of crisis my belief that people can know the truth, that when it is presented to them they must accept it, has saved me from many counsels of expediency."

Aspects of Delegation

Not surprisingly, the Perceiver usually picks subordinates on the basis of *loyalty to principle*. Oliver Cromwell: "If he had to choose a servant of the Commonwealth, he would choose first 'a goodly man that hath principles. Especially where a trust is to be committed. Because I know where to *have* a man that hath principles.' "

"They must be affairs of conscience, affairs of principle. If Humanity were wise and had a voice it would say with Cromwell 'I know where to have a man that hath principles,' or conversely, 'I can achieve nothing important with men that have no principles.' "

"He decided that his immediate duty was a new kind of recruitment, to raise 'such men as had the fear of God before them, and made some

conscience of what they did.' "

John Diefenbaker: "...he belonged to the class of persons more impressed by conviction and principle than a carefully constructed appeal to reason or wit."

Those with ability may be *eliminated* from consideration by the Perceiver as he searches for individuals of principle. John Diefenbaker: "He chose his cabinet on the basis of (a) loyalty and (b) they were not loyal and to leave them out would be to open oneself to charges of discrimination. Thus many of ability were left out."

The Perceiver is response-oriented and focused upon principle; *delegation is therefore often quite loose* – the results can be mixed. President Ronald Reagan (*Time* magazine, March 16, 1987): "Surround yourself with the best people you can find, delegate authority, and don't interfere as long as the policy you've decided upon is being carried out."

President Calvin Coolidge: "The only way to succeed is when there is a job to be done, to look around and find the best man to do it and then let him do it."

Oliver Cromwell: "He was, in short, well served by all his subordinates partly because he was a good judge of a sincere and able man, partly because he was no suspicious meddler with his own appointments, and was always ready to appreciate good work."

John Diefenbaker: "His instincts were right, his policies in the main were right. But he was not always able to control his own people. He was accused of being a one-man government; his fault was not that he governed too much, but that on occasion he governed too little. He appointed Ministers and often allowed them to carry on as they willed, even when they were wrong."

The Perceiver-leader generally has only a few really important principles; this leaves subordinates a *great deal of room* as long as they shelter under those standards – the principled Perceiver leader can therefore seem quite pragmatic. President Calvin Coolidge: "He too often saw justice in the policy of those who would use government as a shield for economic privilege. He sometimes stood for the public interest. But the Coolidge quality that endeared him to the Congressional leaders of his party was his slant toward the dollar once it was legally galvanized as an 'investment.' Men of wealth, seeking to put the gold plate of authority upon legalized past deeds and deals which were built upon sand, found Calvin Coolidge in

Washington, as in Massachusetts, generally willing to accept their claims as rights. He asked few questions. Generally speaking, property once it had gathered itself under a charter and was guarded by a silk hat, was sacrosanct to him."

"His political advancement unquestionably came because he was willing to accept political favors from men who might much more conveniently have given him money for political attitudes and for political actions which from his own viewpoint were fundamentally right."

The subordinate who thinks that the Perceiver's pragmatism is universal, though, and who then attacks some basic principle, can *lose his influence*. President Ronald Reagan (*Time* magazine, September 13, 1982): "The budget drama is a prize example, important in itself and as an illustration of Reagan's decision-making processes. It had a prologue about a year ago, when a number of advisers, worried about the deficits that already loomed menacingly, pressed the President to prepare a fiscal 1983 budget recommending a slowdown in military spending and sizable tax increases. They were rebuffed so completely that they are not about to challenge the boss's most cherished beliefs so directly again. A favorite saying around the White House is that one staff member or another 'broke his pick' confronting Reagan with such unwelcome advice."

"Reagan can be induced to change his mind, but it is a complex and tricky process. The key, by unanimous agreement of all who work for him, is to argue that a new position is as compatible with his fundamental beliefs as the one he is urged to abandon. Then Reagan can justify a switch as a mere tactical adjustment rather than a reversal of his conservative philosophy."

The Perceiver is *certain* that life lived *within his principles* will eventually work out. Thomas Jefferson: "We shall keep the people on our side by keeping ourselves in the right."

"Once more he reiterated his deep faith, which in him was synonymous with determination 'to pursue what is best, and the public will come right and approve us in the end.' "

President Calvin Coolidge: "His schedule was set in steel. It clocked from minute to minute. In his office he was rarely ruffled."

" 'Work and save; save and work,' the alpha and omega of his philosophy. It did not occur to him remotely that in this cosmos anything untoward could happen to a world where men worked and saved."

Of him by the Chief Justice as the stock market started to boom in preparation for the Crash: "America was lucky to have a President who was 'not disposed to interfere in any way with the even flow of events,' who was indeed willing to let 'the people work out for themselves the prosperity they deserved.' "

Coolidge himself, never imagining the coming Crash (that started the Depression of the 1930s): "When I am doing the right thing a great many unforeseen elements come in and turn to my advantage."

The Perceiver's confidence is contagious; as people respond it can seem that he *does no wrong*. President Calvin Coolidge: "Probably no other American excepting possibly Abraham Lincoln or Theodore Roosevelt had survived so long unspotted and unscathed in the thick of American politics, who knew so intimately its lower, darker levels."

President Ronald Reagan (The Kentucky Post, Online edition): "In life Reagan earned the nickname the Teflon president because bad news didn't stick to him. His legacy is proving to have this power, too."

Elected to Leadership

Modern Western government is based in the rule of law – this is an externalization of Perceiver thought in which principles, rooted in some set of axioms, rule over experiences. Many other concepts of modern government *also* come from Perceiver analysis; let us examine some of them.

The Perceiver feels easily, for instance, that the best form of government is one that *expresses the desires and the rights of the individual*. John Diefenbaker: "At dinners, he was an animated host who kept us all entertained with anecdotes and inspired by his grasp of the problems of the day and his enthusiasm for the individual and his rights."

"He would make his party a people's party."[A]

[A] We recall that objects at P can be bound as things-in-themselves under a class at FR, or alternatively become exemplars at P of the FR class itself. This duality externalizes as democracy – the individual 1) becomes a person-in-himself through 39 Reflection that votes in 1 Classification, then 2) dissolves again into an exemplar of the winning class or party (at FR now of 72 Knowing and a reconstituted 43 Judging). The temptation is for the

William Jennings Bryan: "The nearer the government is brought to the voters the better it is for both the government and the people."

Government ideally should *allow the people to govern themselves as much as they are able*. Thomas Jefferson: "[When asked] what exactly did he mean by 'government of the people?' – his realistic thinking on politics reasserted itself. He told his inquiring friend that in America it was the policy 'to introduce the people into every department of government, as far as they are capable of exercising it.' The extent of this capability Jefferson then proceeded to clearly define. 'One, they are not qualified to exercise themselves the Executive Department, but they are qualified to name the person who shall exercise it...Two, they are not qualified to legislate. With us, therefore, they only choose the legislators. Three, they are not qualified to judge questions of law, but they are very capable of judging questions of fact. In the form of juries, therefore, they determine all matters of fact, leaving to the permanent judges to decide the law resulting from those facts.' "

As the Perceiver denies his own 'self' in following principle, so the elected representative of the people *should not think for himself but rather should respect the wishes of the electorate*. William Jennings Bryan: " 'The people think for themselves and elect representatives not to think for them but to act for them.' He thought it dangerous for the holder of an elective office to 'put his own interests above the rights of the many.' "

"Service was the measure of greatness for the representative of the people no less than for others; and the best service he could render was to carry out the wishes of his constituency in all things."

Thomas Jefferson: "Throughout his life, Jefferson made a sharp distinction between his official words and actions, as a public servant, and his private feelings."

Things can become a little muddled as these principles are carried into practice – the Perceiver for instance may find a way to *reward one side over another*. President Calvin Coolidge: "Well, I regard myself as the representative of the government and not as an individual. When technical matters come up I feel called on to refer them to the proper department of the government that has some information about them and then, unless

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Perceiver as the binder-of-objects to insert himself into the process and take over.

there is some good reason, I use this information as a basis for whatever I have to say; but that does not prevent me from thinking what I please as an individual."

"That he served his supporters well no one can question..."

The Perceiver-leader might perhaps exploit the principle of accountability to the electorate as an excuse for not following his own feelings, *when those emotions might lead to conflict*. William Jennings Bryan: "Bryan took refuge in the doctrine of majority rule."

Two Political Parties

Elective government according to the Perceiver remains *imperfect because it is filtered* through the elected representative who is always being tempted to act on his own. William Jennings Bryan: "There is more virtue in the masses than ever finds expression through their representatives, because representatives are influenced, to a greater or lesser degree, by their personal interest."

The greatest problems are caused by self-seeking men – both in government and outside of it – and their *bureaucratic lackeys*. Oliver Cromwell: "I say, a *free* Parliament...It's that which as I have desired above my life, so I shall desire to keep it so above my life."

Gadafi: "He is convinced, rightly or wrongly, that the Arab peoples would follow him far more rapidly upon the path to unity if their *aspirations were not curbed* by their own leaders."

Che Guevara: "Ernesto argued back that given present circumstances in Latin America, no party that participated in elections could remain revolutionary. They inevitably would be forced to compromise with the right and then a head-on confrontation with 'Yankee imperialism' was unavoidable."

William Jennings Bryan: "There was little doubt in Bryan's mind that the greatest sores on the body politic resulted from policies advocated by a small group of self-seeking and sinister men and *imposed on the people through devious means*."

John Diefenbaker: "He was apparently unresponsive to salutary control by the *Party hierarchy*."

"People were not pawns to be pushed around by *bureaucrats* insulated from reality."

Self-interest groups in particular are likely to be self-seeking and to hijack government – especially as they link to addictions. William Jennings Bryan: "The fight against evil is always an uphill one, and the hill is never steeper than when you fight the liquor interests."

The Perceiver can form these observations into a principle: unselfish, democratic government expresses the will of the people; it is opposed always by selfish, elitist, aristocratic government, which drives things in the opposite direction of tyranny.[A] William Jennings Bryan: "In 1907 Bryan observed that there were two forces at work within the nation, 'one force tending to bring the government nearer to the people and the other tending to carry the government away from the people.' "

"Bryan believed as did Jefferson that it was natural for two parties, one democratic and the other aristocratic, to dominate the political life of any country."

Thomas Jefferson saw that the two parties divided the people into *two groups* – oppressors and oppressed: "Jefferson saw...danger in centralized tyranny which divided people into two classes, wolves and sheep."

This Perceiver assumption of *two natural parties* can extend in unexpected directions. Gadafi: "The road to [unselfish, democratic] Arab unity must inevitably lead to the *destruction* of the [supposedly selfish and aristocratic] state of Israel [with its special interests] and the restoration of Palestine to the Arab peoples."[B]

Party Platforms & Protests

The Perceiver feels easily that the leader, as an agent of the people's opinion, should *share his views as part of some party platform*. A failure to do this would be selfish and aristocratic. William Jennings Bryan: "He believed

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[A] Prelogical paradigm (ER to P) contains both of these groups. The one pro-democracy grouping filters *down* into paradigm from paradigm-traversing 72 Knowing under the influence of higher circuits and FR; the other anti-democracy agglomeration leaks *up* into this same region from emotional addiction-prone ER and 25 Recognition as an attitude.

[B] I am merely quoting Gadafi to make a point regarding a Perceiver division of humanity into certain kinds of classes; the accuracy of this statement is irrelevant.

that only through political parties could citizens secure the enactment of laws or effect reforms."

"He believed that parties should not hesitate to take unequivocal positions on controversial issues."

"A platform announces the party's position on the questions which are at issue; and an official is not at liberty to use the authority vested in him to urge views which have not been submitted to the voters for their approval."

Thomas Jefferson to the outgoing President: "...it had never been a personal contest. They were both simply symbols of 'the political division' in the country. If both of them died tomorrow, two other men would step forward, to play the identical roles."

The members of a party, when voting is over, *must in turn be loyal to its platform*. William Jennings Bryan: "But the enjoyment of these privileges carried with it corresponding obligations. Chief among these was the obligation 'to act with the party so long as the party is true to its principles and avowed purposes.' "

The *more means* there are for the electorate to express its opinion on a party platform, the better. William Jennings Bryan: "Bryan was sympathetic to any measure that would tend to bring policies of the government into closer alignment with the will of the people. This was the reason he gave his support to women's suffrage, direct primaries, agitation against lame-duck congresses, a single term for the President, and the initiative, referendum, and recall."

"He reviewed the ideas of Thomas Jefferson and found that the Sage of Monticello had expounded two of those rules: acquiescence in the will of the majority and frequent elections. If Jefferson were still alive, he would certainly suggest a third, 'the ascertainment of the will of the majority by methods so direct, so fair and so honest that the minority cannot doubt that that will has been actually expressed.' "

If government is removed from the people by the self-serving men of the 'aristocratic' party, the Perceiver feels easily that it is right for people to *do something about it* – this would be a kind of natural vote for the platform of the 'democratic' party. William Jennings Bryan: "No matter which way we turn; no matter to what subject we address ourselves, the same question confronts us: Shall the people control their own Government and use that Government for the protection of their rights and for the promotion of their welfare? Or shall the representatives of predatory wealth prey upon a

defenseless public, while the offenders secure immunity from subservient officials whom they raise to power by unscrupulous methods?"

Che Guevara: "I become aware, then, of a fundamental fact: To be a revolutionary doctor or to be a revolutionary at all, there must first be a revolution. The isolated effort of one man, regardless of its purity of ideals, is worthless. To be useful it is essential to make a revolution as we have done in Cuba, where the whole population mobilizes and learns how to use arms and fight together. Cubans have learned how much value there is in a weapon and the unity of the people."

"When society arrives at a certain stage of development and is capable of initiating the harsh struggle, of destroying the oppressive power, of destroying its strong arm – the army – and of taking power, then man once again regains the old sense of happiness in work, the happiness of fulfilling a duty, of feeling himself important within the social mechanism."

Thomas Jefferson: "A strict observance of the written laws, he argued, is one of the high duties of a good citizen but it is not the highest, 'The laws of necessity, of self-preservation, as saving our country when in danger, are of higher obligation. To lose our country by a scrupulous adherence to written law, would be to lose the law itself with life, liberty, property and all those who are enjoying them with us; thus absurdly sacrificing the end to the means.' "

The right to 'vote' for the 'democratic party' *through rebellion* is not to be exercised lightly. Thomas Jefferson: "It is incumbent on those only who accept of great charges, to risk themselves on great occasions, when the safety of the nation, or some of its very high interests are at stake. Then the good officer will make his decision *at his own peril*, and throw himself on the justice of his country and the rectitude of his motives."

John Knox: "A ruler was placed in a position of immense trust and authority by God himself; but the humblest subject of the ruler had for that very reason the *duty* as well as the right to be concerned that the ruler's rule was in accordance with God's law."

"The middle class must take their part along with the nobles in *compelling* the bishops to cease their tyranny over the souls of men. If no other course was successful, it would be lawful to 'attempt the extremitie'; that is, the *overthrow of the civil powers by force*. But the transformation must be constitutional, the will of the people must plainly assert itself; it would not do for the ruler to be murdered by a few thugs or even intrigued out of

his throne by shady characters."

"When his thoughts clarified, he was to become the first modern revolutionary. There was a difference between rebellion in defense of religion and rebellion in defense of 'the just laws of the realm.' 'Subjects' should not 'pretend to defend God's truth or religion by violence or sword,' but it was different with 'the just laws of the realm.' These all citizens were called on to defend. In so far as an established worship of God was part of those just laws, they must defend that too; but they must defend it on the ground of law, not on the ground of divine revelation."

Later in the development of this idea: "Rebellion must have a constitutional foundation. That foundation was the covenant and league made between God and a Christian people."

"It was to be his meditations on the *right of rebellion* that were to give him his place among those who have changed the course of history."

If the people need a leader in their struggle, then the Perceiver may feel it is his *duty* to volunteer. John Diefenbaker: "People were not pawns to be pushed around by bureaucrats insulated from reality. They were dynamic entities of supreme importance in the political and social scheme, and the state existed to remove the impediments from their successful functioning. Those who could not help themselves should be helped."

"He lambasted the Russians for their refusal to free the captive nations of Europe, South Africa on apartheid until it left the Commonwealth."

"He felt that his real role was to speak for the pensioners, the veterans, the small businessman, farmers, young people starting out, all those whose needs might be pushed to one side."

Gadafi: "We are unshaken in our belief in unity. We believed in unity long before we held power, long before we entered the Army. Since we rebelled in the name of unity and since we have made such sacrifices for it over so long a period, now that we are in power *we are ready to fight* to achieve unity...Even if all Libyans repudiated Arab unity I myself would fight for it, alone. There is only one point on which I would remain on one side while the whole Libyan people were arrayed on the other. This is Arab unity."

"If we assist the Irish people it is simply because here we see a small people still under the yoke of Great Britain, and fighting to free themselves from it."

"I could never accept [separate agreements] while the Palestinian people

remain deprived of their rights...if one man in the world has to hold out on his own against that sort of peace, I shall be that man."

Che Guevara: "In Che's mind, leadership was a sacred duty granted to an individual 'chosen' by the people on the basis of trust. It was a privilege that came with the obligation to honor that trust, if necessary, with one's life. It was obviously how he saw his own commitment to Cuba's revolution and, no doubt, his expectations of Fidel."

Thomas Jefferson, writing to Monroe regarding South American nations that were fighting for independence: "Every kindness which can be shown the South Americans, every friendly office and aid within the limits of the law of nations, I would extend to them...Interest would wish their independence, and justice makes the wish a duty. They have a right be free, and we a right to aid them..."

"I have sworn upon the altar of God eternal hostility against every form of tyranny over the mind of man."

Ayatollah Khomeini: "He often repeats the testimony of Ali many years before, 'Be always the protectors of the oppressed and the enemy of the oppressor.' "

John Knox: "Knox was now convinced that Scotland's remaining hope was a second revolution. Disappointed, in varying measure, with the nobles of Scotland on whom he had relied, he would now turn to the people. The form the second revolution would take he did not yet know. It was in God's hands."

Oliver Cromwell: "I have plucked many out of the fire, the raging fire of persecution, which did tyrannize over their consciences, and encroach by arbitrariness of power over their estates."

A Military General

The Perceiver – a willing leader of the common people as they 'vote' for the 'natural party of democracy' through rebellion – is *easily attracted by military life*. Vladimir Peniakoff of his motives: "...obscure duties which had satisfied us at first were no longer enough; a sense of unreality crept over us and bred in our hearts a desire to assert ourselves, to meet the enemy face to face, and to reach at the inner truth of a conflict, in which, although our uniform proclaimed that we were participants, yet we ever seemed to be hovering on the outer rim. We felt like a man in the back rows of a crowd

watching an exciting game: he hears the cheers and the whistle of the referee but can see nothing; he presses his way forward and at length reaches a position where, through the eddies of the crowd, he can catch now and then a glimpse of the players; with effort he reaches the front row and he can now follow the game. But he is still unsatisfied, he feels the pride of his strength and of his skill, and, not content to remain a spectator, he will have no peace until he can also take a hand in the game."

Che Guevara: "In the panicked melee [skirmish] that followed, as men were shot down and others fled in all directions, Ernesto faced a split-second decision over whether to rescue a first-aid kit or a box of ammunition. He chose the latter. If there was ever a decisive moment in Ernesto Guevara's life, that was it. He may have possessed a medical degree, but his true instincts were those of a fighter."

"If his reaching for ammunition rather than a medical kit in his first taste of combat revealed something fundamental about Ernesto Guevara, so did his wounding: a fatalism about death. Over the next two years of war, this trait became manifest as he developed into a combat-seasoned guerilla with a distinctive taste for battle and a notorious disregard for his own safety. In war, Celia's errant son finally found his true métier [trade]."

Stonewall Jackson in Mexico: " 'I really envy you men who have been in action,' Jackson told Hill. 'I should like to be in one battle.' "

Miguel de Cervantes: "He was undoubtedly tempted by the idea of a military career."

John Bunyan: "He was ever sounding the call to arms. His was a militant faith."

David Livingstone: "As Livingstone moved homewards he was revolving two projects. The first was to expose the atrocious slave-trading of the Portuguese, which had not only made all his labor fruitless, but had used his very discoveries as channels for spreading fresh misery over Africa. The thought warmed his blood, and he felt like a Highlander with his hand on his claymore [broadsword]."

The Perceiver leads the way, yet his mind is *powered by duty* and thus he understands subordination to superiors. Oliver Cromwell: "He had a soldier's sense of discipline, and loved, as he once said, to be 'a man under authority.' "

President Calvin Coolidge: "While I have differed with my subordinates, I have always supported loyally my superiors."

Stonewall Jackson, of political interference in a battle: "I desire to say nothing against the Secretary of War. I take it for granted that he has done what he believes to be best, but I regard such a policy as ruinous."

David Livingstone: "I hope when the day of trial comes, I shall not be found a more sorry soldier than those who serve an earthly sovereign."

The Perceiver's *principled* character in turn commands the loyalty of the rank and file under him. Stonewall Jackson: "There is a magnetism in Jackson, but it is not personal...no one could love the man for himself...Yet the men are almost as enthusiastic over him as over Lee."

Of him by Lee: "My opinion of the merits of General Jackson has been greatly enhanced during this expedition. He is true, honest, and brave; has a single eye to the good of the service and spares no exertion to accomplish that object."

"Look, there stands Jackson like a stone wall. Rally behind the Virginians, men!"

Che Guevara: "Che was throwing down the gauntlet for his future guerrillas, just as he had done during the Cuban struggle with his 'invasion column' before marching from the Escambray. It was important that each man prepare himself. 'We were going to go and get our balls shot off, without knowing if any of us were going to see it through, or how long it would take.' Che let them know he was not sending them off alone to an uncertain fate, however, telling them he planned to join them as soon as he could."

"And because he lived as they did, refusing extra luxuries due to his rank, taking the same risks as they did in battle, he earned their respect and devotion."

"Yet Che's devotion to those who earned his trust was reciprocated by a fanatical loyalty. Known to everyone as '*los hombres del Che*,' [Che's men] they included bodyguards, accountants, economists, and revolutionary fighters."

Oliver Cromwell: "The services remained efficient, with confidence in themselves unabated, though the men were sometimes shoeless and unpaid...There was doubtless a feeling that, though Cromwell was far away, his hand was on the helm, the hand of an incorruptible, devoted, and discerning man; a man of principle and of unimpaired faculties; a man who knew character and ability when he met them even under a russet coat, and would fearlessly get rid of their opposites; a man who would not let anyone

down."

As in personal life the Perceiver's principles are not affected by opinions of people, so in war the Perceiver-general is *not satisfied with half-measures in battle*. Ayatollah Khomeini: "He is extremely shrewd, but his single-mindedness at times leads him to adopt attitudes which can only make one gasp. 'The revolution did not take place to provide people with food.' "

Leaving Paris for Iran: "You must not compromise. The ferment [agitation] is now at its peak. This is the best guarantee for victory."

"In one of his more exuberant moments, he said that he 'would make the Gulf a ball of fire if anyone dares to touch us.' "

Thomas Jefferson: "All his life, Jefferson consciously cultivated a serene, civilized good humor. Many people who knew him well said they never saw an expression of anger or impatience on his face. But Martha [his daughter] never forgot the sudden apparition of the frontiersman's son she saw that day on the river – 'a face like a lion,' 'in tones of thunder' he commanded two oarsmen who were fighting, as the boat drifted into rapids, to row for their lives or he would pitch them into the river."

Jefferson preferred *general devastation* to the failure of the French Revolution: "I would have seen half the earth desolated. Were there but an Adam and Eve left in every country and left free, it would be better than as it now is."

Che Guevara, in response to a critic: "I am not Christ or a philanthropist, old lady, I am all the contrary of a Christ…I fight for the things I believe in, with all the weapons at my disposal and try to leave the other man *dead* so that I don't get nailed to a cross or any other place…What really terrifies me is your lack of comprehension of all this and your advice about moderation, egoism, etc.…that is to say, all of the most execrable [abhorrent] qualities an individual can have. Not only am I not moderate, I shall try not ever to be, and when I recognize that the sacred flame within me has given way to a timid votive light, the least I could do is to vomit over my own sh– . Insofar as your call to moderate self-interest; that is to say, to rampant and fearful individualism…I must tell you I have done a lot to eliminate these…."

"The global battle against imperialism was a struggle for world power between two diametrically opposed historical forces, and there was no sense in protracting the people's agony through doomed attempts to forge tactical short-term alliances with the enemy, or appeasement strategies such as 'peaceful coexistence.' The root causes of the problems would remain

and inevitably lead to conflict, and moderation ran the risk of giving the enemy an opening where he could seize an advantage. History, science, and justice were on the side of socialism; therefore, it must wage the necessary war to win, whatever the consequences – including nuclear war. Che did not shrink from that outcome, and he was telling others they should not, either. Many would die in the revolutionary process, but the survivors would emerge from the ashes of destruction to create a new, just world order based upon the principles of scientific socialism."

Stonewall Jackson: "He had little sympathy with human infirmity. He was a one-idea-ed man. He looked upon the broken down men and stragglers as the same thing. He classed all who were weak and weary, who fainted by the wayside, as men wanting in patriotism. If a man's face was as white as cotton and his pulse so low you could scarcely feel it, he looked upon him merely as an inefficient soldier and rode off impatiently. He was the true type of all great soldiers...he did not value human life when he had an object to accomplish. He could order men to their death as a matter of course."

Oliver Cromwell: "Here was one who had no doubts, who believed wholly in the righteousness of his cause and was resolved that that cause would prevail in the field, who dismissed contemptuously all half-measures and faint-hearted overtures for peace..."

Dealing with those who hesitated to fight *to the end*: "It was clear that so far as Manchester was concerned Oliver had won his case, in spite of the strength of the Presbyterians in the House. But against Manchester himself he had forgotten his grievances. It was not the man that mattered but the system, and the disappearance of one ineffectual leader would be nothing if the system remained."

"He had also the soldier's conviction that campaigns cannot be won by those who fight not for victory but to acquire assets for some ultimate bargain."

John Knox: "His terms for the enemy were simple: unconditional surrender."

"The Treaty of Edinburgh, by which peace was signed gave the revolutionaries their political aim of independence from absentee rule. But the religious aim was forgotten. And John Knox took upon him the goal of beginning again to put down the idolatry of Antichrist."

"Now nothing could stop him but the arrival of the new Queen from

France. The country was to have the status quo in religious affairs, while the devotional life of the royal household was to be the private affair of the Queen. And she would have regular Mass said."

"Knox knew well that in dealing with Rome he was dealing with a totalitarian institution, that Mass in Marie's household could not remain her private affair. How soon would she be preparing to restore the old religion? It was to be war to the death."

"When men began to think of...compromises, he was better out of the way."

"The townspeople of St. Andrews shook their heads over him, saying: 'Others lopped the branches of the Papistry, but he strikes at the root to destroy the whole.' "

To the bishops: "We shall begin that same war which God commanded Israel to execute against the Canaanites; contract of peace shall never be made till ye desist from your open idolatry and cruel persecution of God's children."

David Livingstone, on a campaign of exploration: "I will open a way to the interior or perish."

"Dr. David Livingstone is a most unsafe leader. He never thinks of getting back. All he cares for is accomplishing his object at any risk whatever. It is useless making any remark to him."

Military Discipline

An elected representative in government can wait until events coalesce around some principle; a general in war does not have this luxury – he must react instantly *even as principles evolve*; thus there may be little delegation. Stonewall Jackson: "The General left few details for others to attend to in the management of his little army."

"Jackson, above almost all Confederate officers, seemed to appreciate the value of active, pliant, nonmilitary minds. He withheld his officers from his decisions, but he kept them at work."

Vladimir Peniakoff discussed operations with the only person he could trust – because he was officially his servant and thus *unable to take initiative*: "We had no more use for our Arabs [as action was now moving to Italy], and we arranged for them to be discharged from the army and returned to their homes in the Jebel. Yunes would have followed me to Italy – or

anywhere – but I considered it unfair to keep him on, now that his war was over, and I overrode his wish. I felt his departure sadly, for it left me rather lonely. Our relationship of master to follower, friendly and confidential, allowed me to discuss with him private matters which could not be taken up with anyone else, and his advice was helpful, for he was shrewd."

David Livingstone: "A saying he valued highly, 'He who has to act on his own responsibility is a slave if he does not act on his own judgment.' "

"Livingstone was not a good administrator, whatever his other gifts. 'My brother informs me that the members of the expedition did not get orders what to do, and were always at a loss how to act.' "

"Evidence shows that Livingstone was apt to dominate any situation that he took in hand, and was not always successful in managing men who resented his assumption of leadership."

The Perceiver-general with his innate sense of reasonableness feels that *he* is the one who knows what can and cannot be done; he waits until the time is right. John Knox: "With his caution and his extraordinary sense of the national pulse, Knox scented danger. The nobles were eagerly urging the need for reform without being ready to pay the price of it. His terms for the enemy were simple: unconditional surrender. So long as his supporters cared to tinker with policies of appeasement and conciliation, it was plain they did not understand the situation. Therefore the time to strike was not yet."

"He was to use political alliances, but he was careful never to trust himself to them until they were strong enough to be effective. He knew how to bide his time, even under the suspicion of faintheartedness."

"In England as everywhere, Knox seldom underestimated the power of the forces against his cause; perhaps it was his realism in this as much as his eloquence that eventually secured his success. In England, at the moment, the tide was with him, and he would make the most of it while it lasted."

Vladimir Peniakoff: "Improvisation and dash are foreign to my nature, unknown risks make me uncomfortable: I am never so happy as when I can spend my time making cautious preparations..."

Oliver Cromwell: "Just as in battle he knew where to stop..."

The Perceiver-general may on occasion be cautious and response-oriented, yet when the time is right *he can act instantly.* Vladimir Peniakoff: "A set plan, worked out to minute details is not what I mean by preparedness: on the contrary, there is no more formidable obstacle to

success. What I like to do is to go myself beforehand over the country and get the feel of the plains, the mountains and the valleys; the sand, the rocks and the mud; at the same time, I listen to the local gossip: find out who commands the enemy and what are his pastimes – who my friends are and how far they are prepared to help me and what are the presents that will please. Then, when I come back later with my men to carry out my evil schemes, I can let the plan take care of itself. If I have got a picture in my mind of the general conditions and a clear view of what I want to achieve, if I know roughly what there is over the next hill and the one after, I needn't worry: a workable plan of action will present itself to my mind when required – with no painful striving."

Thus, like the Exhorter admiral at sea, the Perceiver can be *very good with mobile forces*. Thomas Jefferson: "From boyhood Jefferson had been a fearless rider, always choosing the best blood *horses*, which he broke himself."

Oliver Cromwell: "No commander in history has ever handled *cavalry* with more freedom and precision."

Stonewall Jackson: "McClellan was telegraphing Washington of an uneasiness felt throughout the North: 'I don't like Jackson's movements. He will appear *suddenly* when least expected.' "

Vladimir Peniakoff of his men's achievements in northern Italy: "...they proved more than a match for the bewildered Germans. In *seventy-eight days*, although their numbers never exceeded fifty at any one time, they cleared *sixteen hundred square miles* of mountains, enticed several thousand Germans sixty miles back, killed over three hundred, and yet lost themselves but one man killed, and three wounded who recovered and rejoined the unit."

The Perceiver can read an evolving battle and alter plans with lightning speed – it makes him a *master tactician*. Vladimir Peniakoff: "The extent of my disaster filled me with somber joy. My mind was swept clean of all the plans and the hopes with which I had been busy day and night during the last three months, and I had not even a flicker of regret for the strenuous preparations and the long efforts now suddenly wasted at the very moment they were about to bear fruit. From my long-cherished plans for defeating the enemy single-handed, my mind switched over in a moment to consider the new and desperate problems which I had now to solve. Exhilarated by the urgency and the difficulty of the task, my brain functioned with a

delightful, effortless lucidity, which I had never experienced before, for I am usually a slow and muddled thinker, full of questionings and doubts."

"While I questioned Yunnie and listened to his replies, a picture of our situation formed itself in my mind with a clarity of detail that owed nothing to any conscious effort of mine."

"By the time Yunnie had finished his report I knew how I was going to set about my business. It was fascinating, I thought, to find all the answers without having to rack my brains; I hoped this unexpected power of decision would remain with me for ever..."

Stonewall Jackson: "He expounded the beauties of battle to his friends. It was always exalting to him, he said. Something happened to him in the gun smoke. He could not express it with precision, but: 'I seem to have a more perfect command of my faculties, in the midst of fighting.' "

"He became more expert at the solution of a variety of puzzles; in later years, he was to look upon terrain covered with combat troops, able in an intuitive flash to solve the difficulties presented. He traced the talent to this mental training in Lexington."

Oliver Cromwell: "In the matter of tactics he had the supreme gift of judging the crucial moment and the critical point in a battlefield. Two principles guided him. He never tied himself to a preconceived idea, but altered his plans to suit changing circumstances; also he never exhausted his resources, but kept always something in hand till it was certain that resistance was over. His aim was to win not a section of a battle, but the whole battle; not to defeat the enemy but to destroy him."

"He had in the fullest degree the gift of many highly-strung temperaments of acquiring in the heat and confusion of battle a strange composure, and of seeing every detail in the cold white light of reality."

"The supreme gift of the soldier is the power to simplify amid confusion, to make a simple syllogism which, once it is made, seems easy and unquestionable, but which, before it is made, is in the power only of genius."

Che Guevara: "We are not men, but working machines, fighting against time in the midst of difficult and luminous circumstances."

Of Ayatollah Khomeini: "What most impressed me was his ability to grasp the essentials of a situation."

Various elements as they come into clear view are *balanced* against one another. John Knox: "After two months of war, he had succeeded in leaving

the imprint of victory on the ecclesiastical headquarters of the land whose Church he had determined to purify. He had carried the war into the very heart of the capital, and was now holding forth in the pulpit of a church within sight of the royal palace itself. But his cause was still very far from final triumph; indeed, it suffered from weaknesses that few saw as plainly as did he. The Regent would certainly get help from France, limited, no doubt, but adequate. Very well: Knox must get help from England."

The Perceiver, in the midst of battle, seemingly is *not afraid of danger*. Oliver Cromwell: "Except when he was in doubt as to the right thing to do, Cromwell feared no body of men whatever, whether civil or military."

Che Guevara: "But one afternoon, when he and some other students were blocked from leaving the school grounds by some Alianza bullies who were brandishing penknives embossed with their group's condor insignia, Melivosky witnessed Guevara hurl himself at the throng, whirling his school satchel around and around his head like a dervish. To the grateful Melivosky Guevara "seemed more than brave…He was absolutely fearless."

Stonewall Jackson: "A brother officer says of him, 'He does not know fear!' "

Miguel de Cervantes: "He never shrank from danger."

Vladimir Peniakoff: "The apprehension of personal danger can easily be mastered once the lesson has been learnt that nothing worse than death[A] can be expected – and the prospect of death, though it can be a bother, is not particularly terrifying to most of us. Thus the stage is reached where danger loses its awesome horror, and it becomes easy to overcome the urge to run away. Each time a man has *not run away* he becomes less liable to be afraid in the future: he can now enter a bout of fear and come out again without surrender; fear is no worse than a fit of the colic – damned unpleasant while it lasts but the easier to withstand the less fuss is made."

David Livingstone: "Once a frenzied fellow walked around Livingstone howling, with a battle-ax in his hand, which he shook rather too near to the missionary's head. After enduring the unpleasant demonstration for a time,

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[A] 206 Life is under threat and the Perceiver in response has been hurled into its mirror of productive 27 Apperception which is death. He is now self-consciously dead (action observing productive monitoring in white hot clarity); there is nothing more to fear.

Livingstone beckoned to the headman of the village and requested him to remove the ruffian. The order was obeyed, and it is amusingly in keeping with Livingstone's character that he should naively inform us in his report of the occurrence that he wanted to feel the dangerous threatener's pulse to ascertain how rapidly it was beating, and thus judge whether his ravings were real or simulated; but for the proximity of the battle-ax, the physiological experiment would have been performed."

"His absolute lack of any sense of fear amounted almost to a weakness. He would go into the most perilous positions without a tremor or a touch of hesitation. I never knew him blanch [flinch] or show a sign of timorousness in any circumstances whatever."

An Unwilling Dictator

The Perceiver may *hunger for power*.[A] Of Stonewall Jackson by one who once flattered him: "Observing him closely, I caught a glimpse of the man's inner nature. It was but a glimpse. The curtain closed, and he was absorbed in prayer. Yet in that moment I saw an ambition as boundless as Cromwell's, and as merciless."

Che Guevara: "To him, reality was now a matter of black and white, but at the same time he believed the faith he had chosen had limitless boundaries. His conviction that what he was doing had a historic imperative allowed him to be a judge and he now viewed people, for the most part, as either friends or enemies. Anyone in between was distrusted, as they had to be, for his goal was to make war and take power, and he awoke each day with the prospect of killing and dying for this cause."

President Calvin Coolidge: "He had a zest for power. Power repaid him for much that life was denying to him."

Intellectually, the Perceiver is a believer in the personal freedom of others – any surrender to his deep inner hunger for power would force him to *act against this principle*. President Calvin Coolidge: "He never played the demagogue."

Thomas Jefferson, of serving in office: "I have no ambition to govern

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[A] The army is the externalization of the circuit of 60 Power, and the Perceiver has discovered that its controller of 61 Agency, which the node of P overlays, has been delegated and is up for grabs.

men, no passion which would lead me to delight to ride in a storm."

John Knox: "There was really little, if anything, of the tyrant in Knox."

John Diefenbaker: "His most serious problems were caused by a failure to be ruthless when ruthlessness was called for."

However, the same Perceiver logic that values personal liberty may tell him that if he does not influence others, then *they in turn might influence him* to his detriment. Oliver Cromwell: "The coming Man of Action was not at his best in a large assembly of talkers; he was too afraid of weak counsels and inconclusive decisions when everything was at stake for which he cared."

The Perceiver can easily feel that the world lacks all feeling for principles – *he, the Perceiver, is the only one who can impart what is missing.* Oliver Cromwell: "To correct the limitations of sects and individuals thriving on Private Judgment, Inner Light, or Inner Voice, there would have to be something outside of them and ostensibly independent of them. 'Authority,' someone suggests."

"He had himself ruled an empire of unreasonable men, and he had always sought to season Justice with Mercy and to rule as a God should."

The Perceiver becomes then the agent of God's Providence.[A] Oliver Cromwell: "Never, in all his military career, would he brag of his personal deeds; the achievers of victory were 'God,' or 'We' as instruments of God, not 'I,' Oliver Cromwell."

"He was Cromwell the moral man, the religious man, the Watcher of Events in order to discover the Designs of Providence; hence himself the Instrument of Providence."

"He was conscious as never before of supreme gifts for government of men, and he believed that he was the chosen vessel of the Lord."

John Knox: "He believed that that trumpet [himself], for all the harshness of its reeds, was chosen by God in God's inscrutable providence."

"He believed he was a harsh trumpet for the Word of God in which he put all his trust; but he knew that God could heal and hallow even the poorest instrument of His choosing."

Those around the Perceiver *don't quite know* how to put their finger on what is wrong. President Ronald Reagan (*Time* magazine, September 13, 1982): "The President often gets a slightly skewed view of the world from

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[A] He seizes 61 Agency over the 60 Power – it's an indirect access.

his advisers, who present to him not the arguments they really believe but those that can be fitted into the Reagan cosmology."

"There are other reasons why Reagan frequently does not hear straight arguments from his aides. An avuncular figure [like an uncle], warm and generous to a fault, Reagan projects a peculiar quality of vulnerability [underlying Mercy sensitivity]."

President Calvin Coolidge: "Yet probably his mannerisms, his shyness for one thing, kept the truth from him many times when it might have led him to act. Yet he winced from the truth even when he seemed to seek it."

At some point the developing Perceiver leader usually *faces a choice* between enhancing personal power and upholding the deeply held principle of personal freedom for those whom he leads. If a decision for the freedom of others involves groveling submission on his part and inner abandonment to cynicism, then *he may choose power* – it is a crucial pivot point. Oliver Cromwell: "Cromwell gives utterance to the remarkable statement – remarkable as coming from a *lifelong champion of liberty* – that 'misrule is better than no rule, and an ill government, a bad government, is better than none.' "

"In all other matters which did not concern the life of his jurisdiction, he seemed to have great reverence for the law, and rarely interposed between party and party."

After the execution of King Charles I: "The new kingdom could only live by *rejecting every principle* on which it had been professedly founded. The people of England had no say in this government, which was an oligarchy composed of the remnant of a nine-year-old House of Commons, which was in turn the protégé of a bitterly unpopular army."

Che Guevara: "Beto Ahumada, Ernesto's rugby-playing partner in the days of 'Chang-Cho' and still close to the Guevara family, also found his old friend different. 'He had always been a free man,' Ahumada recalled, 'and now here he was hooked into a process with responsibilities…a position that implied constant danger, and he always had people around covering him. He had changed. Changed completely. He was a more reserved man, more careful in the things he said.' "

Stonewall Jackson, following this logic further: "It was almost as if Jackson, unable to bear the thought of defeat, sought a victim on whom to fasten the blame."

"He was never to admit a failure."

The Perceiver who chooses power *and thus dictatorship* may look for someone to whom he can again subordinate himself. However, the bridges are burned, *there is no one* – thus, *it becomes his duty to continue*. Oliver Cromwell: "The problem which had come between him and his sleep – where to find the true ultimate authority – was still unsolved."

"The man who controlled the army was the *de facto* ruler of Britain, and Oliver could not be blind to his responsibilities. But in his home at the Cockpit and in his place in the House of Commons he was still the patient inquirer, unwilling to act or speak till his mind was clear."

"Again and again in his career he had been forced to take up a task because no one else could be found for it."

"He did not trust Parliament; it was still too risky to trust the people; therefore *he must trust himself*."

Gadafi: "He says it is not for him to work out an exact formula for his ideology: this is a task for philosophers and scholars." But there were none.

Ayatollah Khomeini: "He did not want to take rule, but the Revolution consisted of one man, the Imam, and the millions of his followers, *with nothing in between*."

One step leads *to another*. Oliver Cromwell: "The supreme authority returned like a boomerang to the man who had tried to renounce it. 'My own power,' he declared later, 'was again by this resignation as boundless and unlimited as before; all things being subjected to arbitrariness, and myself the only constituted authority that was left, a person having power over the three nations without bound or limit set.' Once again he had a blank page to write upon."

Dissolving the Rump Parliament [the parliament remaining after many members had been purged]: "On that wild April day he sinned, as he had sinned at Charles' death, against his better judgment. He went too far; his only safety lay in going further."

"For the third time Oliver had sent a House of Commons about its business...Circumstances had forced him to assert a divine right to rule as stiff as any claim of Charles, and to dismiss the wishes of the governed in government with all the arrogance of Strafford."

John Knox: "Those who appeal to force[A] for the limited ends of mere

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[A] 53 Force is the mirror of the 60 Power over which the Perceiver has seized the 61 Agency.

social order can limit their use of it – not so the man who appeals to it as an instrument of perfection. The man who takes that sword is happy if he can perish by it; if he lives, *he will be bound slave to it* all his days."

"There is no doubt about the central tragedy of Knox's last years. Old and tired, he wanted peace, and he found himself the slave of the sword he had invoked."

The fact that the Perceiver is an *unwilling* dictator makes him ultimately, like the Exhorter reformer, a transitional figure. Ayatollah Khomeini: "He was the Government. In vain he protested that it was not his wish to be a ruler. But if he was not to be a ruler or a private citizen, what was he to be? The answer was of his own choosing. He would be an arbiter."

John Knox: "Though declining any office higher than that of parish minister, he regarded himself as the Church's political intelligence officer, charged by the General Assembly to 'advertise the brethren from time to time of dangers appearing.' "

Oliver Cromwell: "If Oliver was ever a dictator, he was determined to set strict limits to his arbitrariness."

"Oliver did not take this further step [of becoming King] – there is no evidence that at this time he even contemplated it – and in consequence he was condemned for the remainder of his days to *sterile compromise*."

Aware of Honor

The Perceiver, even as he hates empty ceremony, is *very aware of honor*. President Calvin Coolidge: "Coolidge continued to enjoy the pomp of the White House. When the band played 'Hail to the Chief,' which Taft and Cleveland forbade in their presence, the pleasure upon President Coolidge's face was evident. But formal ceremonies irked him. He hurried them through as quickly as possible."

Miguel de Cervantes: "If he was still exceedingly aware of the last shimmer of heroic splendor..."

"...he, with his honesty and good faith, his patriotism, his belief in his good name and *honor*, and other such outworn, old-fashioned ideas."

Che Guevara: "With his promotion, Che was also given the adornments of his new office. 'My insignia, a small star, was given to me by Celia. The award was accompanied by a gift: one of the wristwatches ordered from Manzanillo.' It was a great honor. *Comandante*, equivalent to major, was the

highest rank in the rebel army, one so far possessed only by Fidel, and the next man to receive it had not been a Cuban but Che, '*El Argentino*.'

" 'There is a bit of vanity hiding somewhere within every one of us,' wrote Che afterward. 'It made me feel like the proudest man on earth that day.' In fact, he remained proud of the title, and from that moment on, to all but his closest friends, he was Comandante Che Guevara."

Gadafi: "For a man like him who has made honor his emblem..."

Thomas Jefferson: "And for a support of this declaration [of Independence] we mutually pledge to each other our lives, our fortunes and our sacred honor."

Honor links internal Perceiver-generated personhood to external Mercy-interpreted fame and reputation – the Perceiver's *sense of reasonableness* can tell him when the links are real. Miguel de Cervantes: "Among the clique which jeered at his novel were people he had looked upon as friends, and he was not yet sufficiently sure of himself not to mind."

Che Guevara: "Ernesto's tireless distinction in the training exercises had become obvious to Fidel, and one day he used the Argentine as an example to the others as a reproof of their own flagging efforts. In May, the trainees were asked to evaluate the performances of their comrades, and Ernesto was unanimously judged by his mates to be qualified for a 'leadership or chief of staff position.' For Ernesto, it was an important threshold; he had won the respect he so craved from his new peers."

President Calvin Coolidge of the honor of each successive office: "I did not plan for it but it came. By my studies and my course of life I meant to be ready to take advantage of opportunities. I was ready – from the time the justice named me clerk of the courts until my party nominated me for President."

The Perceiver can feel that honor is the natural consequence of following one's *duty* selflessly – at least, that is how things should be. William Jennings Bryan: "The life devoted to self-interest was insignificant no matter what power or influence might accrue to it, but a larger life could be attained by giving one's self to great causes. Bryan quoted Wendell Phillips with approval: 'How prudently most men sink into nameless graves, while now and then a few forget themselves into immortality.' "

Che Guevara: "In our conversations I had the impression that he knew that his portrait already hung on history's walls, the history of the national liberation movement. He was sufficiently intelligent to understand this,

without arrogance, and meanwhile he remained a normal person, looking for ways with his comrades to build socialism in Cuba and to make the historical portrait of his more relevant, more permanent."

President Calvin Coolidge: "The Cinderella story repeated every time he moved – over and over again – in his life. He always began among the pots and pans wherever he landed but rode away in the fairy coach."

Conversely, dishonor results when *selfishness* – a character trait of the 'aristocratic party' – displaces duty. Miguel de Cervantes: "It was not in him to leave his friends in the lurch in order to save his own life, and so to bring dishonor upon his name."

Che Guevara: "Compared with many of his comrades, he felt an almost obsessive concern about the image he presented to the public, and took pains to avoid any impression that he was abusing his power, ruling out the dispensation of government favors to people because they were family or personal friends."

"On June 12, Che flew to Madrid, en route to Cairo. Fidel had urged Che to take his bride of ten days, Aleida, along and 'make it a honeymoon' at the same time, but, according to Aleida, Che left her behind because of his insistence on the need for revolutionary leaders to show austerity in their personal lives. 'That was how he was,' she says simply."

Selfish talk of honor by those who *lack* the Perceiver's personhood is itself dishonorable. William Jennings Bryan: "Whenever a nation wants to fight, it manufactures a question of honor."

The Perceiver may accept seemingly selfish results for his person *only when he is sure there is no possibility of dishonor*. Miguel de Cervantes, ransomed from Algiers: "First he had to arrange everything so that his homecoming should be free from any possible slur upon his integrity."

Honor for the Perceiver, like the principle upon which this honor is based, is *more important than money*. President Calvin Coolidge: "Instead of taking the road to wealth, always he took the road to honors, small honors, but not financially profitable."

Miguel de Cervantes: "He thought ill of those whose eyes were on riches rather than on glory."

However, lack of money can itself be *terribly dishonorable*. Miguel de Cervantes: "Poverty and wealth suddenly acquired for him their terrible true significance, and a sense of humiliation weighed him down. His self-respect told him that the only solution was to get away from it all – though

he did not yet know where to go."

Arrogant in Humility

Pride implies an elevation of one's own person over that of another – it is a Mercy term. The Perceiver is concerned rather with principle. He may *hesitate therefore to talk* of his own person. John Bunyan: "It was observed he never spoke of himself, or of his talents, but rather seemed low in his own eyes, and submitted himself to the judgment of others..."

John Knox: "He would not record his sermons. 'I did ever abstain to commit anything to writ, contented only to have obeyed the charge of Him who commanded me to cry.' "

David Livingstone: "No man ever lived who was more minutely conscientious both in his statement of facts and his handling of property, and none more generous or self-forgetful."

"The great characteristics to which he owed in after life his great eminence were...resolute courage, singular purity and loftiness of moral aim, and an exquisite *modesty of mind*."

"Attacked and almost killed by a lion, he writes, 'Gratitude is the only feeling we ought to have in remembering the event. Do not mention this to any one. I do not like to be talked about.' "

"He said little of himself in his journals and writings."

John Diefenbaker: "He was a Prime Minister who could say – and never did – that he had lived in a cabin, by today's standards perhaps an adequate tool shed."

President Calvin Coolidge: "He specified in his preliminary arrangements with Slemp [his secretary] that he should keep no notes, copy no papers, write no intimate memoirs."

Stonewall Jackson to his wife: "God made my brigade more instrumental than any other in repulsing the main attack. This is for your information only – say nothing about it. Let others speak praise, not myself."

"It appears to me that it would be better for you not to have anything written about me. Let us follow the teaching of inspiration – 'Let another man praise thee, and not thine own mouth: a stranger and not thine own lips.' "

The Perceiver *stays away from empty ceremony* – again, it distinguishes

him from the Mercy person who can hunger for recognition. John Knox: "Perhaps one of the most endearing traits in his character is his unaffected simplicity."

John Knox: "...his humble simplicity rises up from his dour determination, as the snowdrop through the hard winter earth. It was for these qualities that his friends loved him in their hearts, and none who followed him with even a shaky loyalty found him more difficult to love than to respect."

David Livingstone: "It was beautiful to observe how thoroughly he enjoyed domestic life and the society of children, how strong was his attachment to his own family after his long and frequent separations from them, and how entirely he had retained his simplicity of character."

The Perceiver's sense of reasonableness, finally, is *suspicious* of praise from others – does it conform to his internal concept of personhood? Is it honor that has been *truly earned* or is it merely flattery? President Calvin Coolidge: "His neighbors say he discouraged the senatorial title. He encouraged 'Cal.' He knew then what he always realized, that a senatorial handle to his name might emphasize his inadequacy to handles. The handle might get bigger than the name and people would grin."

Oliver Cromwell: "When parliament met [after his victory in Scotland], a public thanksgiving was decreed, and a medal was ordered to be struck with Oliver's head on it – against which undesired honor Oliver in vain protested."

"When he spoke of his battles he would not talk of his own work but only of the valor of his army. When his friends marveled at the vast concourse [crowd] which greeted him, he observed that there would have been a still bigger gathering to see him hanged."

Stonewall Jackson: "The General no longer read any newspapers, out of disgust with the liberties they took with him and the truth."

David Livingstone to a friend: "I finish my public spouting next week at Oxford. It is really very time-killing this lionizing [being treated as a celebrity], and I am sure you pity me in it."

"Many have thought that I was inflated by the praises I had lavished upon me, but I made it a rule never to read anything of praise..."

"Dr. Livingstone was very simple and unpretending, and used to be annoyed when he was made a lion of [given public attention]. Once a well-known gentleman, who was advertised to deliver a lecture next day, called

on him to pump him for material. The Doctor sat rather quiet, and, without being rude, treated the gentleman to monosyllabic answers. He could do that – could keep people at a distance when they wanted to make capital out of him."

"Sir Roderick said of him: 'Notwithstanding eighteen months of laudation [praise], so justly bestowed on him by all classes of his countrymen, and after receiving all the honors which the universities and cities of our country could shower upon him, he is still the same honest, true-hearted David Livingstone as when he issued from the wilds of Africa.' "

"Many thanks for all the kind things you said at the Cape Town meeting. Here they laud me till I shut my eyes, for only trying to do my duty."

As far as his own person is concerned, the Perceiver considers himself important *only as a vehicle for truth*. John Bunyan: "His carriage was meek and affable; yet bold and courageous for Christ's and the gospel's sake."

Stonewall Jackson: "Jackson was acutely embarrassed in a public role, but his will drove him to lead church meetings..."

"It greatly encourages me to feel that so many of God's people are praying for that part of our force under my command. The Lord has answered their prayers; He has again placed us across Bull Run; and I pray that He will make our arms entirely successful, and that all the glory will be given to His holy name, and none of it to man. God has blessed me through his great mercy."

John Knox: "Knox was no mere nationalist politician dramatizing himself as a man of God. It was, rather, that he conceived of himself as a prophet who went up to Sinai to receive the commandment of God, and thence descended to give it to the people."

"He believed that that trumpet, for all the harshness of its reeds, was chosen by God in God's inscrutable providence."

Of Gadafi: "I would compare him with Mohammed, the 'Messenger of God.' "

David Livingstone: "We are like voices crying in the wilderness. We prepare the way for a glorious future in which missionaries telling the same tale of love will convert by every sermon."

The result of this instinctive and collective deferral of those Mercy traits which link to so-called pride is that *the Perceiver is generally seen by others as*

being very humble. Gadafi: "I personally believe that he is so wrapped up in his ideas that everything concerning himself actually seems to him to be of the smallest importance."

President Calvin Coolidge: "Certainly his election as governor did not go to his head."

Stonewall Jackson: "He certainly has had enough adulation [praise] to spoil him, but it seems not to affect or harm him at all. He is the same humble, dependent Christian."

John Knox: "He was not as arrogant a man as he often appears, and few men in history have been more conscious of their own shortcomings."

John Bunyan: "The vice of pride was in no way natural to him. Humility was fundamental in his character. Vanity, worldly ambition, and conceit play no part in his life."

Oliver Cromwell: "Cromwell was extraordinarily deficient in touchiness and egotism..."

"...a humility that was colossal..."

"He was among the least conceited, the least egotistical, the least touchy of men that have ever occupied a throne...This was because his open-mindedness left him interested in large principles but with no interest in the pinpricks of men."

"...the achievers of victory were 'God,' or 'We' as instruments of God, not 'I,' Oliver Cromwell."

"...seeing human grandeur as trivial against the vast background of eternity."

Praying in his final days for 'God's People': "Thou hast made me, though very unworthy, a mean servant to do them some good...And many of them have set too high a value upon me, though others wish and would be glad of my death. But, Lord, however Thou dispose of me, continue and go on to do good for them. Give them consistency of judgment, one heart, and mutual love...Pardon such as desire to trample upon the dust of a poor worm, for they are Thy people too. And pardon the folly of this short prayer...and give us a good night if it be Thy pleasure."

However, *woe to the person who attacks the Perceiver's own valuation of the honor that is due him, or the respect due his position*. Che Guevara: "Roberto [his brother] has never said if he and Che discussed their differences; in an interview, he would say about their Punta del Este encounter only that he found Che 'radically different' from the brother he had last seen eight years

before: austere, driven, and evidently lacking in humor. When he remarked about this transformation, Roberto recalled, Che told him curtly: 'I'm no longer interested in witticisms, I have a different sense of humor now.' "

Oliver Cromwell: "Oliver cared nothing for pomp for its own sake, but he was determined that the republic should be honored in its principal servant."

John Diefenbaker: "His tradition-loving and ceremonious instincts were attracted by the sonority [impressive sound] of his title as Leader of Her Majesty's Loyal Opposition."

Thomas Jefferson in France protected the reputation of his country: "He could preen himself in France, because American prestige was at stake..."

He cared about a false blot on his name: "He had sacrificed [his wife] to the Revolution, and for what? All he had gotten in return was a blotted name for his supposed failures as a war governor. It was this tangle of grief and guilt that drove Jefferson to the brink of insanity..."

On becoming Secretary of State and fearing a renewed attack: "He dreaded the thought that he would inevitably come under fire from critics for his performance on the job..."

David Livingstone: "He was ever sensitive, perhaps too sensitive, to depreciation of his work or denial of his title to being first in the field in any given instance. In no single case did his claim to originality pass unchallenged, and his mortification was extreme when, in addition to the denial of his right to be accounted the discoverer of new ways in to the interior, vile use was made of his maps and detailed scientific reports for the enslaving and fleecing of the inhabitants."

He protected this legacy: "He was very careful to guard against the supposition that he enriched himself at the expense of the tribes he visited."

Miguel de Cervantes also wanted the applause due to his work:

"I never was one to be satisfied
With small hypocrisies. For work well done
I want applause, and this I do not hide."

"He had lost nothing of his old fiery energy when it came to defending his good name."

In protecting internal honor as based in self-image, *the Perceiver may be seen finally by others as arrogant and proud*. Miguel de Cervantes: "He must have known that in [contemporary literary] circles he was the favorite

target for hostile comment, and that the people around him put down to arrogance and rudeness what was only his way of defending his self-respect in such surroundings."

Che Guevara: "Not surprisingly, Che's words provoked vigorous denunciations by U.S. Ambassador Adlai Stevenson and some of the Latin envoys present, while outside the UN building Cuban exiles angrily protested his appearance. Some went considerably further. Several 'gusanos' [Mexicans opposed to Castro] were arrested after firing bazookas at the UN building from across the East River. Elsewhere, a woman was prevented from trying to stab Che with a knife as he entered. Throughout the ruckus, Che maintained his composure and seemed delighted at the anger he had aroused. To the shouted insults of the gusano protestors, he raised his hand in that universally understood gesture meaning, 'F– you.' "

Optimism

The Perceiver – at times torn internally by strong conflicting forces – is easily convinced that *truth is powerful and it will win*. William Jennings Bryan: "The right wins in the end – don't be afraid to wait. My opinion is that you will not have to wait long, but whether long or not one can better afford to be defeated fighting for the right than to win on the wrong side."

"I do not believe he can be beaten. I firmly believe that God is on his side and helping him for the sake of the poor all over the world. He is right and right must win over evil and injustice."

The Perceiver feels often that *God, the agent of Providence, will fight for right and it will win*. Gadafi, quoting the Koran: "He guides whom He will to the right path..."

Oliver Cromwell: "But this is our comfort, God is in heaven, and He doth what pleases him; his and only his council shall stand, whatever the designs of men and the fury of the people be."

David Livingstone: "He believed intensely that he had been divinely chosen for this special work, and providentially led and guided at every crisis in the prosecution thereof, and it was this conviction that sustained him in the face of almost incredible difficulties and enabled him to bring his plans to a successful issue."

"His gentleness never forsakes him; his hopefulness never deserts him. No harassing anxieties, distraction of mind, long separation from home and

kindred, can make him complain. He thinks 'all will come out right at last.' "

John Knox in difficulty: "Whatsoever shall become of us and of our mortal carcasses, I doubt not but that this cause, in despite of Satan, shall prevail in the realm; for, as it is the eternal truth of the Eternal God, so shall it once prevail, howsoever for a time it be impugned [challenged]."

The Perceiver, in spite of his sensitivity to what is out of place, *is therefore an optimist*. David Livingstone: "If I allowed my mind to dwell on the miserable degradation, wickedness, and the prospects of the people here, I might become melancholy, and soon die."

"His love for Africa, and confidence in the steady dawn of brighter days for its oppressed races, were unbounded."

Miguel de Cervantes: " 'After the darkness I hope for the light.' – he had always done so."

Of William Jennings Bryan: "Mr. Bryan is an optimist. He believes the world is getting better all the time, and it is impossible to be around him a great deal without sharing his hopeful view of things. I confess that I have caught the infection and believe firmly in the triumph of righteousness over every form of wrong. That accounts for my unfaltering faith in Bryan."

" 'Thought inspired by love' would yet 'rule the world.' "

President Ronald Reagan (*Time* magazine, December 13, 1982): "He was normally very bouncy and always jumped back from temporary defeats."

"There is one person who remains supremely confident: Ronald Reagan. In his mind the budget reflects his basic principles, and so it must turn out right."

"He is an optimist. My God, he is an optimist."

This optimism can *cause problems*. President Ronald Reagan (*Time* magazine, December 13, 1982): "He has a propensity to seize on one comforting truth and magnify it into the whole truth, blocking out all evidence of continuing or looming trouble. Says one former aide: 'You have to be careful with him. If you had nine bad items to tell him and one good item, he would latch on to the tenth favorable item and discount the other nine. The blind spots are very troubling.' "

The Perceiver, rooted in his optimism, *gains the courage to be a fighter*. William Jennings Bryan: " 'He who from zone to zone Guides through the boundless sky thy certain flight, In the long way that I must tread alone Will lead my steps aright.' Armed with this guarantee Bryan went about

attacking evil wherever it might appear: in a currency system that worked an injustice upon farmers, in a policy of imperialism that resulted in a denial of human rights, in gigantic business combinations that corrupted American institutions."

The Perceiver discovers finally that *good and evil are threads that run through everything* and he works with those strands; the battle in this way becomes internal and that is where it must be fought. Miguel de Cervantes: "Not even the state of Spain, whose decline was more clearly discernible with every day that passed, any longer roused Miguel to indignation. He had lost every vestige of narrow patriotism. Turks who are friendly, and Englishmen who are not only friendly but brave and chivalrous, figure in his last works. Everywhere he finds good and bad people, heroes and cowards, and everywhere he discovers a redeeming spark of goodness underneath common selfishness and baseness of heart.

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C. Triumph of Non-violent Resistance – Mercy

A newspaper advice column (April 12, 1985) ran the following question: "Dear Dr. Levine: I'm a 15-year-old female and the problem is I spend a lot of time crying, and I'm worried that this could be abnormal. Ninety-five per cent of the time it's because of the way my parents and I don't get along. This is constantly depressing me and causes me to cry. Other times, I just start to cry, but I don't know why. I know I'm a very sensitive and emotional person. Does this give me a reason to cry?"

The answer should have involved cognitive styles. This girl is evidently a Mercy.[A] She is not alone.

Introduction

You remember a great deal about your own childhood: your mother, your toys, your first birthdays, your friends. You recall experiences – you live in a sea of them – and they link to the emotions you felt when you lived them. If something happens that is similar to what occurred before, back come those original feelings, sometimes good, sometimes bad.

You are especially skilled at remembering faces. You drive through the country, see a barn, and suddenly the side becomes a one-eyed grimace winking back at you. You interpret facial expression: every wrinkle and twist becomes a clue to the feelings of the person behind the face.

When you enter a room, you easily sense the emotional state of people. You pick up attitudes that everyone else seems to ignore – you remember these rather than the color of the rug. Frequently you leave without saying anything. You may wait until you get home before you comment.

You are very sensitive to others' non-verbal communication – their tone of voice, the things they *don't* say. You can choose just the right gift for them based on these hints. At times you are so aware of what people are *not*

[A] Neurology recognizes Mercy strategy as the 'inhibited temperament' and suggests that it is inborn. Mercy strategy in our model mediates the circuit of 21 Feeling among others. Feelings relate to needs; they differ from emotions which can be triggered by feelings.

saying that you don't even hear their words.

You are especially disturbed when someone is insincere or putting on a false front. His body movement, facial expression and tone of voice are not saying the same thing as his words; he doesn't believe his message. You can live with a person, even when he is wrong, if only he is sincere.

You expect the same sensitivity from others. You drop hints or talk around a subject – people's feelings are involved; it would be much too blunt to say things directly. You hint some more in different ways; they still don't understand. Sometimes you feel that nobody in the world can comprehend you.

You get embarrassed easily. You may wonder about what you said ten minutes ago, "Did I make the right comment? Should I have said it differently?" Someone makes a remark and suddenly you are back in a previous situation, reliving the embarrassment with all of its feelings.

It affects your sense of humor. With those close to you, you may joke about what is inappropriate – for example, what happens in the bathroom. But I've embarrassed you. I shouldn't be so blunt!

You 'feel with' others – their problems become your problems. If you see a dog trying to scratch some part of his body that he can't reach, then you may find yourself wanting to reach that place for him. When watching a movie, you suddenly become one of the characters, probably the one who is being mistreated. You do it naturally; it takes effort *not* to identify.

When you read or hear something hurtful, you may remember it for months. A serious car accident or a violent television program can haunt you – you feel with each person who experiences hurt. You may have nightmares in which you relive the violence.

For you, the world is full of insensitive people; they step on others. And there you are, stuck in the middle. When others hurt *you* emotionally, you may find it hard to defend yourself. You are suddenly at a complete loss for words, even when you are right and the facts seem obvious. What does it help to speak? Strangely, when others are accused, you can find it much easier to defend them.

You have a few close friends; it hurts too much to give your heart to everyone. Friends are 'kindred spirits'; they remain with you for always. Even when they end up hurting you, you still can't forget them.

Conflict between your own close friends or between family members can actually make you ill. You hate it when those around you don't get

along – you may hurt more than they do; you may hurt even after they have resolved things.

You do what you can to bring sanity into your world. You learn rules of etiquette and you keep them. Politeness protects the feelings of others; it prevents unpleasantness. You dress correctly; you may bring flowers when you visit. You have table manners and know how to make conversation. You make it a priority to teach your children manners.

Special occasions like birthdays and holidays are very important to you. You love being together with your family. You may have special traditions and rituals; they recreate pleasant experiences from the past: "We go to this restaurant and sing these songs." You like to get the red heart-shaped box of chocolates, the little 'nothing' love letters. You sense the atmosphere. You want people to feel good.

Sometimes you go shopping. You probably have your favorite clothing stores and brand names. At times you dress flamboyantly, other times every color is carefully coordinated. It depends on how you feel.

But people are so insensitive! Sometimes you have to lose your temper in order to get them to pay attention. Your anger is like a summer storm, short but intense. When you get upset, you communicate things that normally could not be said. You state things bluntly, you make sure that your message gets across – and hopefully, you get the other person to be emotionally honest as well. You do not want your anger to affect the relationship; certainly you are not thinking of getting even or of plotting revenge. The other person may brood over what was said, or do a slow burn that lasts for years; you are different. When your anger is over, you forgive and forget.

But slowly it sinks in: society does not accept emotion, or tears. It doesn't accept *you*. Other individuals as babies developed the part in which you live, and then they left it behind – they could; they weren't conscious there. You in contrast remain tied to those memories and feelings. You may decide, "I too will leave it behind." Consciously, you close up your emotions. Perhaps you turn into the outward 'toughie.' No one can touch you; you make sure that they won't. But slowly your world turns gray – there are those depressions, those headaches.

Perhaps you eat to get some comfort. Chocolate, cookies and cakes become the love-substitute, and you get bigger. You may watch soap operas on television; vicariously, you live the lives of those with whom you

identify. You can leave this path of escapism, you know – but it means facing those memories from the past, and the hurts, and bringing them back into your person. You have to open up.

True, you remain tied to your childhood and its emotions, but other parts of your mind now develop as well. You aren't conscious of them; you notice only that your world is suddenly richer and fuller. You are becoming more capable. Your style as a Mercy remains to color your thought – as a scientist for example you learn by experiment, the experiential side of science. You develop intuition based on past behavior – of electrical circuits, for example, and test instruments.

Often you become quite 'spiritually sensitive.' Something from outside, you are aware, is influencing you – it is the rest of your mind, slowly developing, but you don't know that. You reach out in prayer to 'God,' outside you, or sometimes, when you have closed up, to darker powers.

As it turns out, your style is one of the easiest to live with – when past experience has been healthy and you can manage to be yourself. Everyone seems to like you – so much so that your biggest problem may well be, "People need me."

They are drawn by your spontaneity and warmth to come to you for counsel. They know that you will be a sympathetic listener. You can temper what needs to be said with graciousness, sensitivity and kindness. Your sympathy extends to 'losers,' the bird with the broken wing, the one whom no one else will help. You do for them what you would do for yourself in their situation.

You soon learn: you need time by yourself on a regular basis. It is exhausting to be with people. Time alone in Nature is especially soothing; it restores your energy. As a woman you may not wish to 'rough it' – you probably hate getting dirty. But you appreciate the outdoors.

If this sounds like you, it may be that you have the traits of a Mercy.

Mercy thought in a child is one of the first to develop. It's also the location where battles for happiness are fought. We have seen Mr. Excitement stirring his hypnotic brew (see the companion text in this series), and cooking up Magical Mystery Tours. He entertained us, he filled us with hope, but he seldom shared any *lasting* solutions.

In contrast, the Mercy lives in the most foundational form of thought. He faces the fundamental issues; he sees them – he must cope with them. We discover him deep within a valley of tears, slowly at first, hesitantly, then

more confidently – beginning to lead.

Powerful as a healer; *deadly* as a wounder; but *always* a potential leader.

Biographical Sketches

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King, Martin Luther, Jr. (1929-1968), leader of the American Civil Rights movement.

Lincoln, Abraham (1809-1865), 16th president of the United States; served during the Civil War.

Nasser, Gamal Abdel (1918-1970), leader of Egypt during the Suez Crisis and the Six Day War.

Post, Emily (1873-1960), author who promoted proper etiquette.

Presley, Elvis (1935-1977), rock star.

Rogers, Will (1879-1935), entertainer and humorist – most widely read newspaper columnist and popular radio-show host in the United States at the time of his death.

Sanford, Agnes (1897-1983), prominent American spiritual healer.

Spock, Dr. Benjamin (1903-1998), published the book *Baby and Child Care*, the world's best-selling non-fiction publication after the *Bible*.

Stalin, Joseph (1878-1953), brutal dictator, and leader of Russia during the Second World War.

Stalin, Svetlana (1926-2011), daughter of Stalin who defected to the

United States.

Stowe, Harriet Beecher (1811-1896), author of *Uncle Tom's Cabin.*

Taft, William Howard (1857-1930), 27th president of the United States.

Vanier, Jean (1928-2019), creator of communities for people with developmental disabilities.

A Person of Feelings

The Mercy possesses strong *feelings*. Abraham Lincoln, American President during the Civil War, as a boy: "Abraham had an affectionate disposition."

His father: "Abe seemed to love everybody and everything; he loved us all and especially mother."

Giving a message of encouragement to General Sherman: "He held my hand during the delivery of this message, and our eyes looked into each other's. The tear-drops gathered in his eyes, his lips trembled, and his voice faltered. He gave evidence of being greatly affected."

Will Rogers, American humorist between the Wars: "According to Frank Borzage, who directed him a number of times, the quality that made Will the outstanding comedian in the films 'was his own ability to make audiences forget that he was a comedian. This quality of his was very apparent in the scenes where Rogers was called upon to portray the simple, human emotions that touch the very soul of mankind. The sincerity and conviction with which he did them is what might be expected of a great tragedian. Audiences forget Rogers as a wisecracker and think of him as a human being torn with emotion.' "

The Mercy possessing strong feelings is aware of the *emotional atmosphere* around him. Harriet Beecher Stowe, author of *Uncle Tom's Cabin*: "We left Liverpool with hearts a little tremulous and excited by the vibration of an atmosphere of universal sympathy and kindness."

The Mercy *encourages* sensitivity to feelings in others and thus *alters* the emotional atmosphere. Elizabeth Fry, an English pioneer in prison reform: "At a dinner given for her at the British ambassador's, the conversation became so moving that many of the exalted people present were in tears."

The Mercy may *write* but he/she makes sure that feelings are shared. Harriet Beecher Stowe: "It was evidently one of Harriet's earliest joys at

school to be allowed to write compositions. Her young soul was already overflowing with thought and feeling."

The Mercy may *sing* but he communicates emotion. Elvis Presley, rock-king, in a film: "The only fluently alive creature in this curious cast is Elvis, who at every moment is giving off waves of sentient feeling: one moment tender and affectionate; the next, troubled and hurt; the next, furious and violent, a being composed entirely of feelings that surface as naturally as notes from a singer's mouth."

The Mercy does not want feelings to be *excluded by others* who may be less sensitive. Dr. Benjamin Spock, author of *Child and Baby Care*: "Dr. Spock gave you the feeling that 'Look, your baby is a human being. He has feelings. He isn't just a person that you feed three times a day and keep in a cellophane package in between times. He's a child whom you nourish – and nourish in all senses.' "

Speaking of himself and his *conflicts* with (non-Mercy) medical scientists at Pittsburgh: "Psychiatrically oriented people [i.e. Mercy-oriented like Spock himself] believe that similar-seeming symptoms may have different causes and that, conversely, different symptoms may indicate the same causes. They believe it is of the highest importance to recognize and understand the feelings of others (and of themselves) in order to get at the deep cause of psychological problems. But scientists – and most professors of pediatrics have achieved their high positions by being good scientists – tend to be made uncomfortable by being asked to recognize feelings. They want feelings, in themselves and in others, to be kept strictly subordinated to and controlled by reason. They are made particularly uncomfortable by psychiatrists because psychiatrists emphasize the power not only of conscious but of unconscious emotions. For the past forty years this conflict has been a basic and continuing problem for those psychiatrists whose main job in medical centers has been to teach the role of the emotions in disease and in health."

The Mercy may place such an emphasis on feelings that he *neglects the facts*. Dr. Spock: "Some believed him too intuitive, claiming he trusted his own feelings and judgments but that he was not scientific enough."

Gandhi, liberator of India: "I admit that I am not sharp intellectually. But I don't mind. There is a limit to the development of the intellect but none to that of the heart."

The Mercy may wish that he was *not so sensitive*. In a delightful little

book, *Women and Their Emotions* [Moody Press, 1983 – the author is evidently a Mercy and assumes that *every other woman* is as well; I couldn't resist quoting her], Miriam Neff as author states: "I confess that I sometimes wish I had no feelings. I'd rather be 'blah,' especially when the crowd is standing dry-eyed and indifferent as our national anthem is played at a game, and tears are streaming down my face. I picture our tattered flag still waving over a divided blue and gray nation."

The Mercy finds it *very difficult* to suppress his sensitivity. Nasser, liberator then dictator of Egypt: "He did take part in one assassination attempt. The target was a particularly dangerous enemy of the Free Officers Organization. But afterwards he spent a miserable night praying for the life of the person he had tried to kill and was overjoyed to learn from the morning's newspapers that his attempt had failed."

Those who try to suppress their sensitivity remain sensitive, but in a *different way*. Stalin, dictator of Russia: "He was vain, wildly hysterical, wildly emotional, quick to take offense, cynical and ruthless. His calm was illusory. Storms were continually blowing through him, and there were long periods in his life when he was in danger of being torn apart by powerful and conflicting forces over which he had no control. His rages were phenomenal. He knew the uses of sudden explosions of anger, and it amused him to keep his staff in a state of hysterical suspense, not knowing where the next blow would fall."

The Mercy who can remain sensitive in a healthy way ends up being *loved* by others. Martin Luther King, civil-rights leader: "He soon became known as the 'friendly pastor.' "

William Howard Taft, US President before the First World War: "No one, it seemed, was immune to his wholesome, warm-hearted genial charm and modest, gentle character – he was probably the most likable man ever to hold the office of president."

A newsman of Taft in the Philippines: "He makes me think of pies, hominy, fried chicken, big red apples, the little red school-house, encyclopedias on the installment plan."

"Roosevelt, who had become Taft's closest friend, said, 'You know, I think Taft has the most lovable personality I have ever come in contact with. I almost envy a man possessing a personality like Taft's. One loves him at first sight.' "

Of Will Rogers at his death: "There is a curious parallel between Will

Rogers and Abraham Lincoln. They were rare figures whom we could call beloved with ease and without embarrassment."

Joy and Sorrow

Feelings for the Mercy, as they change, alternate between *poles of joy and sorrow*. Agnes Sanford, author and faith-healer, in China: "I would be rowed in a tiny sampan through narrow canals upon whose sodden stone stairs women washed their rice and their chamber pots, and mangy dogs roamed in search of refuse floating upon the brown water, and little children played while the flies sat on their sore heads. And even this I loved, for I loved not only in joy but also in grief."

Harriet Beecher Stowe: "A sense of fellowship in the joys and sorrow of humanity was as I have said, a characteristic of her nature; but this sacred fellowship was not alone born of imagination and tenderness of feeling; she was indeed in harmony with the children of men in that she walked with them through the low gates of failure and decay, yet the light of her faith so irradiated her whole nature that she always had the secret of unspeakable peace if not of joy to give to those who were walking the same road."

"She was more than ever wonderful then in her conversation and personal communion with others. She literally poured her spirit out. She became one with the joy and the grief of others."

Jean Vanier, worker with the disabled and mentally retarded: "It was only after I had been there for several weeks that I began to realize that besides the joy, there is a tremendous amount of suffering that is also an essential element in the spirit of l'Arche."

"The living out in great intensity of these seemingly opposite experiences, joy and suffering, might be called the particular grace of vocation of l'Arche."

An Associative Thinker

The Mercy links his feelings as they range from joy to sorrow with the experiences of life; it makes him like the Perceiver an *associative thinker*. Elvis Presley: "Though revisiting the scenes of one's childhood is a satisfaction sought generally by the middle-aged or elderly, from the age of twenty-one on Elvis Presley was often engrossed in contemplating his

humble origins. Taking along a trusted confidant, he would drive slowly and thoughtfully around the Lauderdale Courts, past Humes High, through Overton Park, recalling aloud the experiences and emotions he associated with these places."

At times, links include the person of the Mercy himself – there can be *strong identification*.[A] Agnes Sanford, describing the process: "One time I had climbed to the highest valley, a shallow trough between waves of shining silver gray rocks breaking upon the hilltops. Tall rough grass filled the valley, and I lay upon it full in the sun, and what I thought about I do not know. But in some way that I could never recapture, I entered into a state of indescribable dreamy bliss wherein I was one with the tall crisp grass, and with the tiny creatures that lived within it, and with the high blue sky whence sunlight drenched my body with pure joy."

"There was no more time. It was yesterday and today and forever. And there was no more me as a separate being. I was part of the tall grass, and the tiny sounds when it crinkled in the sun sounded within myself also, as truly as did the beating of my heart. The wee grasshoppers were part of me, and the ripples of warm breeze that flowed through my being, and the far sky – the far, ever-reaching blue of the sky. What was it?"[B]

On an ocean voyage: "I crawled beyond the railings and came to rest in the lee of a lifeboat, lying flat on my back and facing out to the black sea with its wild salt breath and the wheeling sky, spangled with a million stars – for we were in mid-ocean, far away from the heavy banks of cloud that haunt the area of the Aleutians, and the skies were clear with a clarity that I have never seen before or since. How long I lay there I have no idea, for I

[A] Mercy identification is passage of data from M down to ER; it is the counterpart of concentration from T down to EL in the Teacher as a cognitive style.

[B] What is going on in this incident? Here are the clues – no more time, the beating of her heart. This is Heidegger's now-time in which the ESTP present of principle pivots at P (above her awareness as a Mercy) into ENTP at the rate of 10 times a second (occipitotemporal alpha). The circuit passes through M identification and its strength in this instance has stopped the clock. That appears to link the 'Mercy heart' to the circuit of 27 Apperception which mediates the clock of now-time. Let's keep this thought in mind as we continue.

slipped beyond the swing of time or place. I was one with the stars – I was one with the universe. I felt in me the life of the strange creatures within the sea and beneath the waves and flying above the waves. I was not myself, I was life. And yet I was myself, and life was me.[A] Words cannot say it nor can I now remember the actual feelings of that time between time and eternity – only that it happened. I have tried since on ocean voyages to find a dark boat deck, but there is always a shaft of pale, man-made light to blot out that light that is eternal. I have never found it again, even as I have never again found the ecstasy of that shallow valley high toward the blue sky. I have tried. It does not come. There is no use in you trying."

Experiences to which feelings are linked may involve *music*. Elvis Presley: "Each song sets running through Elvis's mind a stream of musical associations that constitute a kind of fantasia inspired by the song. The basic appeal is, therefore, to the musical imagination."

Memories of these kinds of experiences, some very strongly involving his person, others perhaps including songs, fill the mind of the Mercy. Agnes Sanford: "But I must not continue forever allowing these crisp fragments of long-buried memories to float up into my mind."

Conscious thought in the Mercy is not verbal, but *in terms of these links* between sounds and experiences. Harriet Beecher Stowe: "My earliest recollections of Litchfield are those of its beautiful scenery, which impressed and formed my mind long before I had words to give names to my emotions, or could analyze my mental processes. I remember standing often in the door of our house and looking over a distant horizon, where Mount Tom reared its round blue head against the sky, and the Great and Little Ponds, as they were called, gleamed out amid a steel-blue sea of distant pine groves."

"Seated on the rough granite flag-steps of the east front door with some favorite book, – if by chance we could find such a treasure, – the book often fell from the hand while the eyes wandered far off into those soft woody depths with endless longings and dreams, – dreams of all those wild fruits, and flowers, and sylvan [forest] treasures which some Saturday afternoon's ramble had shown us lay sheltered in those enchanted depths."

Dr. Spock, dealing with the *many* parts of a medical history – family, past medical and personal – thought also in terms of a *linking of experiences*:

[A] 206 Life is the mirror of 27 Apperception.

"But Dr. Spock was intensely interested in the patient as a whole human being, particularly in his emotional makeup, and was inclined to run the parts of the history together."

The *visual aspect* of experience is noted in particular; graphical images can strongly affect the Mercy's actions. Will Rogers: "Many times in later years Will admitted that two pictures seen in a simple geography book had influenced his career more than all the rest of his schooling. One pictured a tremendous expanse of grazing land in Argentina and the other was of wolves chasing a sleigh in a howling Siberian blizzard with the obvious intention of devouring its passengers."

Good experiences make the Mercy feel good and ultimately can have *religious overtones*. Harriet Beecher Stowe: "After supper I remember grandma's reading prayers, as was her custom, from a great prayer-book, which was her constant companion. To this day certain portions of the evening service never recur without bringing up her venerable image and the tremulous tones of her aged voice, which made that service have a different effect on me from any other prayers I heard in early life."

On viewing Niagara Falls: "Let me tell, if I can, what is unutterable. I did not once think whether it was high or low; whether it roared or didn't roar; whether it equaled my expectations or not. My mind whirled off, it seemed to me, in a new, strange world. It seemed unearthly, like the strange, dim images in the Revelation. I thought of the great white throne; the rainbow around it; the throne in sight like unto an emerald; and oh! that beautiful water rising like moonlight, falling as the soul sinks when it dies, to rise refined, spiritualized, and pure; that rainbow, breaking out, trembling, fading, and coming like a beautiful spirit walking the waters.[A] Oh, it is lovelier than it is great; it is like the Mind that made it: great, but so veiled in beauty that we gaze without terror. I felt as if I could have *gone over* with the waters; it would be so beautiful a death; there would be no fear in it. I felt the rock tremble under me with a sort of joy.[B] I was so maddened that I

[A] We have here 27 Apperception death followed by 206 Life – tinged by an overlay with 10 Transcendence followed by 141 Angst/Worldview seen now as spirit.

[B] It is the joy felt by the Perceiver when he enters into battle and fear is no more; it's the same circuit of 27 Apperception, but with a different activation.

could have gone too, if it had gone."

Conversely, the Mercy who is reminded of previous bad experience will again *feel bad*. Abraham Lincoln: "He made a tedious low-water trip from Louisville to St. Louis. On board were 10 or 12 slaves shackled together with irons. 'That sight was a continual torment to me, and I see something like it every time I touch the Ohio or any other slave border.' "

"Slavery is a thing which has, and continually exercises the power to make me miserable."

Multiple bad experiences can associate together in the Mercy's mind into something that is *bigger and worse*. Agnes Sanford of her youth: "When I did sleep, strange thoughts and pictures were apt to float up into my mind and start me quailing and perspiring in utter terror. One of these horror pictures was most strange, because it was not based on anything that I had seen in real life. It had popped into my mind full-grown, a composite mental picture, when I was studying the history of the ancient Greeks, particularly their methods of human sacrifice. It was as if I had slipped back through time and seen this particular episode. And it was more real and more completely devastating than anything I had ever seen in China. I could feel it coming before it came. My throat would constrict and my stomach would turn sick and I would think, 'Oh no! Oh no!' But then it would come, and I could not stop it."

As good experiences develop a religious character, so bad experiences may have *overtones of damnation*. Harriet Beecher Stowe of her son who drowned, who before had visited Europe and Florence with her: "Since I have been in Florence, I have been distressed by inexpressible yearnings after him, – such sighings and outreachings, with a sense of utter darkness and separation, not only from him but from all spiritual communion with my God."

These associations occur *automatically*; the Mercy cannot control them. To avoid feeling bad the Mercy may have to stay away from certain things. Elvis Presley's film director "could appreciate the pride of a southern mother in her little boy. He arranged to give the Presleys a marvelous souvenir. In the scene at the end of the picture in which Elvis performs in a theater, Kanter seated the Presleys and the Nicholses among the film extras and flashed their pictures on the screen. After Gladys [his mother] died, Elvis refused ever again to see *Loving You*."

The fact that the Mercy thinks associatively in this way makes him a

multiple track thinker. Agnes Sanford: "I am not a single-tracker. This has at times disturbed me, but I have had to accept the fact that my nature is diversified."

A movie writer of Will Rogers: "Will's mind works in quick, brilliant flashes, but it lacks continuity."[A]

A network of good experience in the past is to the Mercy as *money in the bank* might be to others.[B] Emily Post, formulator of etiquette: "Memories like that made one rich."

A network of healthy experience to which the Mercy can link *leads to discernment*. Will Rogers: "Will's ability to think and act in a flash saved many bad situations in his performances."

At times the Mercy's store of experience may be released to others in *stories*; it is his way of passing on this discernment to others. Lincoln: "Senator Lane told me that when [Lincoln] heard a story that pleased him he took memorandum of it, and filed it away among his papers. This was probably true. At any rate, by some method or other, his supply seemed inexhaustible, and always aptly available. He entered into the enjoyment of his stories with all his heart, and completely lived over again the delight he had experienced in telling them on previous occasions. When he told a particularly good story, and the time came to laugh, he would sometimes throw his left foot across his right knee, and clenching his foot with both hands and bending forward, his whole frame seemed to be convulsed with the effort to give expression to his sensations."

The Mercy tells stories associatively *as they link to appropriate situations*. Lincoln: "Mr. Lincoln was not in the habit of injecting his stories into an occasion, but told them as they were suggested by the incident of the conversation; and the happy faculty of always being ready with one assisted and relieved him in the discharge of his duties."

"He never told a story twice, but appeared to have an endless repertoire of them, always ready, like the successive charges in a magazine gun, and always pertinently adapted to some passing event."

[A] Mercy strategy works with characteristics that are not yet bound into a unity – sound is kept separate from smell which remains distinct from both vision and touch; it is Perceiver analysis that binds the various parts together into an object which may then become the Ideal Type.

[B] These experiences populate the emotional reserves of 34 Dream.

Sharing Heart to Heart

The Mercy communicates with the heart of others. Harriet Beecher Stowe: "She drew near to the heart of every one with whom she really came in close contact."[A]

President Taft: "Taft had a personality which made friends on contact."

Dr. Spock, hungry for this communication: "When Dr. Spock was in his office at Western Reserve University, the door was always open, from hospitality and from, he says, 'a slightly claustrophobic dislike of being closed into one small, silent, stuffy room.' "

Elizabeth Fry at the beginning: "In January of one cold winter, Stephen Grellet described to his friend Elizabeth, out of the fullness of his heart, what he had just beheld at Newgate [prison], stating also that something must be done immediately for the poor suffering children. Many very sick were lying on the bare floor or on some cold straw, having very scanty covering over them, though it was quite cold; and there were several children born in the prison among them, almost naked."

"The turnkeys had warned her, 'Tear off your things – scratch and claw you – that's what they'd do, ma'am.' They themselves knew better than to go in alone. They always went in two together; the Governor himself went in guarded."

"But she touched the spot. 'Friends, many of you are mothers. I too am a mother. I am distressed for your children. Is there not something we can do for these innocent little ones? Do you want them to grow up to become real prisoners themselves? Are they to learn to be thieves and worse?' Sobs and tears answered her appeal."

Lincoln: "His face, when lighted up in conversation, was not unhandsome, and the kindly and winning tones of his voice pleaded for him, as did the smile which played about his rugged features. He was full of anecdote and humor, and readily found his way to the hearts of those who enjoyed a welcome to his fireside."

The Mercy communicates to the heart of others that which has touched

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[A] 27 Apperception passes through the social substances of both paradigm (ER to P) and attunement (EL to CL). It is the core of 91 Reason which passes through the outer portions of both 4 Perceiving and 43 Judging and completes the communication.

his *own* heart. Of Elizabeth Fry by one who visited prisoners with her, in later years: "While she read, her mind seemed to be intensely absorbed in the passage of Scripture and in nothing else. She seemed to take in to her own soul the words which she read, and to apply them to herself; and then she raised her head, and after another pause of silence, she spoke to the wretched women before her. Her address was short and so simple that it must have been intelligible to the capacities of her hearers; and it was soon evident that it had come home to the hearts of many there, by the subdued expression of their countenances, and by the tears that flowed freely from eyes which perhaps had never shed such tears till then. She set forth clearly and forcibly, though with a mild persuasiveness, the wonderful love of God. What struck me as most remarkable in her speaking, and no doubt that which won its way so powerfully to the hearts of those women, was that she always classed herself with them; she never said 'you,' but 'us' when speaking of those who were lost, giving them to understand, though not in distinct words, that in the sight of God we are all sinners. I have heard many eloquent preachers, but I never, before or since, listened to one who had so thoroughly imbibed the Master's spirit."

Martin Luther King: "The message he brought came from his heart, straight to the heart of the listener."

Communication involves a *resonance*[A] between the heart of the Mercy and that of others. Martin Luther King: "He responded to people's expectations by rousing oratory; and as they were moved, he would react to their excitement, their rising emotions exalting his own."

Of Will Rogers by a newspaper critic: "He came on stage dressed in a blue, double-breasted suit, soft shirt, knitted tie and black shoes. Nothing on the stage but a piano. He slid over behind it, putting his hands over his face, and grinned at the audience as much as to say, 'Is it all right for me to come out here to try to entertain you?' A wave of sympathetic understanding flashed over the faces in the audience."

" 'Aw, say, cut down some of the lights, will you?' Will asked someone

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[A] 27 Apperception like 45 World passes through both the social community of attunement (EL to CL) and the group orientation of paradigm (ER to P); it adds identification (M to ER). It does not traverse the will (CL to FL) which is where 'I' separates from 'you', implying that the two blend, making it non-transactional.

backstage, and they were immediately dimmed. He threw back the lock of hair over his face. 'You know, this isn't put on. Imagine me in Symphony Hall. O Lawdy, how did I ever get in here?' "

"A smile flashed out, appealing, ingratiating. 'It just got you,' the critic said, 'and you smiled back. Great guy, this Rogers.' "

Agnes Sanford: "I project my spirit into the whole church and try to make a rapport between me and all who are there."

Elvis Presley: "What the old pros were slow to recognize was that the kids cared nothing for professional skills and talents; what they demanded were projections of themselves. The identification between the rock public and the rock star was the most blatant ever witnessed."

"Elvis would never hesitate to release a flawed performance if it had the right feel. He was seeking not to gratify the musician's ear but to tickle the teen fan's fancy."

This emphasis on heart-to-heart communication causes a strong focus *on the individual*. Will Rogers: "This was the ultimate secret of Will's success in his appearance before any group. President or policeman, prince or pauper, His Royal Highness or hobo, Will made every listener feel that he was being talked to personally."

Dr. Spock at the clinic: "Dr. Spock would shout pleasantly to the mother over the din, as one clinic nurse recalls, sincerely making each mother feel as if she were the *one* mother he wanted to see, with the *one* baby he wanted to see."

Harriet Beecher Stowe analyzed the necessity for this focus: "Each friend takes away a portion of ourselves. There was some part of our being related to him as to no other, and we had things to say to him which no other would understand or appreciate."

A desire to *establish this empathy* can make it difficult for the Mercy to get other things done. Dr. Spock: "At the approach of a visitor, Dr. Spock would thrust himself forward, beaming, from behind his large, slightly battered walnut desk piled with letters, peace pamphlets, the *New York Times*, and boat blueprints. 'Why, hel-loo,' he'd exclaim, laughing, conveying by his delighted manner and firm handshake the impression that the caller, no matter who he was, was the very person Dr. Spock had been hoping to see. This routine was repeated so many times each day that Spock rarely accomplished any writing or class preparation at his office."

A resonance with the heart of others allows the Mercy to use words and

to say things which *others could not*. Dr. Spock: "Children can quickly spot indifference, insensitivity, and false affection – and in their reactions to Dr. Spock, generations of them have seemed to know, simply, that he liked them, and that his interest in them and their problems was genuine."

Will Rogers: "Will Rogers always talks to us privately and confidentially. Even before he opens his mouth to speak, the barrier of the footlights is down and we are in the same room with him. If he didn't have supreme command of this informal mood, some of the things he says, the cracks he gets off at big people all the way up to the President, would sound fresh and in poor taste. But his drawling tact always saves him from that."

The Mercy, if he is not happy with his sensitivity, may identify rather with *animals or machines*. Howard Hughes, eccentric billionaire: "For years, airplanes had provided Hughes with a leisurely escape from pressures on earth. Hughes was a different man in the air. No longer the shy, tense, highly nervous man people saw on the ground, aloft he was at ease behind a dizzying array of toggle switches and gauges, integrated with the sound of the engine, the feel of the controls, the magnificent view of the earth."

"He had possessed such charm in the early years that it was assumed by all who met him that he was like other men. If he was somewhat shy and eccentric, he seemed nonetheless to relate well to men and women. The truth is that Hughes never related at all to other people. Only mechanical objects, especially airplanes, or technical matters left an indelible mark on his mind."

Mercy sensitivity *remained latent* in Hughes: "Despite years in isolation, Hughes could read human behavioral patterns as well as he had once read an instrument panel."

A Non-verbal Communicator

Mercy communication which we have said is heart to heart emphasizes *non-verbal* hints and nuances. Jean Vanier: "Touch is not the only non-verbal communication that is emphasized here. Francoise speaks of the importance of silence itself as a means of personal encounter: 'I find that the silence is really extraordinary – it's true – people meet one another much more profoundly in silence.' "

"In the workshop there are moments when no one is talking and we are

really united. Even by a smile – I find that the smile is very, very important."

"Unity that has its source in suffering is mostly communicated at an infra-verbal level. The handicapped often have not even verbalized to themselves much of their suffering. The assistants more commonly do not find it helpful to verbalize either their own suffering or their compassion for others. A look or a clasped hand is all that is needed to show that one understands and is united to the other in his suffering, and is often all one can muster by way of a cry for help from the depths of his own anguished heart. Words even at their best are poor vehicles of communication in this domain. Many of the assistants on first coming to l'Arche, especially the college students from North America, are baffled and rather dismayed by the silence of the more permanent assistants. It usually takes months to begin to enter more deeply into the suffering of the community and into the non-verbal communion that is a part of the spiritual unity generated by this suffering. The suffering is, both for individuals and for the community as a whole, a call towards silence and interiority – towards prayer."

Dr. Spock: "For Dr. Spock speaks not only with his voice, but with his hands, his body, his feelings. As he discusses babies, beneath the grandfather's ruddy, faintly mottled skin emerges the disgusted pout of an infant refusing another spoonful of spinach. Spock has become the baby, the very child anatomized in *Child and Baby Care*."[A]

Of loving a baby: "It's the comfortable feeling that goes into your arms when you hold him, the fond, peaceful expression on your face when you look at him, the gentle tone in your voice."

Will Rogers, placed as a boy into a girl's seminary: "It was a grave miscalculation. The girls were at the 'giggling' age, and Willie liked nothing better than to get them started. It might be by the slow, lazy way he got out of his seat, or the manner in which he peeked out from under his forelock, like a shy little brown pony, or when he would let one eyebrow climb to the top of his forehead. He could mimic, also, and as he talked he would let his voice go from a deep bass to a falsetto in one sentence. He was such a funny, homely little boy, with mischievous gray eyes, a lock of brown hair

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[A] This is joint identification of mimicking between Spock and infant – 27 Apperception ISFP from his heart joins with the gesturing of an imprinting ESFP to outline Spock's M-based self-conscious 21 Feeling for the baby.

that was always hanging down into his face, that he had little trouble keeping them giggling."

As a performer: "The accomplished Mr. Rogers not only delights the audience with his amazing dexterity with the lasso, but even more with his running fire of small talk. The great beauty of Mr. Rogers' conversation is that he never is quite through. He makes a remark and apparently marks a period by doing some trick with the lasso and the part of the audience that sympathized with his statement applauds madly. Then Mr. Rogers drops another remark that is diametrically opposed to his first statement and starts another section of the audience to great applause. But as this tumult drops down he makes still another comment along the line of his original thought that is a trifle more pertinent than either of the first two and differs widely from them."

"Those seemingly offhand remarks of his are neatly timed to coincide with some spectacular [non-verbal] stunt with the ropes. It is not until afterward, when you try to tell it to someone who has not been to the *Follies* that you realize two things: he puts it over in the only language and intonation possible and he said something keen and penetrating and true."

Elvis Presley as a performer: "Once Elvis gets on his feet and frees himself of the encumbrance of his mind, his body starts to function, projecting forcefully and with growing conviction those deep erotic images that turned on audiences at every point in his career. It can't be said too often that the source of Elvis's onstage power was not his vocal performance but his [non-verbal] erotic pantomime."

Hughes to his aides through whom all contacts were conducted: "If the message was to be relayed by telephone, Hughes would suggest the 'temper' it was to be delivered in."

For the Mercy, non-verbal content is the *core or essence* of a message. Lincoln of a political promise: "No, I did not do that in so many words; if he was here now he could not repeat any words I said which would amount to an absolute promise. But I know he understood me that way, and that is just the same to me."

Will Rogers: " 'Relying on you to give the public nothing that could bring a blush of shame to the cheek of a Christian,' a clergyman wrote him, 'I attended your performance with my 14-year-old daughter. But, when you gave the scene in which the father visits his son in his bedroom and lectures him on the subject of relations with an immoral woman, I took my daughter

by the hand and we left the theater. I have not been able to look her in the face since.' "

"This letter shocked Will so profoundly that he quit the play immediately. 'I am through. I could never say those lines – even to myself in the dark. If they hit one person – especially a minister – that way, I could never repeat them. I am out of the show and I will not do the moving picture version either.' "

The non-verbal may be communicated *by hints*. Martin Luther King to his wife: "Very gently Martin would make suggestions. 'Perhaps you'd like to go to the ladies' room and comb your hair.' 'You look so pretty with lipstick on.' 'Why don't you buy that pretty red coat we saw in Filene's window?' and such things as that. I finally saw what he was aiming at and began to be more concerned about my personal appearance."

Agnes Sanford commenting on the importance of Chinese behavior as a girl in China: "It is not the custom in China to come right out with what one means."

President Taft applying this Mercy principle to himself: "By putting his golf game above his presidential duties, he gave notice to everyone that, as he put it, 'I'm not going to be pushed around anymore.' "

"Many of his public statements that subjected him to ridicule – such as his having never wanted to be president – may be seen as actually addressed to Nellie: the truths he could not tell her personally, she was able to read in the newspaper."

Hints may also be *communicated by stories*. President Taft: "Increasingly he resorted to jokes, making his points indirectly...Senator Borah finally said to him: 'Then, Mr. President, as we are to understand it, you are going to do as you — please without consulting the interests of those states mostly affected.' Taft then launched into an anecdote about an old schoolteacher who, determined to have order in his school, singled out the ill-behaved son of the most cantankerous farmer in the area and expelled him from class one day. The farmer, stalled in his angry demands to have his son reinstated, finally said, 'It appears to me, then, that you expect to run this school as you — please.' The teacher calmly replied to the farmer: 'Your language is coarse, your manner offensive, but you have grasped my idea.' With that, Taft excused himself and went out, still smiling."

Elizabeth Fry during a visit to Paris: "We had full occupation in visiting prisons and other institutions, and saw many influential persons. This

opened the door in various ways for close communication with a deeply interesting variety of philanthropic and religious people. I have in private circles introduced (frequently by describing what poor criminals wanted in prison) the simple truths of the Gospel, illustrated sometimes by interesting facts respecting the conversion of some of the poor prisoners."

Emphasis in the Mercy on non-verbal communication as it relates to his own facial expression makes him *difficult to paint or to photograph*. Harriet Beecher Stowe: "In personal appearance there was a strange similarity of character, not of likeness, between the three women of genius of that era, George Sand, George Elliot [pen names for Amantine Dupin and Marian Evans respectively], and Mrs. Stowe. The similarity appeared when their minds were absorbed, or their spirits elsewhere; when they were sharing the daily round of life of which that other current of existence hardly took heed, although they wrought, and talked, and were present in the body, apparently, like those who surrounded them."

"At such times a strange heaviness, a lack-luster visage, was common to the three, and the portraits taken in such moments (the photographs seem especially possessed by this demon of absence) are painful, untrue, plain sometimes beyond words."

Lincoln: "His favorite attitude when listening – and he was a good listener – was to lean forward and clasp his left knee with both hands, as if fondling it, and his face would then wear a sad, wearied look. But when the time came for him to give an opinion on what he had heard, or to tell a story, which something said 'reminded him of,' his face would lighten up with its homely, rugged smile, and he would run his fingers through his bristly black hair, which would stand out in every direction like that of an electric experiment doll."

"And certainly, when sympathy and mercy lightened up those rugged features, many a wife and mother pleading for his intervention had reason to think him handsome indeed."

Emily Post, whose facial expression varied as well: "Emily was difficult to paint. Fuchs had tried it, and had thrown down his brush growling that nobody could paint a sitter who changed color constantly."

Hates Insincerity

Accurate perception, so necessary for heart-to-heart communication, is

impossible when words of others *do not agree* with non-verbal clues.[A] The Mercy for this reason hates insincerity: tone of voice, body movement, facial expression and speech must all say the same thing. Emily Post of one mouthy Duchess: "She reminds me of an Easter egg, beautifully decorated without and empty within."

Gandhi: "Trusting by nature, he could make many allowances for the Government [in India] so long as his faith in its sincerity remained. But when that faith was shaken, he saw the British rule in an entirely new light."

"You can wake a man only if he is really asleep; no effort that you may make will produce any effect upon him if he is merely pretending sleep."

Nasser: "When Syria asked for union, he was so suspicious of her politicians and so convinced that, with the exception of one group, they were only preaching union to further their own individual or party aims, that he wanted all political parties abolished."

Elvis Presley noticed his own insincerity: "Generally speaking, he found his own pictures very hard to take. 'Who's that fast-talkin' southern — up there?' he would challenge, looking at himself. In later years, he would examine his image with horror, exclaiming, 'Too fat! Too fat!' "

Jean Vanier in contrast cultivated sincerity: "L'Arche is such a sincere place. People can be themselves, and it doesn't matter what you were at home, or where you come from, or what degrees you have. I think all the people here, all the Canadians have changed – I know I have, in small ways."

"I noticed a real change when I got back [to Canada]. Things seemed so – artificial, almost. I sort of felt like I was being kind of forced into a – world of make-believe. Because at Trosly I found I could really just be myself, and be pretty relaxed. But back here you get all these outside pressures on you, and it just kind of felt artificial."

For Sincerity, Dressing Simply

Clothes hide non-verbal cues. Although some factors (we will examine them) can cause the Mercy to dress well, even flamboyantly, there is at the

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[A] The Perceiver senses hypocrisy (discrepancy between words and action); the Mercy picks up insincerity.

same time an *underlying desire for simplicity*. Gandhi: "Two conflicting trends struggled in Gandhi for the first decade after returning from England. One was the pull of convention, the desire to live up to the standard of an English-trained barrister, and the other was an inner urge towards simplicity."

Lincoln: "He seemed to dislike clothing, and in privacy wore as little of it as he could."

Martin Luther King: "Martin *never* was satisfied that his own life was simple enough and, though it brought him much deep happiness, our own growing family did not make simplicity any easier to achieve."

Nasser: "Nasser's tastes were simple. His daughter recalls having to beg her father to order a new suit when the collar of the one he had been wearing 'for ages' had become visibly frayed. When finally he agreed, his secretary discovered that his tailor had been dead for two years."

Will Rogers: " 'Clothes don't bother me much,' he confessed, 'I just wear what is most convenient to get around in. Generally speaking, an old pair of pants and a flannel shirt and cap suit me from the ground up. As for women – a pretty, sensible woman looks just as good to me in a gingham or calico dress as she does in a hundred dollar evening gown, all mixed up with flum doodles and what nots.' "

Simplicity in dress *expresses sincerity*. Will Rogers: "Although Will did not attend the London Economic Conference in 1931 he kept a close eye on it through press reports. As usual he pinpointed the most interesting phase of it. 'Our delegates went by special boat. Dressmakers worked for months before. But a skinny little fellow with nothing on but a breechcloth, a spinning wheel and an old she-goat [Gandhi] comes there representing more humanity and with more authority than all the high hats in the world. It's sincerity versus diplomacy.' "

Howard Hughes: "The wardrobe of one of America's richest citizens was equally simple, consisting of two sport shirts, two pairs of slacks, and one pair of shoes. Hughes never put on any of these. There was one bathrobe, two pairs of pajamas, and one pair of sandals. These he wore occasionally."

The desire for simplicity in dress was later carried by Hughes *to extremes*: "Except for visits to the bathroom, Hughes remained in his double bed, which he later exchanged for a metal hospital bed he ordered specially. He seldom washed. His hair fell down his back. His beard trailed onto his

chest. And he was naked most of the time."

Identifies with Hurts of Others

The Mercy has an *innate feel* for the emotional state of others. Lincoln: "His positive, personal hostility to slavery goes back to the year 1831, when he arrived at New Orleans as a laborer upon a flatboat. 'There it was,' says Hanks, his companion; 'we saw Negroes chained, maltreated, whipped and scourged. Lincoln saw it, said nothing much, was silent from feeling, was sad, looked bad, felt bad, was thoughtful and abstracted. I can say, knowing it, that it was on this trip that he formed his opinion of slavery.' "

Visiting wounded men during the War: "The President passed through all the wards, stopping and speaking very kindly to some of the poor fellows as they lay on their cots, and occasionally administering a few words of commendation to the ward keeper. Sometimes when reaching a patient who showed much suffering the President's eyes would glisten with tears."

"His strength as President lay in his deep sympathy with the people, 'the plain folks,' as he loved to call them, and his intuitive knowledge of all their thoughts and aims, their prejudices and preferences, equally and alike."

Of Will Rogers after his death: "Will Rogers was America's most complete human document. He reflected in many ways the heartbeat of America. In thought and manner of appearance and in his daily life he was probably the most typical native born, the closest living approach to what we like to call the true American."

Gandhi: "He was not only the 'wife' of thousands of drunkards, but of millions of semi-starved villagers in India; with his imaginative sympathy he could enter into the thoughts and feelings of others."

The feelings of the Mercy reach out to *those who are hurting*. Nasser: "His heart overflowed with sympathy for all those in misfortune."

Dr. Spock: "He has always known what to say to 'the shy kid who needs reassurance – the kind of kid that I myself was.' "

Martin Luther King: "He always had a strong love for the people and a very strong sympathy for the underdog, for the masses, as he would have said."

Elizabeth Fry: "Her desire to enter into the afflictions of others

manifested itself before the age of 15, for we find that she requested her father more than once to take her to see the women at the House of Correction in Norwich."

The Mercy becomes involved as he is able to *identify or resonate* with the other. Vanier: "This word compassion here must be taken in its literal sense, to suffer with. It is not a question of pity, but of entering into the other, of trying to resonate with him. Sometimes the person in question will not be able to speak, or may speak with logic that is unique to him."

"It demands on the part of the assistant a real sense of the dignity of the human person and sufficient interiority to, as Vanier once put it, 'hear the music of the other,' to appreciate the other in all his uniqueness and try to understand and love him precisely in and for this uniqueness."

It is the *'underdog'* that receives the most attention. Dr. Spock as a counselor of crippled children: " 'Looking back on it,' says Dr. Spock, 'I think I also probably played favorites. I paid most attention to some relatively pathetic, woebegone, younger boys. The bigger ones didn't seem to need as much attention.' "

Harriet Beecher Stowe: "With her heroic nature she was always ready to lead the forlorn hope. The child no one else was willing to provide for, the woman the world despised, were brought into her home and cared for as her own."

Gandhi: "As a child Gandhi had chafed at commands not to play with 'untouchable' class-mates."

Jean Vanier: "As Jean Vanier said so well, the fellows of Trosly [his co-workers] are 'the superendowed with love.' "

"Vanier has the habit of showing a special warmth to those who have the humblest tasks in the community and who perhaps tend to be the most withdrawn."

Muhammad Ali, former boxing champion: "I had always been the one who picked up all the stragglers and stray followers."

Kindness may be extended to *animals* – they cannot defend themselves. Lincoln: "There are many stories of his pity and championship to animals. After shooting a wild turkey he refused to slay any larger game. When his father was about to shoot a fawn he purposely made a sudden noise to startle the creature out of danger – and got a thrashing. He took it and said, 'God might think as much of that little fawn as of some people.' He pursued a snake a long way through underbrush to stop it from swallowing a frog."

"One time when migrating in winter they crossed a frozen stream and left their dog behind. Only Abe thought it worthwhile to go to get him, wading barefoot across the stream [his father had forbidden him to get his shoes wet]. His long arm was quite prepared to back up his views if he saw a creature mistreated. All his life he showed tenderness of heart and sympathy with the weak and oppressed, whether dumb creatures or Negro slaves. Though he was not quarrelsome and if possible preferred to adjust any disagreements without the use of fists, he was not a coward."

"Traveling one day in his company, a storm blew some young birds from their nest, Lincoln dismounted from his horse in the rain, and tenderly replaced them."

Will Rogers: "Although the other boys did, Willie would not fish or hunt. 'There must be a lot of pleasure in it,' he wrote later, 'but I just don't want to be shooting at any animal, and even a fish, I haven't got the heart to pull the hook out of him.' "

At his ranch: "Outside there were barns and stables, a complete polo field, dogs, cattle, goats, poultry, and horses – at least a hundred of them, more or less, depending on whether Will had seen another one he liked or some old stray that did not have a home. 'From the size of our feed bill,' Betty said, 'you would have thought we were an orphanage for all the stray horses in the United States.' "

Mercy feelings for animals are encouraged in *others* as well. Will Rogers: "When a cousin of his came in one day and proudly displayed a fawn he had shot, Willie took one horrified look, 'You oughtn't to have killed it,' he said."

Elvis singing 'Old Shep' at a school competition: "When he got into this familiar tearjerker, using his 'plaintive' voice, he projected the pathos of the boy grieving over his dead dog so perfectly that even some of the teachers broke down and cried."

The Mercy may actually be *physically affected* as he identifies with hurts of others. Dr. Spock as a fledgling physician when his wife took sick: "Jane squeezed Ben's hand for comfort as the pain mounted. Before long he began to tremble and turn pale, and would have fainted out of sympathy for his wife's suffering – another sign of insufficient professionalism – if the nurse hadn't made him sit down. Although as a doctor he was always responsive to his patients' problems, he never identified quite so personally with their pain."

These physical effects can lead – or so the Mercy may feel – to *physical healing* in the recipient. Agnes Sanford: "In prayers for healing, especially with the laying on of hands, this flow of power through the one who prays into the one who needs healing is tremendous. I give out far more than I can at that time take in. I cannot help it. If I do not allow myself to be used as a channel, then nothing happens. And when I have finished the assignment, my strength has been drained to the uttermost."

Elvis Presley: "He had always wanted to be a doctor, and he had been reared in a culture that believed in faith healing. Now he undertook to do the same thing himself, explaining to his friends that these efforts cost him a great deal because he had to take the pain of the afflicted one up into his own body."

Often the Mercy can *want to be a nurse*. Elizabeth Fry: "Like Florence Nightingale later [a Facilitator], she did not wish people to be ill, but she did like to nurse. By her own illnesses she had learned various of the little arts that make a sick person comfortable."

"When any were ill, what a nurse she was, as one of her nieces gratefully recorded, with 'her soft hands, her sweet voice, her delicious company.' "

Emily Post: "For some years, whenever she was in New York, she went at least once a week to the Hospital as a visitor. She used to say that because she had been ill herself she knew how the patients felt and what little services would make them feel better. These she rendered generously, rubbing aching backs, listening to troubles and worries, and soothing anxieties. One of her services was to find out if the patients had messages for their families and to send John to deliver these and to bring back the reassurance of a reply. Considering that many of the patients could neither read nor write, this kindness was trebly appreciated."

The Mercy's *personal family can suffer* as he reaches out to the hurting. Harriet Beecher Stowe, listening to the slave mother of two girls: "I never knew before what I could feel till, with her sorrowful, patient eyes upon me, she told me her history and begged my aid. The expression of her face as she spoke, and the depth of patient sorrow in her eyes, was beyond anything I ever saw. When I see this Christlike soul standing so patiently bleeding, yet forgiving, I feel a sacred call to be the helper of the helpless, and it is better that my own family do without me for a while longer than that this mother lose all."

Hates Disharmony

The Mercy *hates disharmony*.[A] It is a fragmentation of the associative elements of his thought – any pain is preferable to the pain from lack of harmony. Lincoln, when forced to choose between slavery and national disharmony: "It is not fair for you to assume that I have no interest in a thing which has, and continually exercises, the power of making me miserable. You ought rather to appreciate how much the great body of the Northern people do crucify their feelings, in order to maintain their loyalty to the Constitution and the Union."

In a speech to Democrats: "The Union, in any event, will not be dissolved. We don't want to dissolve it, and if you attempt it, we won't let you. With the purse and sword, the army and navy and treasury, in our hands and at our command, you could not do it. All this talk about dissolution of the Union is humbug, nothing but folly. We do not want to dissolve the Union; you shall not."

"My paramount object in this struggle is to save the Union, and is not either to save or to destroy slavery. If I could save the Union without freeing any slave, I would do it; and if I could save it by freeing all the slaves, I would do it; and if I could save it by freeing some and leaving others alone, I would also do that."

Nasser: "To deny union with Syria would be to deny himself and all that he stood for."

Gandhi: " 'Vivisect me before you vivisect India.' His first reaction to the demand for Pakistan was one of bewilderment, almost of incredulity."

The Mercy, so strongly repelled by disharmony, does not want his friends to *hate each other* and to fight. Lincoln in a speech after his election: "In all our rejoicings, let us neither express nor cherish any hard feelings toward any citizen who by his vote has differed with us. Let us at all times remember that all American citizens are brothers of a common country, and should dwell together in the bonds of fraternal feeling."

To Pomeroy, regarding an office to be filled: "I wish you and Lane would make a sincere effort to get out of the mood you are in. It does

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[A] The Perceiver works with principles and will not directly attack the person; it tells us that the same respect for harmony is present in him, but this time under the surface (in a Mercy analysis of which he is unaware).

neither of you any good. It gives you the means of tormenting my life out of me, and nothing else."

Agnes Sanford, when exposed to religious bickering as a child: "The grown people's Sunday sport was the tearing apart of the sermon, phrase by phrase, and argument by argument. Dr. Harry Emerson Fosdick once visited China and preached at our church, and fragments of his sermon were scattered over every course brought in by our beaming table boy. This went on and on until finally I burst into tears and left the table, to the utter consternation of my parents, for such a thing I never did. What was the trouble? I could not tell them. I did not know."[A]

Then later: "I do not remember any disharmony between my parents and Sandy and me. That was a miracle."

Nasser: "If anyone had asked me in those days [after the Revolution] what I wanted most, I would have answered promptly – to hear an Egyptian speak fairly about another Egyptian."

If only there is harmony, the Mercy feels, then *everything else* can be worked out. Martin Luther King: "At the mass meeting I addressed ten days ago there was such a beautiful spirit of unity that I just knew everything would go smoothly."

If in contrast there is disharmony, then the Mercy may feel that *nothing* can be worked out. Idi Amin, dictator of Uganda, to the Asians whom he later expelled: "It is you yourselves, through your refusal to integrate with the Africans in this country, who have created this feeling towards you by the Africans."

Nasser: "He fought Iraq's attachment to the West (to which he was also attracted) because he felt this would remove her altogether from the Arab orbit and so weaken the entire Arab structure that the West would be able

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[A] 27 Apperception (the Mercy heart) as we said passes through both paradigm-attitude (ER to P that coalesces into contiguous groups including family) and attunement-mood (EL to CL in which 'us' is attracted to 'them'). The Mercy heart wants these two to coalesce into one; the family was using 'us' to dissect 'them', i.e. it was basing in paradigm and analyzing attunement. This is probably using the circuit of ENTJ-overlaying 72 Knowing as it pivots at T back and forth into ENFJ-overlaying 25 Recognition – neither circuit overlays attunement; the two can thus tear it apart in a cold analysis.

to pick off the Arab states one by one and make them into subservient satellites."

Agnes Sanford, as a child in China: "It was shortly after this that my little world crumbled and fell apart. The flowers no longer spoke to me of God's love, nor did the crows rejoice my heart. For the peace of our little group was darkened and put out by bitterness and anger. This break in our loving relationship was caused by a difference of opinion about the work itself."

Harmony *also* can have religious overtones. John Hus, reformer of Bohemia: "As a budding nationalist, he conjured up the unity of the Bohemian people who for him were the chosen people of God."

Learning by Experiencing

The Mercy learns first and foremost from the *experiences of life*.[A] William Howard Taft: "The proper way to gain an understanding of the country, he claimed, was 'to go to the four corners and the places between.' "

Dr. Spock: "Our 'overintellectualized' educational system must offer 'courses linked to real life situations in order to be meaningful.' "

Gandhi: "He was no theorist; his principles evolved in response to his own needs, and the environment in which he found himself."

Of Emily Post: "Seven-eighths of what ultimately went into the book was information she had to gather from other sources. Her richest source was her own memory of incidents and personalities, admirable and otherwise."

Stowe: "All her life she stimulated the activity of her pen rather by her sympathy with humanity than by studies of literature."

Elvis Presley: "Elvis was the classic autodidact [self-learner]. He never studied music. He never sat in with other musicians. His access to clubs and jamming joints was nil. His strange fantasylike approach to performing owed a lot to mere ignorance and inexperience."

"How did Elvis learn to sing black? Elvis studied showbiz in the oldest schools in the nation: the all-night sing and black southern radio. His notion

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[A] This is the segment of 4 Perceiving from SensL to EL – the circuit of 206 Life impacts upon it and divides it into events, which M-based 68 Character in turn links together in an analysis of 'becoming.'

of what was hip was almost quaint."

Even reading a book for the Mercy may involve *learning by experience*. Gandhi: "Few men read so little to so much profit as he. A book was, for Gandhi, not a mere diversion for the hour, it was embodied experience which had to be accepted or rejected."

Lincoln: "Although deficient in education acquired at school, life was to him a school, and he was always studying and mastering every subject which came before him. He knew how to dig out any question from its very roots, and when his own children began to go to school, he studied with them, and acquired in mature life the elements of an education."

"His opportunities for training in the schools were few, and his hours of study were limited. The books that he could obtain were read and re-read, and a grammar and geometry were his constant companions for a time; but his means of education bore no logical relation to the position he finally reached as a thinker, writer and speaker."

"He affected no superior wisdom over his fellows, yet he was often appealed to by the judge to say what rule of law ought to be applied in a given case, and what disposition the parties ought to make of it, and his opinion, when expressed, always seemed to be so reasonable, fair and just, that the parties accepted it."

"He could not be called a great lawyer, measured by the extent of his acquirement of legal knowledge; he was not an encyclopedia of cases, but in the textbooks of the profession and in the clear perception of legal principles, with natural capacity to apply them, he had great ability."

Learning from experience for the Mercy may involve technical things and *not just people*. Howard Hughes as a boy: "Instead of concentrating on his schoolwork, Howard preferred to tinker with mechanical gadgets, taking them apart and reassembling them. He even built a makeshift radio sending set, lifting most of the working parts from the family doorbell. Years later, Hughes would recall that one of the 'greatest thrills' of his life was when his homemade radio set actually worked."

Dr. Spock, of a possible stay in prison for supporting peace: "I'd have found something to do. I love to make models."

The Mercy can be an exemplary student as he discovers that *facts can help him understand experience*. Agnes Sanford: "Some subjects were more difficult and less interesting to me than others: physics, notably, and trigonometry, whose usefulness escaped me, as it still does. But other

subjects opened the heart to new beauty and power in life and were, therefore, thrilling. In the very practical course of psychology, I learned the basis of those methods of study which to this day I use."

"One course that I longed to take was not listed on the curriculum: astronomy. I had studied the lowly courses of botany and zoology, in order to learn more intimately the lives of little things upon this planet. But my spirit had expanded beyond this planet upon the boat deck of a little Japanese freighter one starry night long ago. I hungered to know all that I could learn about the stars and the nebulae and all the company of heaven. Was I not one with them in spirit? Was there not stardust in my soul and the lingering of a forgotten glory behind my eyes?"

Dr. Spock: "At Columbia he was learning to think about actual medical treatment of real people with real problems, physical and psychological, in hospitals and clinics. He found he could now study with enthusiasm, for the personal contact made meaningful what at Yale had been only dry particulars in abstruse textbooks. His grades improved phenomenally."

Abraham Lincoln, studying for similar reasons: "In his honest plodding way he learned to read, learned law, grammar, etc."

"Most of his spare moments were occupied with a book, and he would often be seen walking along the main street of New Salem, holding a book, and slowly, as he grew more absorbed, coming to a standstill, rooted like a tree."

"He would read anywhere, at any time, under any conditions of discomfort or distraction. He had perhaps a year of formal education. It proves that motivation does not influence what we do so much as how we do it."

The Mercy who experiments with technical things may identify with people as they help him *learn about things*. Hughes: "There was always a soft spot in Hughes for anyone who introduced him to the wonders of machinery, and he had kept in touch with Enz by sending him personal greetings and gifts at Christmas."

The Mercy may 'pick people's brains' to help him *understand more* about things: "Hughes was not an aircraft designer nor an especially seminal thinker in aeronautics. By picking brains, Hughes narrowed his options, arrived at the right decision time after time, and wrote aviation history with the H-1."

The Mercy has *no patience* for facts and research that are divorced from

experience.[A] Nasser: "He was always out of his depth in discussing economic questions, as for example the financing of the High Dam at Aswan."

Stalin: "He had a minimum of theoretical ability; theory was something to be avoided."

"In prison he read voluminously, trying to think out the next stage of the revolutionary struggle in Russia. He was not a man who read very deeply or thought very profoundly, and one might expect accordingly that any change in direction would come about as the result of an impulse outside him."

"He had no knowledge or understanding of scientific abstractions. What he knew with astonishing completeness was the nature of power."

Of Dr. Spock by a colleague: "Although I could convince him of a point by telling an anecdote, I could never make him believe the same point by citing research. In fact, he'd either become sarcastic when someone discussed research – or he'd go to sleep, which I interpreted as extremely aggressive and rude."

Will Rogers: "The minute a thing is long and complicated it confuses. Whoever wrote the Ten Commandments made 'em short. They may not always be kept, but they can be understood."

The Mercy makes sure that facts remain *linked to people*. Of Dr. Spock, when talking with students: "After their discussion, which Spock tried to keep free of excessive technical, dehumanizing jargon..."

Elvis Presley: "Elvis once told a reporter: 'I'm afraid of intellectuals – they bring dissension and envy and jealousy.' "

Lincoln: "He constructed short sentences of small words, and never wearied the mind of the jury by mazes of elaboration."

The Mercy can be *very impractical* when he lacks experience. Emily Post, preparing for a cross-country tour: "My mother's preparations consisted in assembling a wardrobe which represented her own ideas of what one required for a four-week tour across prairies, mountains, and desert. Most of the items turned out to be exactly what one didn't want. They had to be sent back by mail from various points en route [as she learned from life]. Items one did want had to be bought on the spot and substituted for them."

[A] The Perceiver in contrast absorbs facts, about anything and everything.

Experience Becomes Religion

The Mercy associates one experience with another, communicates heart to heart, and identifies with the hurts of those around him. All of this activity – to the extent that strong feeling is involved – can become *colored with religious overtones* and then held on to without compromise.[A] John Hus: "When Hus believed that he had recognized a truth it was for him a deep emotional experience which merged with his enthusiastic surrender to Christ and his fervent concord with the Holy Scriptures; and then, as a result of these feelings, he clung firmly to it, ready to face any suffering for it. No practical advantage, no threat, no danger, could turn him. As there are many tenets that arouse no vital emotional response, there always remained in him a surface uncertainty and hesitation. In this he was open to correction. 'From the earliest days of my studies I have abided by this rule, that as soon as I learn to know a sounder opinion, with joy and in all humility I abandon the earlier one.' Hus was guided not by his fighting-spirit but by the fervor of his feelings, not by the energy of the man of action but by the fixity of the faith from within him. Spiritual experience was for him the source of strength and decision, and only to such experience did he accord complete expression."

Organized religion, to the extent that the Mercy has been exposed to it, is usually accepted *only* as it leads to feeling. Elizabeth Fry, searching for God: "I don't feel any real religion; I should think those feelings impossible to obtain, for even if I thought all the Bible was true, I do not think I could make myself feel it."

Then later: "May I never lose the little religion I now have; but if I cannot feel religion and devotion, I must not despair, for if I am truly warm and earnest in the cause it will come one day. I feel there is a God and immortality, happy, happy thought. May it never leave me; and if it should,

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[A] Religion is based in the M-based 48 Ritual of imprinting in an interaction with M-based 10 Transcendence – the two in combination generate M-based 21 Feeling and 68 Character which together filter 4 Perceiving. The results flow into P-based 11 Thinking and 22 Observation which also filter 4 Perceiving; this M-based structure can either frame or alternatively defy P-based logic. To explain an illogical religion logically may thus be to explain it away.

may I remember I have felt that there is a God and immortality."

Later still: "We are all governed by our feelings; now the reason why religion is far more likely to keep you in the path of virtue than any theoretical plan is that you feel it; and your heart is wrapt up in it; it acts as a furnace on your character, it refines it, it purifies it; whereas principles of your own making[A] are without kindling to make the fire hot enough to answer its purpose."

The need for feelings often makes religion *very personal*. Harriet Beecher Stowe: "I felt that my immortal interest, my happiness for both worlds, was depending on the turn my feelings might take. In my disappointment and distress I called upon God, and it seemed as if I was heard. I cannot say exactly what it is that makes me reluctant to speak of my feelings. It costs me an effort to express feeling of any kind, but more particularly to speak of my private religious feelings. I wish I could describe to you how I feel when I pray. I feel that I love God, – that is, that I love Christ, – that I find comfort and happiness in it, and yet it is not that kind of comfort which would arise from free communication of my wants and sorrows to a friend. I sometimes wish that the Savior were visibly present in this world, that I might go to Him for a solution of some of my difficulties."

As far as the Mercy is concerned, impersonal, *unfeeling*, doctrinal religion *cannot be real*. Lincoln: "I have never united myself to any church, because I have found difficulty in giving my assent, without mental reservations, to the long, complicated statement of Christian doctrine which characterizes their Articles of Belief and Confessions of Faith. When any church will inscribe over its altar, as its sole qualification for membership, the Savior's condensed statement of both Law and Gospel, 'Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind, and thy neighbor as thyself,' that church will I join with all my heart and all my soul."

Nor can beliefs be real that fail to do something about actions which are *hurtful to others*. Martin Luther King: "He was strongly motivated toward religion but was opposed to the [empty] emotionalism of the church he

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[A] Perceiver principles form along the cold, logical ESTP of 11 Thinking; Mercy feelings originate in the ESFP that imprints and bonds, then the ISFP of 10 Transcendence that can become prayer to Another who is Higher. Together, the two legs of ESFP and ISFP define 21 Feeling.

knew, and he believed in a relevant social gospel which few ministers preached at that time."

"Any religion that professes to be concerned with the souls of men and is not concerned with the slums that doom them, the economic conditions that strangle them, and the social conditions that cripple them, is a dry-as-dust religion."

Gandhi: "All the religions of the world describe God pre-eminently the Friend of the helpless, and Help of the helpless, and the Protector of the weak."

"To revile another's religion, to make reckless statements, to utter untruth, to break the heads of innocent men, to desecrate temples or mosques is a denial of God."

Once *emotion is present*, then *details* of doctrine are judged by their *moral results.* John Hus: "Hus was a pacific antagonist who valued the impressive Church organization: he did not wish to destroy the Church but for its own good lead it back to pure Christian doctrine. He wanted first and foremost a thorough moral reform of the Church, and had the Church carried out such a moral reform he would have accepted its dogma: for it was the degeneration of the Church that first shook his belief in it and led him to Wycliffe and the Holy Scriptures."

Agnes Sanford: "From the very beginning to now, I prefer deeds to words and I am not delighted by the saccharine smiles of those who bear down upon me to report a 'mountaintop experience' concerning some 'precious soul.' "

The religious world – colored by experience with strong feeling, personal, leading to action which is helpful – *must not be separated* from the rest of what is emotional. Gandhi: "He did not divorce the sacred from the secular. He sought rather to introduce the spirit of religion into politics."

Music and Religion

Music for the Mercy is a form of non-verbal communication with an emotional impact so strong that it often has *special* religious connotations. John Hus: "Hus had a deep understanding of art and music in the Church; of the medieval church services. He was deeply dependent on feeling."

Harriet Beecher Stowe: "She was always fond of music, especially of the one kind she had known best; and the singing of hymns never failed to

soothe her at the last."

Martin Luther King as a minister: "Martin had a high baritone voice, and he loved to sing."

The Mercy who closes up and suppresses his feelings can develop a *distorted sensitivity to music.* Stalin: "He enjoyed music, particularly the operas of Verdi, and in later years he developed a considerable interest in the cinema, but his taste both in music and the cinema was confused, and he was likely to agree with the last authority he spoke to and change his opinion when the next authority came on the scene. His mind, like the rooms he inhabited, was bleak, cheerless, clinical."

He Must Feel Needed

The Mercy communicates heart-to-heart with others; there must be those who will return this sharing. Miriam Neff, again seeing the needs of *all women* from her *own* perspective as a Mercy: "Many women lack a close friend. I listened as a small group of women shared some of their deepest aches. The only one that each one shared was the desire to have someone with whom they could communicate intimately, someone they could be transparent with, someone who could empathize with them."

Harriet Beecher Stowe: "Her whole life was swayed and ruled by her affections. There are few natures that can be said to have been more dependent upon human love."

Lincoln: "He was a man of the most social disposition and was never so happy as when surrounded by congenial friends."

Martin Luther King, in solitary confinement: "He hated being alone. He loved people, and although he was able to discipline himself to get away from people, to do the thinking, writing, and planning that were necessary for the direction he gave the Movement, that was voluntary. He needed and depended upon the support of people he loved."

William Howard Taft, in the Philippines: "The Filipino's warm display of affection for Taft made him feel he could not abandon them. He needed their love as much as they, his guidance. Taft had a vast capacity for inspiring affection, but of equal importance was his own hunger for love."

The desire for love includes a *need for inclusion*. Dr. Spock: "Dr. Spock denies that he was as relaxed as he appeared to others: 'I was asked to join a club of young doctors from various specialties that met once a month, when

each in turn would read a paper. There I was intensely conscious of my tension, my relative lack of success, and of trying to make the right impression on my peers.' "

Elvis singing 'Old Shep' at a school competition: "When he got into this familiar tearjerker, using his 'plaintive' voice, he projected the pathos of the boy grieving over his dead dog so perfectly that even some of the teachers broke down and cried."

"When he came off, he was walking on air. 'I'll never forget the look on his face,' the teacher exclaims when she recalls the moment. 'They really liked me, Miss Scrivener,' Elvis gasped. 'They really liked me!' "

When love and acceptance are missing, then *nothing else* is worth having. Agnes Sanford: "The flow of God's power demands a return of gratitude, and when that does not come, the effort of pouring out love becomes very wearing."

President Taft, leaving the White House: " 'I'll be glad to be going,' he told the president-elect, 'this is the loneliest place in the world.' "

Sensitive to Expectation

Most people give love and acceptance conditionally based upon performance. This practice when the Mercy is the recipient makes him very sensitive to expectation. Harriot Beecher Stowe: "Little things have great power over me, and if I meet with the least thing that crosses my feelings, I am often rendered unhappy for days and weeks. I wish I could bring myself to feel perfectly indifferent to the opinions of others. I believe that there never was a person more dependent on the good and evil opinions of those around than I am. This desire to be loved forms, I fear, the great motive for all my actions."

Taft: "He came to believe early that hard work and exemplary behavior were duties, but more important, he learned that the performance of those duties was the surest means of securing affection and approval."[A]

Emily Post: "Emily found herself deliciously happy. This is what I really like best, she thought. An atmosphere of approval."

Parents especially have a *strong influence*. Dr. Spock: "I'd absorbed from

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[A] The Perceiver follows duty and is willing to walk alone; the Mercy requires sincerity of love and needs to be surrounded by kindred others.

my father this feeling of the importance of doing well at Yale; there was nothing *casual* about the way I went there. My ambition wasn't scholastic. I wanted to be a successful Yale man as I felt my father had been, to triumph socially or in a sport or in some extracurricular activity. But I had little confidence that I would be accepted by the most dashing, successful types."

Howard Hughes: "All his life, Howard Hughes stood in awe of his father, the tall, handsome, flamboyant man who endowed him with a flair for the dramatic, a love of things mechanical, and one of the great industrial creations of the 20th century."

Will Rogers spoke of his father "whom he greatly admired and wanted to please."

President Taft: "His mother often said that love of approval was her son's besetting fault."

Parents or other family members can set the major directions of the Mercy's life; it may be *because of what they say*. Howard Hughes: "Howard despised school and was at best lukewarm to becoming an engineer, but he was an obedient, acquiescent son who did what he was told."

Harriot Beecher Stowe: "One day sister Catherine pounced down upon me, and said that I must not waste my time writing poetry, but discipline my mind by the study of Butler's *Analogy*. So after this I wrote out abstracts from the *Analogy*, and instructed a class of girls as old as myself, being compelled to master each chapter just ahead of the class I was teaching."

Elvis Presley: "Elvis was not, after all, a strong or rebellious personality. Elvis the Obedient was always stronger than Elvis the Rebel."

"...being a professional good guy, always eager to please..."

Emily Post: "Emily found herself wondering what proportion of her social behavior was a spontaneous, sincere expression of her own feelings, and how much was habit, the recitation of something committed to memory."

The Mercy may also respond to what *appears* to be expectation because of his love for those who *seem* to project it. Harriot Beecher Stowe: "I admire to cultivate a taste for painting, and I wish to improve it; it was what my dear mother admired and loved, and I cherish it for her sake."

The Mercy can have an *amazing stamina* in following expectations. President Taft: "Taft trusted that by trying to do his best he would maintain the love and approval of his parents even if he failed."

"Doing his duty became a special obligation, yet he often delayed. The

delays produced guilt and, in turn, anxiety. He therefore often felt that he had to work doubly hard just to catch up for his prior neglect."

It is exhausting to do work which is *expected* rather than that *which is personally felt to be important* or needed. Harriot Beecher Stowe, compelled by her sister to sew in her spare time: "Women have no idea how much vitality runs off from the ends of their fingers when they should be resting."

Emily Post as a young girl: "Despite the picture of glowing health she appeared, she succumbed easily to fatigue. Going late to a ball, for the part of it she enjoyed most [the dancing], was not a pose. It was a necessity if she was to continue going to parties throughout the season."

Agnes Sanford: "I had determined to make myself exactly like Ted's mother, whom I adored. I would then be, I felt, the kind of wife that he liked. Therefore, I completely denied my original nature and devoted every moment to fruitless endeavor. And so I reached the depths because I was doing violence to my own soul."

"And what were these wounds? If anyone had asked me at the time, I would have said, first of all, that the real part of me was simply not living, the creative one who longed, not only for children, but also for the children of the mind to be brought forth. This was true, and at the time I had much bitterness[A] concerning it, and not a little resentment."

"How often I had felt, as I grimly folded diapers, that I was sitting by the deathbed of my mind and watching the cells perish one by one."

Living according to others' expectations makes the Mercy vulnerable – what if he does his best and *this is not enough?* President Taft: "When, despite his best efforts, Taft ran into problems in the performance of a duty, he became bewildered and unnerved; he would as Amos Pinchot said after Taft became president, 'lose his head and thrash around with the impotent violence of a wounded whale.' "

Howard Hughes: "Hughes acknowledged that he was not certain the Hercules [the huge flying boat built to circumvent the submarine menace in World War II] would fly. If, however, it were judged a failure, he said he would 'probably leave this country and never come back.' "

The Mercy may *feel guilty* about expectations which are not *fully* met.

[A] Bitterness appears to be a 27 Apperception (the Mercy person's heart) under threat (thrown into finiteness) which ties along ISFP into 74 Blame and not productive 13 Intentionality that can bridge into 14 Self-image.

Elvis: "Elvis was not, after all, a strong or rebellious personality. Elvis the Obedient was always stronger than Elvis the Rebel. Elvis the Angry was quickly smothered by Elvis the Guilty."

Taft: "Doing his duty became a special obligation, yet he often delayed. The delays produced guilt and, in turn, anxiety."

Agnes Sanford: "So many years, whether at home or at a conference, I bore a burden of guilt."

Miriam Neff: "Real guilt is based on violating God's instruction and the truths of His Word. False guilt is the emotion we feel when we violate some person's expectation of us – when that expectation is not based on God's expectation. Much false guilt stems from childhood training."

Expectation from others can result in guilt and that is unpleasant; more frightening yet is the thought of what *might* happen if the pressure *were taken away*. President Taft: "In recognition of his dependence on his father [who appeared to be a Mercy[A] married to a Contributor] and of his own shortage of energy and ambition, Taft wrote some years later, 'I have a kind of presentiment that father has been a kind of guardian angel to me in that his wishes for my success have been so strong and intense as to bring it, and that as his life ebbs away and ends I shall cease to have the luck which has followed me thus far.' "

The Mercy, in spite of his desire to be free of the deadening influence of expectation and the guilt that can come with it, may therefore *gravitate* to someone or even *marry* someone who will maintain the pressure. President Taft: "The emotional patterns Taft had developed as a child made him an ideal mate through whom Helen Herron [seemingly a Contributor like his mother] could pursue and realize her personal ambitions. Her personality was very much like his mother's, and William was attracted to her."

"In Nellie, Taft got what he felt he most needed in his life – a whip that would drive him to achieve. For Nellie, marrying Taft was the next best thing to having a career of her own; it was the best alternative available at the time. They complemented each other, and he gave her a mandate to make of him what she could."

"Oh, Nellie, do say that you will try to love me. Oh, how I will work and

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[A] Note that a Mercy child is imprinting on a Mercy parent and mimicking his or her behavior along legs that together define conscious 21 Feeling in both; this needs to be carefully managed.

strive to be better and do better. Oh, Nellie, you must love me."

"The Taft family letters reveal the fascinating interplay between Nellie's inexorable ambition, unable to find an outlet in her own world, and the expansive, but essentially timid, good nature of her husband. We find in this narrative that Nellie's influence was not only powerful, but perhaps the most significant key to our understanding of his career. We see for the first time how Taft, of all presidents the most reluctant to assume presidential power, was pushed into office by his indomitable wife, who became the most important influence in his life."

On Taft by his Presidential aide, Archie Butt: " 'President Taft is one of the finest human engines I ever knew, but like every other engine, is not very effective without a fire under the boiler. [Teddy] Roosevelt [under whom Taft worked before entering office] used to be constantly building the fire.' Taft possessed a distinctive and strong personality of his own, but in this situation it could not emerge from Roosevelt's shadow."

The desire by the Mercy to do what is desired by parents or other family outsiders can make for a *difficult relationship* with a marriage partner. Of Dr. Spock by his wife: "When we lived in Pittsburgh I was so impatient with the fact that Ben let himself be run around that I couldn't help but show my criticalness. This didn't make for a good relationship."

The conflicting pressures may be too much – the Mercy can *turn to food*. President Taft: "William, striving to fulfill his parents' desires and, like his brothers, worrying about his ability to live up to parental expectations, manifested his anxiety by overeating. Chubby in grammar school, he had to endure the taunts of peers who called him 'Lub' or 'Lubber.' Taft studied more than the others in order to excel; for this also he was teased."

"An overweight child, medical experts generally agree, is very often the object of strong domination, particularly by a mother who holds her child in close emotional bondage. Usually the mother of an obese child is domineering, strict, and ambitious; the father, submissive. The overweight child, furthermore, often feels he is merely a possession of his parents, whose primary interest in him relates to his success. In such a home the child comes to feel that he is valued not for his intrinsic worth but mainly for what he can do for the sake of his parents, how well he fulfills the goals they conceive for him."

In contrast, if an *inner world of goals* exists, the Mercy may withdraw to it

in order finally to *escape* the expectation projected by others.[A] Harriet Beecher Stowe: "Her absent-mindedness grew upon her with increasing years. It was only by an effort that she was able to restrain herself sometimes after a brief conversation from lapsing into a calm world known only to herself; but this condition approached gradually. As she explained to her husband in the early years of their life together, this habit of mind was frequently the result of fatigue even while she was still in the prime of life. Perhaps a dinner-table of invited guests were eagerly listening to her conversation, when at some suggestion of a new train of ideas, either from within or thrown out in response by another, she would become silent and hardly speak again."

Social Standing

Augmenting Mercy sensitivity to expectation is the fact that the Mercy has a feeling for the *social standing* of people – he can sense their place relative to one another. Abraham Lincoln: "To name a man whose affiliations he did not know, was like any other fact in nature which, by reason of his lack of knowledge of its relations, seemed to exist in isolation; what he wanted to know was the relations of men to opinion, to men of influence, and to organizations social or political."

"An apparently unrelated or isolated person or fact would have been a perpetual source of annoyance to Mr. Lincoln."

The Mercy may choose to help those who are hurting; it does not necessarily *bridge a social gap* between them, if it exists.[B] Lincoln: "Because I do not want and would not have a Negro woman for a slave it does not follow that I want her for a wife."

"He doubted very much whether the Negro and the white man could possibly live together in any other condition than that of slavery; and early after the emancipation proclamation he proposed to Congress to try the

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[A] One is reminded of the Teacher as a cognitive style – the Mercy seemingly is able to access these same regions to some extent.

[B] Paradigm divides humanity into contiguous groupings whose separation is aided by class distinctions (levels of agency often evidenced by wealth). The Mercy heart wants all to belong somewhere, but it does not mean that distinctions between contiguous groups should be erased.

experiment of Negro colonization in order to dispose of those Negroes who should come within our lines."

A person's *social* position may be affected by his *nationality*. Idi Amin: "I like the British, they are good people, gentle people."

Nasser: "The bitterness[A] which he had felt over the Arab armies' humiliating defeat in 1949 had been directed more at those rulers who, like Farouk, had sent their soldiers to do battle with defective arms and no coordinated planning, rather than towards the Israelis for whose courage and military skill he had, as a soldier, a very high regard."

Seniority can affect a person's social standing. Howard Hughes: "Hughes had a strong sense of a pecking order among his staff. His willingness to discuss sensitive matters was proportional to an aide's years of service."

The Mercy *feels bad*[B] around those who lack the right associations. Elvis Presley of being in the army: "Here I am a singing star and a movie star and I gotta act like one o' the guys. I ain't never ben one o' the guys, and I never will be one o' the guys."

Martin Luther King: "He did not want to go to jail, it was a terrible prospect for a man as sensitive and fastidious as he."

The Mercy parent can feel foolish around a Mercy *child* that is acting inappropriately.[C] Dr. Spock with his son: "When Mike was three and four years old I would get deeply bothered when he cried or was a sissy. I'd hiss, 'Don't be a booby [a fool].' I'm sure that my scorn was very painful. I acted this way because I was a sissy in childhood and felt ashamed of myself."

Svetlana, Mercy daughter of Stalin (*Time* magazine, January 28, 1985): "The mother, at 190 lbs., pulled all the weight. 'Stop whining,' she suddenly told her daughter, and struck her in the face with a clenched fist."

"In a letter to a friend in Cambridge, Svetlana complained, 'With this precious, long-legged and dumb-headed daughter of mine I'm tied hand

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[A] Bitterness again appears to be 27 Apperception linking to 74 Blame.

[B] 21 Feeling overlays 10 Transcendence whose attunement-mood segment (EL to CL) divides 'us' ('I' blending with 'you') from 'them.'

[C] Traits that the parent regrets in himself or herself are faithfully mirrored or mimicked back by the imprinting child. The parent's reaction to unwanted mimicking may also be mimicked, in turn amplifying the parent's response and cementing the trait more firmly into the child's repertoire of action.

and foot. She goes back to school on Sunday, *Thank God!* When she's with me, I miss more than ever my Katya and Osia [her children in the Soviet Union]. They are so nice, and she (Olga) is a fool, spoiled rotten.' "

The Mercy does not always learn readily from those whose social position is deemed *by others* to be lower than his own. Svetlana (*Time* magazine, January 28, 1985): "An elderly black houseman working for a family that had rented their Princeton home to Svetlana was devastated by her imperious manner. After he cautioned her about her treatment of some precious objects in the house, she said to him, 'How dare you! You're only a servant.' "

Duvalier, dictator of Haiti, to his soldiers after a speech to them: "I am not saying anything more. A chief, a supreme commander of the armed forces and commander of the civilian militia, a commander of the police does not speak to his soldiers or at least does not answer the speeches of soldiers."

Gossip can be *very hurtful*. Emily Post: "She hated notoriety, and shrank from it as she shrank from vulgarity in every aspect. She was fastidious in her distaste for being talked about."

Martin Luther King: "Accused of tax evasion, it caused him more suffering than anything else so far. 'Many people will think I am guilty. You know my enemies have previously done everything against me but attack my character and integrity. Though I am not perfect, if I have any virtues, the one of which I am most proud is my honesty where money is concerned.' "

Gandhi as a boy: "He did not mind being rated as a mediocre student, but he was jealous of his reputation. He was proud of the fact that he had never told a lie to his teachers or classmates; the slightest aspersion on his character drew tears."

The cause of this hurt is *sensitivity regarding social standing*. Will Rogers: "...the theory that I work on, that you can always joke about a big Man that is really big, but don't ever kid about the little fellow who thinks he is something, cause he will get sore."

The Mercy of course may *himself* enjoy talking about others.[A] Emily Post:

[A] Perceiver strategy would see this as hypocrisy; Mercy analysis feels free to talk to 'us' about anyone who is currently part of 'them' – it's another way to draw the two ('I' and 'you' forming an 'us') together.

"Though she detested gossip, she also greatly enjoyed hearing news of people in the news."

Nasser: "He was a great lover of gossip and compiled files on all of his associates."

If the Mercy's own actions link him to those for whom others lack respect – thus exposing him to gossip – then he may adjust *external* aspects of his actions so that these connections are broken. Elvis Presley: "Unlike most drug addicts, Elvis never takes a shot in the mainline. He associates intravenous injections with the despised character of the 'junkie,' a type he would like to see rounded up *en masse* and committed to lifelong imprisonment in concentration camps. So all his liquid drugs are administered intramuscularly by skin popping."

Mercy hypersensitivity to social standing lessens when he learns to *resist expectations*. Will Rogers: "Will 'has not important people complexes. The President of the United States is a feller, and the Senate is just a bunch of guys.' "

The Mercy may ultimately *sacrifice honor and social standing* to uphold self-concept and the ability to help others. It leads to the fullest kind of freedom.[A] Of Gandhi: "Persons in power should be very careful how they deal with a man who cares nothing for sensual pleasure, nothing for riches, nothing for comfort or praise, or promotion, but is simply determined to do what he believes to be right. He is a dangerous and uncomfortable enemy because his body which you can always conquer gives you so little purchase upon his soul."

Of Martin Luther King at his death: "House bombed, living day by day for thirteen years under constant threats of death; maliciously accused of being a Communist; falsely accused of being insincere and seeking the limelight for his own glory; stabbed by a member of his own race; slugged in a hotel lobby; jailed over twenty times; occasionally deeply hurt because friends betrayed him – and yet this man had no bitterness in his heart,[B] no

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[A] This is underlying P-based 42 Freedom with its ESTP principle based fully in a healthy M-constructed paradigm-attitude (ER to P). Together, the two strategies enter into 27 Apperception which is the Mercy heart and also death to the 'them' which is perceived as opposing it in 4 Perceiving.

[B] 27 Apperception along the ISFP 'not yet' avoided 74 Blame, linking rather into 13 Intentionality which retrieved itself in turn into the 14 Self-

rancor in his soul, no revenge in his mind; and he went up and down the length and breadth of this world preaching nonviolence and the redemptive power of love."

John Hus: "The falling-away that resulted from opposition changed him. In utter self-oblivion he was now simply an instrument for preaching[A] the word of God. The whole countryside came under the spell of this mild and gracious personality. This seed was to yield a splendid harvest."

Honor and Reputation

The Mercy appreciates honor; it is a recognition by others of his own exalted social standing. Abraham Lincoln: "Together with the talk of organizing a company in New Salem, began the talk of making Lincoln captain of it. His characteristics as an athlete had made something of a hero of him. Turning to me with a smile at the time, he said, 'I cannot tell you how much the idea of being the captain of that company pleased me.' "

President Taft: "Taft also loved shopping expeditions. While roving in department stores, he took a childlike delight in asking the astonished clerk, 'Do you know who I am?' or 'Is my credit good?' If the item purchased was to be sent to the White House, he would ask with a broad grin, 'Do you know the address? Do you know where I live?' He would stroll around Washington as if he were an ordinary citizen, on one occasion walking seven blocks before anyone recognized him. This delighted him."

Stalin: "He evidently felt a compulsive need for honors and distinctions."

The Mercy looks in particular for *external* aspects of honor. Stalin: "He was a man who thirsted for military glory, and he was prepared to go to any lengths to achieve the outward forms of honor."

"He wanted a medal like everyone else when the Civil War was being brought to victory."[B]

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image of action. This mirrored then into 42 Freedom.

[A] This reminds one of the Perceiver.

[B] The Mercy hungers for the *externals* of honor; the Exhorter wants to know who really runs the place and thus desires honor so that he can *influence action*; Perceiver strategy has contempt for the externals of honor unless they truly reflect the *inner person*.

"Stalin can't live unless he has what someone else has."

Of Lincoln: "I observed but one craving that he could not overcome: that was for a second term of the Presidency. He was fully conscious of the grip this desire had upon him, and once said in the way of apology for it: 'No man knows what *that gnawing* is till he has had it.' "

Muhammad Ali: "The Olympic medal had been the most precious thing that had ever come to me. I worshipped it. It was proof of performance, status, a symbol of belonging, of being a part of a team, a country, a world. It was my way of redeeming myself with my teachers and schoolmates at Central High, of letting them know that although I had not won scholastic victories, there was something inside me capable of victory."

Howard Hughes: "As a measure of his ripening ego and concern with status symbols, Hughes badgered the Aeronautics Branch of the Department of Commerce to give his pilot's license a lower number. Charles Lindbergh's license number was 69, Hughes's was 4223. In the fall of 1932, the Commerce Department awarded him number 374, and in the spring of 1933 he received number 80, which he kept for the rest of his flying days."

The external aspect is that which is *perceived by others* and can thus yield approval.[A] Elvis Presley: "Though Elvis was capable of cruel and ruthless behavior when he was operating behind a blind, he was extremely sensitive to any threat of public dishonor."

Howard Hughes: "Although Hughes had been writing meticulously detailed memoranda for years, now his concerns were often trivial. Form took on a much greater importance than substance."[B]

"If Hughes's planes did not always perform as he had predicted, they were at least magnificent looking. Every one of them, including the huge flying boat, had graceful lines, smooth surfaces, streamlined elegance, and the appearance of swiftness."

"There is only one thing worse than being broke, and that is to have everybody know that you are broke."

"If there was one task in which Hughes delighted, it was selecting the

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[A] The Mercy may speak of wanting approval; what they really mean is inclusion, to be part of 'us' and not relegated to 'them.'

[B] This is similar to the Exhorter who focuses more on merchandising than on merchandise.

site for one of his enterprises [the part that was *seen or perceived*]. It was a duty that he never delegated. In fact, no Hughes executive could ever on his own acquire land or authorize construction of a building. Hughes reveled in putting advisers to work compiling lists of potential sites, then painstakingly studying each to weigh its advantages and disadvantages. He loved to spend hours analyzing maps and reports and, after making his decisions, he thrived on the opportunity to manipulate politicians, the press, and the public while embellishing his image as a benefactor of mankind."

"Instead of thinking about money [with which to pay for jet airliners he had ordered], Hughes concentrated his energies on the color scheme of the Convair 880s."

Idi Amin: "He began an initiative to inspect South Africa so that he could *be seen* doing something unique and constructive towards improving the lot of black South Africans – an initiative which was rebuffed and greatly embarrassed him."

Stalin: "Stalin never seemed to accomplish the great missions with which he was entrusted, but he succeeded in giving the impression that, even though he failed in the mission, he had accomplished great things."

Of Dr. Spock by his wife: "But he was wonderful – he only expected me to iron the parts [of his shirt] that showed."

The Mercy at the same time hates the *expectation* that comes with approval and honor. President Taft: "Taft was far more realistic about his capacities than either Nellie or Roosevelt cared to be, and his unenthusiastic campaigning revealed a half-recognized hope that he would lose and never have to assume the 'weighty burdens' of the White House."

"While vacationing, Taft at first openly spoke his mind. Addressing a crowd which had applauded him heartily, Taft, with remarkable prescience declared, 'The first thought that comes to me after hearing what I am quite free to admit is very sweet music to me, is a sort of trembling fear that, after four years, such a meeting as this and such expressions of good will may be impossible – that I shall be like the man who went into office with a majority and went out with unanimity.' "

Muhammad Ali of the Olympic Gold medal: "How could I explain I wanted something that meant more than that? Something that was as proud of me as I would be of it. Something that would let me be what I knew I had to be, my own kind of champion."

"He threw his Olympic Gold Medal to the bottom of the Ohio River. His Olympic honeymoon as a White Hope [an athlete valued by whites for what they could get from him] had ended. He would be champion. His own kind of champion."

Howard Hughes: "He was forever doing things that made him an object of intense public curiosity, only to be repelled by the attention itself."

Elvis Presley: "...a vow that was a prophecy of his whole future life. 'Ah just wanta tell y'awl not to worry,' he drawled. 'Them people in New Yahk an' Hollywood are not gone change me *none!*' "

But later in Hollywood: "He craved roles that were not simply thinly disguised and fantasized versions of Elvis Presley. Being a professional good guy, always eager to please, however, he couldn't level with Hal Wallis or with anyone in a position of authority. He would spend the rest of his long career in Hollywood lamenting the fact that he never got any good parts. What he never learned was that actors don't just *get* good parts: they *demand* them."

"One afternoon, Elvis got into his familiar complaint about how fame had made him a virtual prisoner. He could never do anything or go anywhere, he said, without being mobbed. Fame had forced him against his will into becoming a recluse. It was a curse."

The Mercy who does not actively search for honor but rather receives it *unexpectedly*, perhaps as a result of some action of caring for others, can also find it a burden. Elvis: "Just a week before he died, in August 1977, Elvis announced that he was taking all the kids in the entourage to Libertyland, the renamed and refurbished Fairgrounds. When the great night arrived, Lisa Marie was visiting her father and there were a number of other children present, including Ginger's niece, Amber. Ginger and the little girls had worked themselves up to quite a pitch of expectation, when suddenly it was announced that Elvis had canceled the plan. This was the sort of killjoy trick that Elvis had been playing all his life on the Guys. They had long since learned that if you showed too keen a relish for a certain project, you were courting a last-minute cop-out by Elvis."

Svetlana (*Time* magazine, January 28, 1985): "When Artist Dorothea Greenbaum, the wife of Svetlana's lawyer, gave a long-planned dinner party in Svetlana's honor, she did not show up or answer the telephone. A neighbor, alerted by Greenbaum, went next door to plead with Svetlana. Pointing to herself, Svetlana said, 'Nobody can make me do what I don't

want to do.' "

Nasser: "He was the prisoner of his own prestige, the radical driven by the dynamic of his own early success to transmit his revolutionary message to all who were struggling to gain or to maintain their independence."

Duvalier: " 'If the Duvalierist cohorts feel a tinge of fear, they will have to look at my face. My face stays just like you have known it in 1956. The man will remain equal to himself.' The little doctor was striding hard to keep pace with the 'sun-eclipsing giant' of his other self."

Money as a Tool

The Mercy thinks naturally in terms of expectation, social standing, honor and reputation. Money and its *intrinsic* value in contrast is not always an important part of the equation. Rather, money may be valued for the results that can be obtained by *spending* it. Will Rogers writing as a boy to his parents: "I never cared for money, only for what pleasure it was to spend it. I have spent a world of money in my time and I am satisfied, as someone else has got the good of some of it. I cannot help it because my nature is not like other people, and I don't want you all to think I am no good because I don't keep my money. I have less than lots of you and I dare say I enjoy life better than any of you, and that is my policy."

Elvis Presley, when he first became rich: "Elvis fulfilled a long-standing wish by purchasing for Gladys a pink and white Crown Victoria Cadillac that would match his own pink Cad. Gladys no longer drove a car, but the sentiment is what counts."

The Mercy can easily become an *impulse* buyer. Elvis Presley: "Elvis operated always on the principle that 'you don't come back for an encore.' This great truth inspired him to become the world's foremost impulse buyer. The tale of his spontaneous extravagances is as long as it is bizarre. The fourteen Cadillacs that he bought in one night at Memphis, winding up the performance by inviting an old Negro woman who happened to be passing by to pick out any machine she fancied; the sudden mania to acquire airplanes..."

Facing marriage: "He couldn't stop with just outfitting the family and the Guys [with trucks] – he had to go right on with his truck buying until he had equipped everyone in sight. Eventually, plumbers, carpenters, surveyors, anybody who showed up on the property were subject to an off-

the-wall offer of a shiny new truck. Elvis got so carried away in the course of this binge that he started offering trucks to people to whom he had already given a truck."

The Mercy-oriented individual does not always *realize* that money is a strictly limited resource.[A] Howard Hughes: "After fifty years, he had succeeded in exchanging a legacy worth billions of dollars for failing businesses awash in red ink. And he had simply frittered away more money than most people can conceive of spending."

Elvis Presley: "All of Elvis's money problems reduced ultimately to his attitude:[B] that stubborn and sometimes violent refusal to recognize that there were any limits to what he could spend."

The Mercy may expect this *same sort of generosity* from others. Idi Amin: "Once he asked Golda Meir [of Israel] for 'a minor item – a few Phantom planes' so that he could attack Tanzania."

Parents or a marriage partner with a sense of money can of course shape this behavior. Tammy Bakker, an apparent Mercy who is married to a PTL televangelist (*Charisma* magazine, May 1983): "Tammy says her love of beautiful things, which has also caused controversy, is a result of a childhood spent dressed in serviceable black because the household budget had no room for frills. She acknowledges that she is an incurable window-shopper [innate Mercy trait], but says that she buys many of her clothes at a cut-rate boutique [behavior apparently shaped] where they snip the labels out of designer clothes and sell them for half price."

Sensitive to Criticism

In the same way that the Mercy appreciates honor, so he *hates criticism*.

[A] 47 Impulse involves hunting and gathering under the assumption that *there are no shortages*. A sudden lack throws the mind into exchange-oriented 9 Service (the mirror of 47 Impulse) *which is outside the control of M strategy* (the node of M traverses 47 Impulse but not 9 Service).

[B] Attitude (M identifying in M to ER and programming ER) took precedence in the internal paradigm-attitude segment of his mind (ER to P) over Perceiver axioms, and it is Perceiver strategy (when activated by axioms programmed from the top down) which can introduce logic into finance.

Lincoln: "His feeling toward Sherman and Grant, at the close of the war, as well as his extreme sensitiveness to rebuke on the part of those he esteemed, is well illustrated by another incident, for which, also, I am indebted to General Sherman. In conversation with him – I think at Richmond – the President asked the General whether he could guess what had always attracted him to Grant and Sherman and led to a friendlier feeling for them than he had for others. 'It was because,' he said, 'you never found fault with me, from the days of Vicksburg down.' "

"The responsibility of office weighed heavily upon the President, but never overwhelmed him; yet the rebuke of a friend caused him the keenest pangs."

Harriet Beecher Stowe: "I am unused to being criticized, and don't know how I shall bear it."

"I assure you, dear friend, I am *not* insensible to the fiery darts which thus fly around me."

A colleague of Dr. Spock: "Although I used to argue with Ben about these things in class and out, I never said too much that was critical because his feelings were easily hurt. He brings out a protective feeling in his associates."

Elvis Presley: "Elvis could never bear to be challenged about anything and especially could he not tolerate criticism of his spending sprees."

Nasser: "He never permitted anyone opposed to the regime to sit in Parliament."

"For all his humanity and humor, he was never a good judge of men. He often mistook honest criticism for base disloyalty."[A]

"A curious quirk of his nature made him often as lenient to those who betrayed him [he wanted their approval] as he could be harsh to his truest supporters [he disliked their constructive criticism]."

President Taft: "Criticism was the one thing above all that he could not endure, and it overwhelmed him once he became president. He soon discovered that reporters no longer regarded him as simply a pleasant source of information about government programs and intentions. And once scarred by their barbs, he became wary and viewed them as potential

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[A] 6 Value/Vengeance with its order of liking wraps both 21 Feeling and 4 Perceiving and can take vengeance against the *physical person* of those who violate what is expected from 'us.'

enemies. They were not long in recognizing the change. 'The old cordiality and friendliness were gone,' Oscar King Davis wrote in the *Times*, 'and there was in its place a reserve that amounted almost to coldness.' "

"The worst consequence of failure, Taft told his fellow clubmen, was the attending criticism."

"When you are being hammered, not only by the press, but by members of your own party in Washington,[A] and one feels that there isn't anything quite right that he can do, the pleasure of going out into the country, of going into a city that hasn't seen a president for twenty years and then makes a big fuss over him, in order to prove to him that there is somebody that does not know of his defects, is a pleasure that I don't like to forego."

"One of the results of my observation in the presidency is that the position is not a place to be enjoyed by a sensitive man."

"Often he referred nostalgically to the 'delightful' life of a judge, who was 'not exposed to criticism.' "

Defending Self

The Mercy is sensitive to honor from others and to expectations. However, he communicates non-verbally. He can find it difficult therefore to *defend himself* against rejection and its implied criticism.[B] Muhammad Ali, returning to the Deep South as boxing champion, then refused service in a segregated restaurant: "The words wouldn't come out. Something there wouldn't let the words come out. Instead of making them feel ashamed, I felt shamed.[C] Shamed and shocked and lonesome."

[A] Criticism from 'them' within attunement (EL to CL that is traversed by 27 Apperception) can be expected; it should not come also from those who are part of 'us.'

[B] Non-verbal communication is along the M-mediated leg of ESFP with its gestures and speech acts. But this leg is an aspect of the 21 Feeling which is being measured and rejected.

[C] Shame is P-mediated 11 Thinking-overlaying 42 Freedom extruding and rejecting some aspect of self that is not desired. In terms of tool breakdown, it is a transition from Stage Two of tool breakdown (101 Obtrusive in which a part is missing) to Stage Three (164 Obstinate/Punitive in which the tool has become useless and simply sits there in the way). In

Elizabeth Fry in reforming prisons: "As opposition to the prison cause and to the interference of ladies gathered head, she shrank from the controversy – 'The burden and perplexity of the opposition in the prison cause is almost too much, it is so much against my nature to take my own defense, or even that of the cause in which I am interested, into my hands.' "

President Taft: "When friends told him to answer his critics, Taft forlornly replied, 'Oh, what's the use. Whatever I do or say is sure to be misconstrued or twisted around in such a manner that even I will not be able to recognize my own motives.' "

A letter by Howard Hughes, estranged for a time from Maheu, helps us to understand what goes on inside the Mercy's mind during these times of confrontation: "I used to be able to communicate with you and not be frightened for fear each word I spoke or wrote might be the one that would cause you to get angry with me and wind up with my stomach tied up in knots. Please, Bob, let us go back to the environment of friendship that used to exist between us. That is all I ask. And if our differences are due to something I have said or failed to say in the past, or any other mistake I have made, I apologize most sincerely and I hope you will accept this apology and let us put it all behind us."

The Mercy may avoid confrontation *even when he is in the right*. Martin Luther King: "In the seventh grade, it was reported, the school bully 'kicked me down the school steps, but I didn't retaliate. Whenever I was pushed to the limit and fought back, I always regretted it. It's always been a part of me, I guess.' "

Lincoln: "One of the things definitely odd about him was that though he was unusually strong, even for the men of a tough community, and quite able to fight for his own way, he was placable and had no desire to do so."

Howard Hughes, regarding the acquisition of Air West: " 'I have no taste for a proxy fight,' he wrote Maheu, 'I do not let anybody know this,

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terms of circuits, 21 Feeling is added to 101 Obtrusive to generate the circuit of 164 Obstinate/Punitive. The additional 21 Feeling is the shame – it makes one feel useless and in the way; 42 Freedom does what it can to repair the situation and that can involve a separation (internal splitting or external removal of self from a situation). The alternative is 21 Feeling and 11 Thinking merging into 53 Force that acts; we will see that soon enough.

but I tell you.' "

Dr. Spock: "Though Benny already towered above his classmates, he was too timid to defend them. Even if he had felt able to, he would never have dared to use those few four-letter words he understood."

"Dr. Spock left Pittsburgh, not defiantly as many of his tempestuous colleagues had already done, but quietly, in accord with the excessive willingness to accept blame that accompanies his own chivalrous nature."

President Taft: "Archie Butt, normally a sympathetic observer of his boss, noted that he had 'never known a man to dislike discord as much as the president.' He 'hates to be at odds with people, and a row of any kind is repugnant to him.' "

To avoid confrontation, *problems may be left unresolved*.[A] Howard Hughes hired a manager for his aircraft plant, promised him autonomy and then took it back: "Bern warned Hughes that the flying boat was being 'sabotaged, retarded and held up by a clique' at the plant. Had Hughes stepped in and supported his manager, the revolt would have collapsed. But Hughes could never personally perform ugly tasks of that sort, so he ignored the fight and, by doing so, cut the ground out from under the man he had hired less than two months before to save the company."

Hughes, isolated at the end in a hotel in the Bahamas: "Confused and disoriented, he had given up all hope of returning to the United States because he had been told by those around him that IRS [Internal Revenue Service] agents were lying in wait to question and harass him."

Dr. Spock: "Moreover, by upbringing and personality he was too afraid of arousing antagonism to be able to speak bluntly with the people above or below him with whom difficulties arose."

Elvis Presley: "He always shrank from any sort of confrontation with the Colonel [his business manager]."

"Elvis did not want to provoke a scene because he couldn't tolerate hassling."

Stalin: "Caution was one of the guiding principles of his life. He had a habit of slipping away when danger appeared."

[A] The 164 Obstinate/Punitive third stage of tool breakdown, in which the tool is irretrievably broken and will not get out of the way, overlays 21 Feeling.

"He had little physical courage and panicked in times of danger."[A]

President Taft: "It seems as if Taft's instincts were properly for a new cabinet, yet he could not be direct with Roosevelt concerning the matter. His desire not to give offense or to appear ungrateful led him, as usual, to delay the decisive moment, thus making the situation far worse than it needed to be."

"This overriding wish to avoid acrimonious confrontations was the main reason, in Baker's estimation, for Taft's meager success in obtaining effective legislation, for nearly all schemes resulted in 'futile compromises.' "

The emotionally sensitive Mercy certainly does not like the *confrontation of a court of law*.[B] Gandhi: "It was a principle with him not to seek redress of a personal wrong in a court of law."

"When a client failed to pay his dues, Gandhi would not have recourse to law; it was, he said, his own error of judgment which was responsible for the loss."

"He did not as a rule favor legal aids to fight social evils."

Elvis, facing a lawsuit for alimony: "Even apart from the financial threat, there was the enraging sensation of having his most private affairs, including his confidential financial records, ripped open and studied by lawyers seeking ways to strip him of his property."

President Taft: "Arguing cases in an open courtroom was not, he knew, his forte. It was something he did not enjoy, and as a young lawyer in Cincinnati he had lost both his first jury case and a Supreme Court decision, a performance which did not please Alphonso [his Mercy father]."

"He abhorred argument and dissension."

Loyalty

The Mercy – so hungry for approval (that leads to inclusion) and yet wary of controversy – is *very loyal* to those who *prove* themselves to be

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[A] The Exhorter in contrast *loves* a crisis. The Perceiver will become very clear-headed *during times of actual danger.*

[B] However, as we will see, he can be attracted to the legal profession as a judge.

friends of the heart.[A] Lincoln when a friend was slandered: "The anger of Mr. Lincoln was kindled instantly, and blazed forth with such vehemence and intensity[B] that everybody present quailed before it. His wrath was simply terrible, as he put his foot down and told the delegation that Senator Baker was his friend; that he would permit no man to assail him in his presence; and that it was not possible for them to accomplish their purpose by any such methods."

Gandhi: "He was a tremendous foul-weather friend – standing with Britain in her hour of need in the Boer War, in World War I and II."

Harriet Beecher Stowe: "Her genius for friendship was only another phase of her intimate life which the world could not see. Her love once given was not subject to any 'wind of doctrine.' Days, weeks, and months could pass without communication, but her heart was always remembering and alive."

President Taft: "Taft had many qualities to recommend him: he was honest, personally engaging, extremely cooperative, ready to work, and loyal."

"Ray Stannard Baker also felt that Taft advanced chiefly because of his loyal friendships with those in high public positions."

"Once Taft's sense of loyalty was engaged, he could be stubborn."

Nasser: "He was reluctant to break openly with his old comrades of pre-revolution days, and would frequently lean over backwards to pardon their errors and indiscretions."

"As he showed in his support of Hussein when he suppressed the Palestinian Resistance in 1970, he remembered to his dying day the solidarity which Jordan showed in the Six Day War."

[A] The 27 Apperception heart, like 10 Transcendence with its need to belong to 'them,' overlays attunement-mood (CL to FL), 21 Feeling and the experience section of 68 Character (Sens-L to EL). However, unlike 10 Transcendence it also passes through *identification* from M to ER and *contiguous* paradigm-attitude (ER to P) and can be *bound as an object* at P.

[B] Anger is the *velocity* of the stream of 21 Feeling moving downwards through the will from FL to CL; its current impedes 11 Thinking action through the will from CL to FL so that no *distance* can be covered by the recipient of the anger (in paddling upstream against the current, if we wish to continue the metaphor).

Will Rogers: "Will's friend Big Boy Williams was awakened one morning with a pounding on his door. It was Will."

"While he was dressing, Big Boy learned that there had been a blizzard across the mountains at Victorville, and that the telephone lines were down and the roads practically impassable. Will had urgent business there, so he said. They made it through when almost all the other cars were stalled. In Victorville they went to a ranch where Dopey, the pony that 'helped raise the children,' had been put out to pasture. Will found Dopey safe and warm in a tight barn, petted him for a few minutes, then started the hazardous 150-mile trip home. He was just taking care of an 'old friend.' "

The Mercy who *lacks* character can in contrast *purchase* his relationships – he bestows inclusion and receives loyalty in return. Duvalier: "The new guard was directly under Duvalier's command, slept on the palace grounds, and was groomed as Haiti's elite corps. It received the best of everything available: uniforms, weapons, food, and pay. Prime qualification for membership was loyalty to Papa Doc."

Howard Hughes: "There was a Hughes maxim which held that people would give him their time, their talents, and their loyalty in exchange for even the slimmest possibility of financial reward."

"You just remember that every man – I can buy – I, Howard Hughes, can buy any man in the world, or I can destroy him."[A]

Elvis Presley: "What Elvis sought in everyone was not intelligence or skill or credentials but loyalty, dependability and submission."[B]

"It's extremely difficult to balance the accounts between Elvis and his

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[A] The addition of T concentration of 33 Understanding (the whole circuit apart from the INTP that overlays 42 Freedom) to the 27 Apperception that is the Mercy heart forms 141 Angst/Worldview which is like money in one's pocket – stored labor value. We now see the Mercy person as a kind of Teacher terrorist – when character is lacking, the heart may be held together by force of manipulating concentration that focuses on self.

[B] The self to be preserved is the 6 Value/Vengeance Hobbesian overlord, a circuit which overlays both 27 Apperception and 141 Angst/Worldview, and that also wraps 21 Feeling into 4 Perceiving. It expects from subordinates a reversion to infant imprinting and consequent mimicry, forming 'us' in attunement (EL to CL) into what is now also an 'in-group' in family-friendly paradigm (ER to P).

Guys because, on the one hand, the service he demanded was so excessive, running even to the risk of their lives, while, on the other hand, the generosity of some of his gifts was so breathtaking that anybody who complained would appear to be a monster of ingratitude. Put it this way: The whole arrangement was a perfect demonstration of how not to Take Care of Business. By reducing everything to the language of love and personal loyalty, while, at the same time, baiting his hook constantly with lavish material rewards, Elvis succeeded in [messing up] everybody's mind so badly that it would have taken a professional labor relations mediator to strike a proper balance between the equities. The only imaginable parallel would be Howard Hughes and his Mormons. Hughes paid his men about four times what the Guys got."

Purchase of loyalty is generally related to corruption; corruption in subordinates does not necessarily imply that the Mercy *himself* is corrupt. Nasser: "Although himself incorruptible, he did not insist on his associates following his example."

Loyalty is to the Mercy *as a person.* Nasser: "Wrapping himself in a protective cocoon of yes-men, Nasser became increasingly intolerant of criticism and ever more inclined to hear only what he wanted to hear and even to allow untrue and exaggerated reports of good news to be fed to the people."

Stalin: "He expected all foreign communists to submit to him. At the least hesitation he would break out into a tirade of gutter words, threats and paralyzing appeals for Communist solidarity by which he meant simply that everyone would have to agree with him, no matter what decision he made."

Loyalty *does not criticize* words or acts – the Mercy might find it hard to defend himself and he doesn't want to be faced with that possibility: "Taft came to view political dissent as a sign of personal disloyalty. As head of the Republican party, Taft expected the same kind of unquestioning obedience that he had previously granted superiors. He interpreted any deviation from Republican policy as a personal affront to the party chief."

"Taft never realized that friendship and politics did not necessarily mix. For him no obligation was more important or, as he said, rested 'more heavily' on his shoulders than the obligations of friendship."

Those who criticize and in this way are disloyal *cease to be friends*.[A] President Taft: "Taft continued to consider complete agreement on every issue the necessary proof of friendship, a trait which later caused him many disasters as president."

" 'Last night after dinner, when he asked if the New York papers had come,' Butt recalled, 'Mrs. Taft handed him the *New York World*.' 'I don't want the *World*,' he said. 'I have stopped reading it. It only makes me angry.' 'But you used to like it very much,' said Mrs. Taft. 'That was when it agreed with me, but it abuses me now, and so I don't like it,' he replied."

When the Mercy with a distorted sense of loyalty has enemies, then he opposes their *person*[B] – and *all the ideas that emanate from that entity* – without wavering as well. Stalin: "During the negotiation of Brest-Litovsk, Stalin was already automatically opposing any suggestion made by Trotsky, therefore finding himself often in opposition to Lenin."

Transgressions by the Mercy person himself, including those of disloyalty, may be atoned for by *giving things* to the ones whom he has offended.[C] Elvis Presley: "Whenever Elvis sinned against the great god Cool, whenever he tore up his living room with a barrage of karate kicks or drove through the closed gates of Graceland because they weren't opened swiftly enough or whipped out a gun and shot up some offending car (that wouldn't start) or some enraging TV set (that wouldn't hold the picture), he would experience pangs of guilt. Each time Elvis went crazy with rage, he would buy all the Guys extravagant and undeserved gifts."

[A] They move in non-contiguous attunement-mood (EL to CL) from 'us' to 'them.' Contiguous paradigm-attitude (ER to P, the mirror of attunement-mood) impels them outward from the status-based 'in-group' into 45 World and its mundane objects. The heart of 27 Apperception which traverses both of these regions becomes cold to them.

[B] This is very different from the Perceiver who keeps disagreement at the level of principle and avoids personal attacks.

[C] Restitutive justice (restoring things to what they would have been if the transgression has not occurred) is based in principles of 11 Thinking; punitive justice flows from 21 Feeling with its special cases – it penalizes the person. Elvis here is punishing himself by *rewarding* those who were offended – it is punitive justice in reverse.

Loyalty that is bought or forced is *not generally respected*.[A] Elvis Presley: "Elvis didn't stop at just being overbearing. Sometimes he would humiliate his men so grossly that even these faithful flunkies were compelled to rebel."

Howard Hughes: "He constantly criticized or ridiculed one executive to another, often without justification."

Duvalier: "Duvalier enjoyed humiliating those who thought they had a right to deference because of official positions."

Gandhi in contrast, deferring false loyalty, to a Muslim: "Your truthfulness is more important to me than your cooperation."

Shy as a Child

The Mercy *child* can be shy as he looks to parents – will they give him the love and acceptance that he needs?[B] Elizabeth Fry: "Elizabeth was very shy and retiring and was not thought, when young, to possess much talent or strength of character. But her sister was to say later – 'Elizabeth had more genius than anyone, from her retiring disposition, gave her credit for. She had tender feelings, especially towards her parents, to whom she was the most loving and obedient of any of their children.' "

Gandhi as a youth: "Quiet, shy and retiring, he was tongue-tied in company."

Shyness can make the Mercy child – normally so hungry for close relationships – into a *loner*. Elvis Presley: "Painfully shy and totally self-effacing, he was one of those kids who are always found head down in the back row of the classroom."

Howard Hughes: "He was quiet and shy, a boy who did not make friends easily. Consequently, he spent a great deal of time alone."

"Howard still remained shy and withdrawn at Fessenden [a boarding school]. 'He didn't get involved in too many social things.' "

[A] There remains only an 'I' in attunement-mood; there is no more 'you' – it is one consequence of wrapping *both* 4 Perceiving and 21 Feeling into the single circuit of 6 Value/Vengeance. Every semblance of separateness in those around him must be squashed.

[B] That is, will he emerge from 'them' and be accepted in the mooded attunement of others (EL to CL) as part of 'us'?

"Even in success, Hughes remained shy, 'self-conscious with strangers and reticent with intimates.' At parties, he was hopelessly out of place, as one writer noted: 'When standing he inclines his head out and down and looks at the ground. Seated, he clasps his hands between his widespread knees and stares at his knuckles.' "

Harriet Beecher Stowe of what she felt inside: "I don't know as I am fit for anything, and I have thought that I could wish to die young, and let the remembrance of me and my faults perish in the grave, rather than live, as I fear I do, a trouble to every one. You don't know how perfectly wretched I often feel: so useless, so weak, so destitute of all energy. Mamma often tells me that I am a strange, inconsistent being. Sometimes I could not sleep, and have groaned and cried till midnight, while in the daytime I tried to appear cheerful, and succeeded so well that papa reproved me for laughing too much. I was so absent sometimes that I made strange mistakes, and then they all laughed at me, and I laughed, too, though I felt as though I should go distracted. I wrote rules, made out a regular system for dividing my time; but my feelings vary so much that it is almost impossible for me to be regular."

Lack of communication can *persist into marriage*. Agnes Sanford of her relationship: "From the beginning of our marriage [Mercy with Contributor], I made the mistake of agreeing too easily to everything that he said, hiding my own feelings. We did not, as they would say nowadays, communicate very well. He would at times go into silence, and I would ask, 'What is the matter?' and he would reply, 'Nothing.' I was too shy to persist in my inquiry, and therefore, if he did not want to speak of what was on his mind, neither would I speak of what was on my mind. Above all things, I desired a peaceful marriage with no nagging or irritation. But I went too far in retiring into myself."

"My work was to care for husband, children and house. That was made clear to me. Therefore I closed the doors of my mind to childish notions of writing or creating beauty in drama or paint, and set myself to do my whole duty as a wife and mother. I delighted in my little ones and longed for another. But underneath the domestic joys, there was always the feeling that the real me was dead."

It appears again that shyness relates to a *concern for acceptance*. Agnes Sanford: " 'But nobody will like me if I am myself!' I cried. 'Not Ted nor his family nor the parish nor anybody.' "

The Importance of Marriage

Communication in the marriage relationship is very important to the Mercy.[A] Will Rogers in his first love letter to Betty: "The flaming pride hidden behind a false modesty, the impetuosity, the great craving for love and affection in this letter appealed to but also frightened Betty."

"When Will told Betty that he had to have someone to love he revealed his deepest need."

Elizabeth Fry: "Once Joseph, her husband, had established himself as her friend she had no other confidant. She turned to him unconsciously, instinctively, with childlike trust. She had no reserves with him."

Before meeting him: " 'But I think if ever [my heart] were settled on one subject it would never, no never, fly away any more; it would rest quietly and happily on the heart that was open to receive it, it will then be most constant; it is not my fault it now flies away, it is owing to circumstances.' So she now settled like a butterfly on a honeyed flower, and spread her peaceful wings in the sun."

To Martin Luther King from his wife: "I believe in you, if that means anything." Martin: "Yes, it means a great deal."

Agnes Sanford hungering to know her father: "One memory stands out sharp and clear in my mind. My father wept. I never knew how to break through the wall of reserve that surrounded him, nor did it ever occur to me in all his life that one could break through."

Then, of being in love: "I remember nights I did not sleep from the sheer excitement of the blissful and tormenting feelings that swept through me, but I do not remember any disharmony between my parents and Sandy and me. That was a miracle."

President Taft with Nellie his future wife: "He sometimes wrote several letters a day and never felt at ease until he had told her all he thought and felt in detail, not only of important events, but also of the most trivial."

"Each time Nellie tested the sincerity of his respect for her opinions and judgment, Taft would assure her that he knew 'no one who attaches more weight to them or who more admires your powers of reasoning.' "

[A] Family as a cohesive group resides firmly in paradigm (ER to P) which is part of 27 Apperception along with attunement (EL to CL); this is also where tools are handled until they are missing a piece.

"Oh Nellie," Taft pleaded, "Any act, any expression, any look of yours, Nellie, that shows me you hold me dear sets me wild with delight. Every such act, or expression or look I regard as an evidence, with however little ground, that there is dawning in your heart the love I am so hungry for."

Shyness with the Opposite Sex

We have seen that the Mercy as a child, because of the need for love and acceptance, can be shy with parents; the depth of the Mercy's need as an adult can make him *shy also around the opposite sex*. Muhammad Ali: "My problem: I was too shy and timid. As bold as I'd shout, 'I'm the greatest,' and roam up and down the Olympic Village, challenging and predicting, I could hardly utter a word in front of Wilma – or any pretty girl, for that matter."

Dr. Spock: "I always loved dancing and I always loved girls, but I was hopelessly shy."

Nasser: "He was normally not at ease with women, shy on first encounters."

Elvis: "It wasn't Elvis who called [to ask Anita out for a date]: Lamar Fike was entrusted with the job."

Lincoln: "He was hopelessly shy around girls."

"One feels there was a blight over Lincoln when it came to dealing with women, as though he were trying to make contact with a race of beings who were alien to him, though he was conscious that he needed something they had it in their power to bestow."

Shyness combining sometimes with sympathy for someone who is hurting can lead to what *seems* like love. Lincoln: "His first love Ann Rutledge had made an engagement for someone who it turned out was only interested in her father's money. She came regularly to the store where Lincoln was working to look for letters. Lincoln's indignation against a maid can be imagined – from indignation sprang sympathy, and from sympathy, love."

"He proposed marriage to Mary Owens out of obligation and pity for her, advised her by letter, 'My opinion is that you had better not do it,' and was then thoroughly mortified that she should say no."

"Her death at 22 of malaria or typhoid affected him deeply."

Elvis, breaking up with an early girlfriend: "Elvis got big tears in his

eyes. 'Billie,' he cried, 'I was gonna ask you to marry me!' Then, looking at her hard, he added, 'If you ever tell anybody I cried over you, I'll never talk to you again!' On that note, the brief romance ended."

The Mercy feels thoroughly cheated when marriage with its commitment lacks intimacy – it happens at times when *the marriage partner is a Contributor*. President Taft: "A part of Nellie's repugnance to sex seems to have been related to Taft's obesity, which she openly deplored. Apparently Nellie [seemingly a Contributor] never considered the possibility that he, a sensual, loving person, might have given up excessive eating, if he had had physical closeness and sexual gratification in its place, had she become an active sexual partner who did not cause him to feel like a guilty child. We know that she made only feeble gestures to control his eating and thus by implication condoned it – maintaining thereby an excuse to remain sexually isolated."

Emily Post, a Mercy wife, of her Contributor-husband: "He liked it that other men admired and envied him his wife. She thought sometimes that this meant more to him than she did herself. She was one more emblem of his success. Another trophy to be added to the silver cups and ribbons and plaques he had won for pre-eminence in the sports he loved."

Tammy Bakker, wife of what appears to be Contributor Jim Bakker (*Charisma* magazine, May 1983): "Tammy was devastated by the problems that swamped the ministry during the past three years, and they almost destroyed their marriage. As she tells it: 'I knew Jim still loved me, but he was never there. He would always be in a meeting, and he would sit for hours and hours with his top people, but he never had an hour for me. I began to think that he cared more about them than he did for me and the kids. I finally got to the place where I just didn't feel needed anymore. I felt less a part of PTL than the PTL singers.' "

Problems can occur also when the partner of the Mercy *is a Facilitator*. Patti Roberts, former wife of Richard Roberts, Facilitator-son of Contributor-evangelist Oral Roberts,[A] of her marriage (*Ashes to Gold* by Patti Roberts with Sherry Andrews, Word Books, 1983): "Perhaps his heart of hearts was trapped inside a wall and he couldn't get out."

[A] I am guessing at the styles; the principles appear to be correct. The son is pushed into trying to be a Contributor like his father; the wife is wanting to be close to this person who is not being himself.

"I had never considered that about Richard or me. I just thought he was unwilling to communicate and that he wouldn't let me inside where he lived. And I, because of my intense need for feedback, interaction, and reassurance, just stood outside the walls and pummeled them first with pleas for Richard to come out, then with threats, and then with emotional battering rams. I always felt as much of a stranger to Richard Roberts as strangers and employees did. I lived with him and people would ask, 'What's he really like?' and I'd say, 'I don't know what he's like. I wish I knew.[A] I wish I had some way to feel like I belong to him and he belongs to me, some handle to get in.' I could never get in. I could never figure out what was going on inside there."

"Richard felt that he demonstrated his love by taking care of me and seeing that I got what I wanted, but Franky kept pressing home the point that what I really wanted was not Richard's possessions, but Richard. But I'd grown so cold that I didn't particularly want either."

Those who are not Mercies by style, who then enter into an emotionally rich Mercy environment, can suffer from the opposite problem – an *inability to share at the same level*. Jean Vanier: "The great amount of suffering that is experienced by the assistants at l'Arche is rather more remarkable and not as easily accounted for. There is, of course, the empathy, the profound sharing in the suffering of the handicapped, but this alone does not explain why so many are seemingly at the very limit of their endurance in one way or another – physically exhausted and/or evidently suffering interiorly."

Looking to Examples

The Mercy is sensitive to expectation and to non-verbal communication. He learns *best* therefore *from personal examples*[B] – his parents first of all[C] but

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[A] The Mercy feels cheated without intimacy but the Facilitator will *never* be intimate with a partner who scatters details of the relationship to those around him or acts manipulative. He *also* feels cheated – but he won't even share this basic fact *unless there is discretion*.

[B] Persons do not have fixed properties and are thus not suitable for analysis by P-mediated 22 Observation. They are rather things that 'become' with characteristics picked out by M-mediated 68 Character.

[C] This is childhood imprinting and boot-up mimicry.

others as well. Lincoln: "George Washington always was and always remained his supreme hero and exemplar."

Nasser: "He would delve into history books, reading about the bygone glories of the Arab Empire and the great statesmen of modern history, such as Bismarck, Kemal Ataturk and Churchill."

Stalin as a boy: "He made the ferociously daring bandit Koba his hero."

Later as a communist: "In Lenin [a Contributor] he recognized a man who was amoral and completely ruthless in his choice of instruments in the war against society. The conspirator in Stalin found a fit object of worship in Lenin, and from this time onward he regarded himself as Lenin's faithful follower and comrade-in-arms."

Elvis: "Elvis aspired to be the second Rudolph Valentino. He fancied himself as a Latin lover."

Will Rogers: "In the fall of 1898 Willie saw Vincente Oropeza perform his roping act again, this time at Springfield, Missouri. After this, as one cadet put it, 'his rope was in motion at Kemper more than his tongue.' If he could not persuade a new cadet to stoop over, run down the hall 'and beller like a calf,' he would pay an old one to do it for him. As the boy ran, Willie would lasso his right or left foot, both feet, either arm, or pin his arms to his sides. For hours he would hold the cadets in a trance as he put on a one-man act with his lasso, twirling it vertically and horizontally, stepping in and out, then making it do all sorts of curlicues. If he was not doing this, he was putting on amateur theatricals from what he had seen at the local performances or from his own improvisations."

Dr. Spock, influenced by his English professors: "Somewhat surprisingly, he majored in English. Ben began a collection of old, leather-bound volumes of English poetry and novels, and imagined himself as a tweedy English don [professor] reading and musing in a dusty library. Once he entered medical school the collection languished, as did this dream."

Then, influenced by his medical instructors: "He had imagined himself at Western Psychiatric Institute, as 'a sympathetic listener, the reconciler, the interpreter,' the nondirective synthesizer subtly leading."

A bad example can have serious long-term effects. Elvis Presley watched the movie *City Across the River* in which the hero had a duck-cut, and decided to emulate him: "No matter how much the kids tortured him, Elvis refused to relinquish his strange image."

"He was inspired by a movie to make himself over into an image that he found esthetically and imaginatively fulfilling. Obviously, he was not prepared to fight for his right to maintain his pose. His only emotion is fear; his only thought to escape."

"At first, this new bad – Elvis is little more than a shell: a haircomb and a costume inhabited by a shy, self-doubting, self-effacing kid. Eventually, though, this shell begins to fill with the man it proclaims. *Sartor resartus.* Clothes make the man. Five years later, Elvis has become the tough punk that he set out unconsciously to emulate as a boy. He's pretty good with his fists, and he's already started pulling guns on people. The first gun he pulls, on a marine in Memphis, is, significantly, a starter's pistol that fires nothing but blanks. By the end of his life, Elvis will own every deadly weapon in the modern small arms arsenal and will be a seventh-degree black belt in karate."

A Born Mimic

The Mercy looks to the example of others; it means that he is often good as a *mimic*.[A] Will Rogers as a boy enjoying vaudeville performances: "He would repeat the performances, acting them out and giving the routines word for word as he had heard them."

"In later years, for a joke, he would impersonate Bill Hart and Spencer Tracy so perfectly that people asked for autographs."

Emily Post: "She had a gift of mimicry and sometimes, incited by a small appreciative audience of friends, would take off someone they all knew. Her imitations were clever, even barbed. Edwin [her Contributor-husband] admired this talent of hers very much."

Dr. Spock: "Despite his towering frame, graying hair, and dark-rimmed glasses, when Dr. Spock demonstrated the delights of the thumb-sucker, the writhing contortions of the colicky three-month-old, or the rebellion of the defiant toddler, the child virtually materialized on the lecture platform."

Elvis: "Elvis Presley was from his earliest years a marvelous mimic. This gift was fundamental to both his great success and his great failure as an artist. It enabled him on the one hand not only to pick up on the going thing but to do all sorts of tricks with the currently popular styles, including the

[A] This ability is present also in the Contributor.

basic trick of transmuting one style into its opposite."

"It's indicative of Elvis's mimetic approach to recording that he sought to copy both the high, sweet tenor of Bill Kenney in the chorus and the deep resonant bass of Hoppy Jones in the talking bridge."

Martin Luther King: "He was a wonderful mimic and could imitate voices well."

Mimicry is based in a *highly visual mind*. Agnes Sanford: "I remember the picture of a full-blown yellow rose that I copied with great care from a gardener's catalog."

Mimicry is based also in an ability to *associate similarities* between persons and personified objects. Emily Post: "Emily had told Edwin of making the discovery that her father's hands were exactly like the hands of the Apollo Belvedere, and that she had insisted on arranging them in the position of the statue's, to his tolerant amusement."

Mimicry includes an ability to *relive the past* and to become again what one used to be. Dr. Spock: "As he demonstrates a crew stroke, leaning in his chair as far forward as he can, then as far back, forward and back gritting his teeth and straining his still muscular 184-pound frame, he becomes again the twenty-year-old Yale junior whose team rowed to an Olympic victory."

The ability to mimic *cannot be turned off* – it causes a strange kind of adaptability. Dr. Spock: "Ben was bewildered by the way his character seemed to change as he associated with different kinds of people."[A]

Agnes Sanford: "I find that without any intention of doing so, I fall into the manner of speech of the one with whom I talk."

Dolliver of Taft: "a 'large amiable island, surrounded entirely by persons who knew exactly what they wanted.' Gifford Pinchot complained that Taft had a fatal tendency to be swayed by the last man who talked to him."

" 'Taft is a well-meaning, good-natured man,' Roosevelt at last conceded, 'but not a leader.' 'He is evidently a man who takes color from his surroundings. He was an excellent man under me,' he recalled ruefully."

As part of this adaptability, the Mercy may mimic the image that *others* have of him.[B] Gladys, Mercy mother of Elvis, suddenly famous: "Gladys

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[A] It is true of the Facilitator as well.

[B] It's part of joint attention; the mimicry washes back and forth.

also lectured Vernon [a Contributor] on how to behave during the trip, telling her husband, who was very tight with a buck: 'We have to tip big. We're expected to do it and we're in a position to afford it.' "

Idi Amin: "He never stops saying that British Army training has made him into a good and proud soldier. He wanted to succeed as a soldier, and worked hard at it."

The Mercy who does not wish to mimic some example may need to *remove* himself from the associations. Agnes Sanford: "At this point in my life, I defied my mother's dictum for the first time. I had been writing little stories for the children's page of the *Shanghai Mercury*. The children used pseudonyms, and my mother decided that mine should be 'Sweet Olive.' These words to her meant a shrub with a pleasant odor. But to me they meant a scrawny dark-skinned girl named Olive, and I was not going to identify with her. I utterly refused to accept this name and chose my own, which I have forgotten. But I have not forgotten my mother's displeasure."

Dressing Accordingly

The Mercy who is living up to an image will often *dress accordingly*.[A] Will Rogers arriving at boarding school: "Eighteen years old at the time, on arrival he created a sensation with his ten-gallon cowboy hat, flaming red flannel shirt, fancy vest, and a red bandanna handkerchief knotted at the throat. His trousers were stuffed into high-heeled red-top boots with jingling spurs. A number of ropes of various sizes were coiled around his suitcase."

Gandhi attending law school in England: "Having made up his mind to become an 'English Gentleman,' he spared neither time nor money. Whatever the cost, the veneer had to be the best in the market. New suits were ordered from the most fashionable tailors in London; the watch was adorned with a double gold chain from India; under expert tuition lessons began in elocution, dancing, and music."

Dr. Spock: "Like his peers in those days, he regarded the proper clothes as symbols of his acceptability."[B]

[A] This contrasts with the desire we saw previously to dress and speak simply.

[B] Mercy strategy that dresses sharply may *be active as well in social media,*

"Dr. Spock was among the most elegantly dressed of dancers, if slightly on the conservative side."

Stalin, living up to a different image: "Rumpled clothes formed part of his continuing protest against the detested bourgeoisie. He was slovenly, but self-consciously slovenly; and he would not be seen dead in a white collar or a European hat."

In time, clothes can be seen as *less* important. Gandhi: "After three months, the introvert returned to his shell. There was a rebound from extreme extravagance to meticulous economy. He kept an account of every farthing he spent. Simplicity harmonized his inward and outward life; the dandyism of the first three months had been only a defensive armor against those who considered him a misfit in English society."

Martin Luther King: "When he began his ministry, he had felt that clothes were important in representing his congregation. As the years went by, he discarded that view completely."

Pressure from the Immediate Need

Let us look at the way in which the Mercy person carries out activity. He is motivated, first of all, *by the need*.[A] In other words, the squeaky wheel gets the grease.[B] Lincoln of a plea for promotion by the wife of an officer: "On this day Mrs.— called upon me. She is the wife of Major— of the regular army. She wants her husband made a brigadier-general. She is a saucy little woman, and I think she will torment me till I have to do it."

"It was not long before that little woman's husband was appointed a brigadier-general."

Each thing that needs to be done, as it needs doing, seems to the Mercy to be of *overwhelming* importance.[C] Harriet Beecher Stowe: "She was a small

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talking and posting images.

[A] 21 Feeling with its links to homeostasis perceives needs; its extension into 32 Purpose mediates desires.

[B] The Perceiver operates on the basis of principle; the Facilitator bureaucrat sets up rules and standards; the Mercy tends to make everything a special case.

[C] This can be true also of relationships. The current kindred spirit is valued so highly that it is easy to be disloyal to *another* and share *that*

woman; and her pretty curling hair and far-away dreaming eyes, and her way of becoming occupied in what interested her until she forgot everything else, all this I first began to see and understand as I gazed after her retreating figure."

Dr. Spock: "Dr. Spock, a perennial optimist, always begins each new job with great enthusiasm."

Howard Hughes: "It would be typical of Hughes throughout his life to focus all his attention and energy in one field only to abandon it suddenly in favor of another."[A]

Emily Post: "It was extraordinary, she thought standing there at the window overlooking the Square, how many things came and went. At the time they were impending or present they assumed staggering importance, but as one accepted them, adjusted oneself to them, they quickly lost stature and importance."

Everything else seems *trivial*, suddenly, in the light of the *present* need. Emily Post: "Her family and intimate friends knew how absent-minded she could be and how little she noticed when her attention was engaged on something or someone who interested her."

Will Rogers: "He was curious and at the same time careless in nonessentials."

Harriet Beecher Stowe: "Forgetfulness of others there was certainly sometimes, arising from her hopeless absent-mindedness and the preoccupation consequent upon her work."

The Mercy has ways of bringing others to his *own view* of what is important. Lincoln leaving for Gettysburg: "When he appeared it was rather late, and I remarked that he had no time to lose in going to the train. 'Well,' said he, 'I feel about that as the convict in one of our Illinois towns felt when he was going to the gallows. As he passed along the road in custody of the sheriff, the people, eager to see the execution, kept crowding and pushing past him. At last he called out, 'Boys, you needn't be in such a hurry to get ahead, *there won't be any fun until I get there*.' "

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person's intimate secrets. Later, when the other in the current 'them' becomes part of some new 'us,' the Mercy person will feel bad that he violated the confidence.

[A] This can be typical of the Exhorter and suggests that Mercy drive is built on top of Exhorter strategy.

If something needs to be done, then why not do it *now*![A] Emily Post: "She had never been one to dilly-dally, and her liking for doing a thing promptly and speedily..."

"She had always been strict about punctuality and this increased as time went on. Nothing infuriated her as much as being kept waiting. This was the main reason for her dislike of eating in restaurants. She resented having to wait for food to be ordered and prepared."

"Everyone who lived in her household learned to be on time. She never tolerated second-bests. Nor would she brook delay."

Martin Luther King: "Martin believed that we must have *freedom now*. He believed that freedom must be militantly grasped from those who hold it from us."

Delay is *not tolerated*. Will Rogers putting up a seven-foot wall around his home: "A bit conscience-stricken that it was unsightly, he ordered a landscape artist to plant ivy around it. When he came home from the studio and saw the small slips [transplanted plants] that had been set out he blew up."

" 'When I want ivy,' he stormed, 'I want ivy I can see.' "

" 'But this will soon grow to where you can see it,' the man protested."

"Get me some I can see now."

"At a fantastic cost the entire wall was covered with ivy plants."

The ideal for the Mercy is to move *smoothly* from need to need, *enjoying the present*.[B] Jean Vanier: "Vanier stated that the aim of l'Arche is not efficiency and productivity."[C]

"There is this stress upon the present moment, enjoying it without being too preoccupied about the future, and so gaining a deeper appreciation for what the moment holds: 'just enjoying the afternoon without worrying about what's going to happen tonight and getting things done at the same time, and enjoying everyone around you.' "

[A] This focus on the present makes Mercy analysis an excellent adjunct to Exhorter crisis management.

[B] 21 Feeling overlays identification-overlaying 13 Intentionality whose ISFJ makes a Heideggerian retrieve into 14 Self-image. Heidegger calls this living in the Moment.

[C] Facilitator efficiency and Contributor cost-benefit optimization will have to take care of themselves.

Pressure from the immediate need *cannot* always be scheduled or planned; thus, it is hard for the Mercy to meet *arbitrary deadlines*.[A] Lincoln: "I remember once at a reception, as the line was passing and he was shaking hands with each one in the usual way, that he stopped a friend of mine who was moving immediately ahead of me. He whispered something in his ear, and then listened attentively for five minutes – the rest of us waiting, devoured with curiosity as to what great secret of state could have so singularly interrupted the festival. I seized my friend the instant we passed the President, as did everybody else who knew him, to find out what the communication meant. I learned that he had told Mr. Lincoln a first-class anecdote a few days before, and the President, having forgotten the point, had arrested the movement of three thousand guests in order to get it on the spot."

Harriet Beecher Stowe: "I am so constituted that it is absolutely fatal to me to agree to have *any* literary work done at certain dates. When the spirits will help, I can write. When they jeer, flout, make faces, and otherwise maltreat me, I can only wait humbly at their gates, watch at the posts of their doors."

Howard Hughes: "He never wore a watch, he kept odd hours."

Mercy feeling for the immediate need is *not* affected by an emphasis on schedules or facts but rather by *touching his heart.*[B] President Lincoln hearing a plea for executive clemency: "While [the Senator] was talking Mr. Lincoln looked at him in a patient, tired sort of way, but not as if he was struck with the sensibilities of the subject as we were. When the Senator ceased speaking there was no immediate response; on the contrary, rather an awkward pause."

The daughter of the man in question made an appeal at which Lincoln suddenly responded: "Lane, what did you say this man's name was?"

" 'Luckett,' answered the Senator."

" 'Not Henry M. Luckett?' quickly queried the President."

" 'Yes,' interposed Mrs. Bullitt; 'my father's name is Henry M. Luckett.' "

[A] Deadlines have to do with threats to 206 Life and a resulting finiteness in 27 Apperception (the mirror of 206 Life); 27 Apperception and not 21 Feeling in this case ties into 13 Intentionality.

[B] We have identified the 27 Apperception which handles deadlines with the heart.

" 'Well, this is wonderful!' Mr. Lincoln remarked; and turning to the party in front of him he continued: 'I knew this man well; I have heard him preach; he was a tall, angular man like I am, and I have been mistaken for him on the streets. Did you say he was to be shot day after tomorrow? No, no! There will be no shooting or hanging in this case.' "

The Mercy's heart may in contrast completely *destroy* a schedule. Howard Hughes: "...part of Hughes's general disregard for standard business practices. He often canceled scheduled TWA flights at the last moment and commandeered an airliner for some personal reason, such as flying a group of Hollywood friends to the East Coast or Europe. These occurrences created havoc for TWA."

Dr. Spock: "My office visits would be twice as long as the average pediatrician's because I was ready and willing to discuss in detail any psychological problems, which can be very time-consuming."

If *self*-initiated action is required and there is no immediate need, the Mercy may end up procrastinating.[A] Howard Hughes: "His staff kept planes and trains in readiness to leave the minute the world's wealthiest procrastinator made up his mind. The weeks turned to months. Running true to form, Hughes could not make a decision."

If a task takes too long, the Mercy may suddenly *abandon* it in favor of something else. Howard Hughes as a boy: "He cannot stick to one thing very long."

If interrupted in a task, the Mercy can procrastinate on *getting back* to it. Harriet Beecher Stowe on returning a letter: "Dear Georgy, naughty girl that I am, it is a month that I have let the above lie by, because I got into a strain of emotion in it that I dreaded to return to."

Penalties from failing to meet deadlines may themselves provide pressure – this in turn creates a need and the need can *break* Mercy procrastination. President Taft: "The impression he gave of plodding arose from his putting 'the thing off until he had only two or three hours to prepare in and then he had to work like a slave.' "

"To his brother Horace he confessed years later, 'one of the great and many defects of my character is my inability to do anything far in advance. I must do it under pressure.' "

[A] As we said, the ISFP of 21 Feeling is the Heideggerian 'not yet' of procrastination.

If things are not started until the last minute, then they *may not be finished on time*. Duvalier: "Duvalier was always late."

If need follows closely upon need, the Mercy may find himself *stumbling into a career*. Elizabeth Fry: "When she finally began her work in earnest four years later, it was not because she had decided to take up prison reform, but because she had thought of something that she could do. She saw her opportunity, as always, in terms of an immediate task, and not in the large general terms of a career."

If he is involved in a career with *many* needs, the procrastinating Mercy may find himself *becoming a workaholic*. Dr. Spock: "Characteristically, once Spock has made a choice, whether of job, spouse, recreation, writing, he pursues it with the devotion of a lover and the zeal of a messiah."

"Like many a crusader, he cannot bear to be away from his cause for more than ten consecutive sentences."

"What's Good for Me is Good for You..."

The Mercy is an associative thinker,[A] he identifies with others – if something is good for *him*, then his mind tells him that it will be good and necessary for the *other* person as well. Lincoln: "This is a world of compensation; and he who would be no slave must consent to have no slave. Those who deny freedom to others deserve it not for themselves, and, under a just God, cannot long retain it."

"On the question of liberty as a principle,[B] we are not what we have been. When we were the political slaves of King George, and wanted to be free, we called the maxim that 'all men are created equal' a self-evident truth, but now when we have grown fat, and have lost all dread of being slaves ourselves, we have become so greedy to be master that we call the same maxim 'a self-evident lie.' "[C]

[A] P and M are both associative thinkers.

[B] The Perceiver works with principles; liberty for him is the freedom to bind objects logically on the basis of foundational *pre-logical* axioms that are located in paradigm-attitude (ER to P) which is most effectively programmed by Mercy analysis (with its force of identification).

[C] Mercy strategy with its identification from M to ER can directly address problems within paradigm-attitude (ER to P). Paradigm-attitude as

Will Rogers: "The way in which China was treated by the rest of the world, including the United States, disturbed Will deeply – 'Now what right has England to hold one of their Towns any more than China has to make a laundry out of Buckingham Palace?' "

The Mercy identifies with the hurts of others; he does for them what he would *do for himself* in their situation.[A] Elizabeth Fry: "In one European prison, she says, 'I found more than a thousand prisoners (mostly confined for small crimes) loaded with chains. I was so touched by their misery that it tempted me to represent to the Queen and the government the cruelty and injustice of their treatment. A few weeks after, when I visited the prison again, I saw to my pleasure and surprise that my remonstrance had been listened to.' "

John Hus: "A large part of the priesthood abused its privileges, neglected and maltreated religion. Hus was the son of peasants, he knew how his class was oppressed. Thus it could be no academic struggle that he led. He pledged his heart's blood and his conscience."

If the need is personal, the Mercy may be willing to meet it just this once, *for you*.[B] Howard Hughes: "Whenever discussing his will in the past, Hughes had often confided to his listener that he just happened to be one of the lucky beneficiaries. It was a litany that he had recited to each of his aides individually – never in the presence of witnesses – at different times in later years."

Elvis, agreeing to a change in his show: "Again, Elvis is instinctively suspicious but he agrees. It's his day to be big about things."

In contrast, the Mercy may exempt you from consideration, just this once, *because of someone else*. Duvalier: " 'My habit is always to take out of jail,' he informed a press conference, 'to release people.' He went on to say that in all Haiti there were but two political prisoners, one of whom – an old friend – he would be only too happy to free, 'except the police department has asked me to wait.' "

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we said is pre-logical but *so is the emotion with which M can attack its pre-suppositions* if it feels these are wrong.

[A] It's the Golden Rule.

[B] 30 Discernment realizes that self can meet the need more effectively than can others and ER diverts identification (M to ER) into the ISFJ 'one step at a time' leg of 23 Familiarity, 13 Intentionality and 40 Resonance.

"...I'm Going to Do Something About It"

For the Mercy, depth of feeling *must* be released into action.[A] Lincoln: "In May, 1831 he saw the spectacle of a Negro girl being trotted around before the buyers as if she were a filly for sale and his heart bled; said nothing much, was silent, but formed his opinion. 'By God, boys, let's get away from this. If ever I get a chance to hit that thing, I'll hit it hard.' "

"The real fundamental Lincoln appeared when there was a life to be saved, or justice to be done."

The sister of Harriet Beecher Stowe to her in a letter: "Hattie, if I could use a pen as you can, I would write something to make this whole nation feel what an accursed thing slavery is."

"Mrs. Stowe rose up from her chair, crushing the letter in her hand, and with an expression on her face that stamped itself on the mind of her child, said: 'I will write something. I will if I live.' "

Martin Luther King, receiving the Nobel Peace Prize: "I must go back because my brothers and sisters in Mississippi and Alabama are sweltering under the heat of injustice. There are people starving in the valley, and people who don't have jobs, and people who can't vote."

Elizabeth Fry: "She was to be feet to the lame; speech to the dumb. Now, what could she do to put her new experience of religious feeling into touch with the world of reality? Her eye fell on the children swarming through the countryside, totally untaught. Timidly she took one little boy and read to him and taught him Bible stories, on Sunday evenings. He responded and told his friends. The threat of banishment maintained discipline. Soon from 50 to 70 children, of various ages, gathered there weekly, some of them already wizened and distorted by work in the factories. She followed the children into their homes, and found hunger, found sickness. She ministered to both, up to the top of her girlish capacity. In her journal – 'This afternoon I have been to see some one. May I one day be capable of virtue. May I really be able to lessen the sorrows of the afflicted.' And again

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[A] Heidegger describes the process: Identification (M to ER) taps into the labor effort of 141 Angst/Worldview which overlays 13 Intentionality whose ISFJ leg then in turn makes a retrieve into 14 Self-image action. If this mechanism is fired up by a 27 Apperception or heart thrown into finiteness, then action is inevitable.

– 'I rode to Norwich after some poor people; I went to see many and added my mite to their comfort.' "

"The Quakers of her day thought and talked much of religion, but they regarded it as a state of mind, manifested in certain peculiar habits of dress and speech and in avoidance of frivolous and worldly things. They did not, like Elizabeth, find in it an irresistible impulse toward activity."

To stand back, perhaps from fear, is *corrosive* to Mercy personality. Agnes Sanford: "There has always been in me a driving restlessness so that I cannot be content with morning and evening and meals and dishes and nothing more."[A]

"I cannot relax and enjoy myself by merely being inactive. I am too easily bored. I can take only a very small amount of simply chattering or lounging. To chat is hard work, to listen to chatter is harder, and to lounge on sand or in sun is insupportable!"

Harriet Beecher Stowe, to her son in later years: "I well remember the winter you were a baby and I was writing *Uncle Tom's Cabin*. My heart was bursting with the anguish and injustice our nation was showing to the slave, and praying God to let me do a little, and to cause my cry for them to be heard. I remember many a night weeping over you as you lay sleeping beside me, and I thought of the slave mothers whose babes were torn from them."

Of Muhammad Ali, by his mother: "Me and your father both worried about you. When you'd hear about some injustice against blacks, you'd lay up in your bed, cry all night."

Dr. Spock: "Don't be intimidated. The worst fault, I think, is to feel indignant but to do nothing about it. That is a self-indulgence, a form of self-pity, that does no good for the world and corrupts the soul. Only action counts."

The Mercy may feel that if *everyone* acted in response to their heart as he does, then all problems could be solved.[B] Elizabeth Fry: "Her genius was

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[A] The procrastinating ISFP of 79 Habit must give way to an overlaying 13 Intentionality founded in a driving 141 Angst/Worldview based in the timelessness of a 27 Apperception heart struggling for life (206 Life, its mirror). There is no room for an overlaying 74 Blame of bitterness that simply criticizes in its mirror of 73 Skepticism idle talk.

[B] The Facilitator in a similar way feels that if everyone were treated

practical, and demanded always the concrete and the immediate. She must serve God and humanity in the persons of suffering individuals."

"One hard winter, she started a soup kitchen in one of her large barns, where all who cared to come with some home vessel could be supplied for the asking. She was never a theorist. But if she did have a theory of the social order it was that if all who had money did their duty for the benefit of their immediate neighborhood and any others of their fellow creatures who aroused their interest, then misery would soon cease to exist."

Taking Initiative

The Mercy who is allowed to express himself in a healthy way as a child often shows initiative *also as an adult*. Shyness and expectation no longer rule over him; an *internal standard* begins to take over.[A] Martin Luther King: "Set yourself earnestly to discover what you are made to do and then give yourself passionately to the doing of it. This clear onward drive toward self-fulfillment is the length of a man's life."

"He did not want to hurt his father by going against him. He was amazingly respectful, thoughtful, and considerate of Daddy King's feelings. Yet he was completely his own man. He made his decisions, and his father would hear about them."

President Lincoln: "In precisely the same sense in which we say the child is father to the man, the Abraham Lincoln of the Western prairies was the father to the President Lincoln of the White House. There, in the West, he had reasoned out his political creed, had tested every theory at the bar of his judgment and of his conscience, had settled unalterably the principles of his life, had anchored himself on convictions that were immutable."

"He never posed or put on airs or attempted to make any particular impression; but he was always conscious of his own ideas and purposes, even in his most unreserved moments."

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politely and kindly, then the world would become a better place.

[A] Perceiver strategy according to Locke begins as a tabula rasa or empty slate. Mercy identification from M to ER can fill paradigm-attitude from ER to P; this content is interpreted by P as a fundamental axiom and P strategy begins to activate. In this way the Mercy person develops a compatible internal submerged Perceiver analysis; it puts a spine into his back.

"The characteristic which struck me most was his superabundance of common sense. His power of managing men, of deciding and avoiding difficult questions, surpassed that of any man I ever met. A keen insight of human nature had been cultivated by the trials and struggles of his early life."

"Among his rough associates, when young, he was leader, looked up to and obeyed, because they felt of his muscle and his readiness in its use. Among his associates at the bar, it was attributed to his ready wit, which kept his duller associates at a distance. The fact was, however, that this power came from a sense of a reserve force of intellectual ability that no one took account of, save in its results."

"In small and unimportant matters, Mr. Lincoln was so yielding that many thought his excessive amiability was born of weakness. But, in matters of vital importance, he was as firm as a rock."[A]

"When he reached Washington City to take the oath of office the ground shook under his feet, but when he was called to his final rest he left our republic on a firm and solid basis."

Nasser: "His moral rectitude, his generosity and breadth of vision drew us to him."

"He gave a sense of dignity and national pride to a people who had known little but humiliation and oppression for 2500 years, and his achievement transformed a nation of backward, downtrodden peasants, ruled by a corrupt and alien tyrant and occupied by a foreign army, into a community of independent citizens with a stake in their own soil. He planted the seeds of a modern industrial society."

Dr. Spock to parents: "Trust yourself. You know more than you think you do."

"He praises the intuitive, spontaneous responses of loving parents to managing their own children, and identifies the troubled parents as those 'who have to stop and think what they ought to do or what the experts say they ought to do.' "

The Mercy who is denied the opportunity to practice initiative as a child may grasp it later in life – *at times* this works out well. Taft for instance

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[A] Perceiver strategy develops upon a basis of assumed principles or axioms; we see now that these can represent the *sum total of that with which the Mercy (Mercy strategy) has identified* in his past life.

found freedom in the White House: "Taft's entrance to the White House, despite the problems, was also a liberation; it would be only a matter of time before he realized he had finally succeeded in answering everyone's desires for themselves and expectations of him. After that he could look to himself."

"Just two and a half months after achieving her long-cherished goal, Nellie was struck down by a debilitating stroke, which caused her retirement for over a year.[A] 'The President looked like a great stricken animal,' Archie noted. 'I have never seen greater suffering or pain shown on a man's face.' "

"Nellie must have had a keen understanding of Taft's talents. What she did not understand was that he had no talent for presidential (as contrasted, in particular, with judicial) decision making, because she had robbed him of this, or helped to rob him, as his parents had. Once she could no longer make decisions for him – and in a sense feeling she no longer needed to – she collapsed and he rose to the occasion, at least better than she could have believed possible. He even learned to love giving speeches, after, apparently, he discovered that he could talk without Nellie's direct advice and criticism. It is worth noting also that her subsequent acquiescence in what happened to him thereafter – her ceasing to be a driving woman, as it

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[A] We read that heart disease may be associated with lower heart rate variability: "Furthermore, reduced HRV [heart rate variability] is considered to be a predictor for general mortality and the development of cardiovascular risk factors including hypertension and obesity." (Lees, *Biomarker Insights*, 2018) Heart rate variability links in turn to the right inferior frontal where M strategy is located: "Repeating this analysis in the older adult sample only, a significant main effect of HRV [heart rate variability] emerged, such that higher task-related HRV was positively correlated with stronger functional connectivity between the right amygdala and the right inferior frontal gyrus, a cluster forming part of the right ventrolateral prefrontal cortex." (Tupitsa, *NeuroImage*, 2023) It is possible that Taft in his 27 Apperception-heart-based resistance to Nellie may have resonated his own tension into that part of her mind where he was conscious (right inferior frontal); this could have degraded her own heart rate variability and made more probable the stroke by which Taft was eventually freed from her control.

were – had much to do with her (and his) discovery of his ability to stand on his own."

"With rare insight, he concluded, 'There is no use trying to be William Howard Taft with Roosevelt's ways.' Gradually he was coming to accept his own identity as the national and party leader and began to raise his independent colors."

When his term ended: "Despite his blunders and problems, Taft had come to approve of himself ethically and morally – quite independently of both Roosevelt's standards and Nellie's demands."

Other times the results are *less fortunate*. Howard Hughes: "In the short space of the year and a half since his father's death, young Howard Hughes had asserted himself in ways no one in the family could have foretold. The obedient boy had given way to an aggressive, rebellious young man. He had broken with his relatives, grabbed control of a fortune, and taken a wife at an age when most of his peers were completing their first year of college. Yet where was this flash of independence leading him? He was still not sure."

An Eventual Example

The Mercy learns from the example of those whom he loves or admires – he may be shy initially as he assimilates experiences from those around him. When he finally *does* attain personal independence, then *he is often himself an example to others*. Martin Luther King: "My husband was always sensitive to the way the public would respond, not out of personal pride, but for fear that any of his actions might reflect negatively upon the Movement."

"He was a guilt-ridden man. He was so conscious of his awesome responsibilities that he literally set himself the task of never making an error in the affairs of the Movement."

"He was quick to say, if he felt he had erred, 'I was wrong that time.' But, as I have explained, he criticized himself more severely than anyone else ever did."

"He believed that a leader must not try to curry favor, but must take the responsibility of showing his people what he sees as the proper course."

Muhammad Ali to politicians who offered him an easy way out of military service: "I don't believe in putting on a uniform to back this war,

no way. I don't want people to believe I'm for it, even a little. It's against my religious principles."

Emily Post: "Readers somehow sensed that here was a woman of wide experience and sound common sense, someone they could trust. Someone not to be budged from her initial premise that good manners are really nothing more than an instinct for making things simple, easy and comfortable, and that politeness is only innate kindness and consideration for the feelings of others. Selfish, egotistical people never have that, and consequently they can't help being rude. All the rules of etiquette in the world can't save them if their instincts are wrong."

Jean Vanier: "Certainly some of the success is due to the genius and charisma of Jean Vanier, as someone pointed out: 'Vanier has the genius of keeping this unstructured thing going.' "

The Mercy who has lived his childhood in a healthy environment and who then learns initiative *may become the ultimate example* of character[A] as an adult. Abraham Lincoln: "Lincoln's rise to fame and power was essentially a triumph of character."

"He qualified as postmaster, deputy surveyor, lawyer in left-handed ways, by self-education. It was his character, not his qualifications, that got him his jobs."

Walt Whitman of him: "I never see that man without feeling that he is one to become personally attached to, for his combination of purest, heartiest tenderness and native Western manliness."

"His common sense, his unselfish purpose, his keen perceptions, his unostentatious manners, his mental ubiquity, and his insight into men, soon made him as pre-eminent and as powerful with the leaders of the people as he had always been with the people themselves."

"Mr. Lincoln controlled others by good common sense, perfect frankness, and genial nature. As President he was controlled only by law and the equities. He always had the courage to do the proper thing at the proper time."

"He was so simple, so child-like, so sincere, that it seemed to me that that was the chief reason why he was so little appreciated during his

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[A] The circuit of 68 Character is mediated by M and deals with 'becoming.' It is an auxiliary in the mind to P-mediated 22 Observation which works with fixed properties of inanimate objects.

presidency by his compeers in public life. He exhibited a degree of wisdom and firmness of purpose, a sagacity and soundness of judgment absolutely without parallel among the statesmen of his day; while his toleration of difference of opinion, his sagacity in harmonizing discordant elements and his politic treatment of envious and ambitious rivals, exceeded anything I have ever seen in any other of our statesmen."

"His masterly common sense was the guiding beacon in every stress and storm of events."

"In all the qualities that go to make up character, he was a thoroughly genuine man."

President Taft: "William Howard Taft, his obituaries agreed, 'was human in every ounce of his great frame and every impulse of his generous spirit.' "

Will Rogers: "In January, 1928, Will began to assume 'unofficial' presidential duties when he gave a 'message' on the State of the Union [imitating Coolidge perfectly]." It was done with taste, and leaders of the nation accepted him in his new role.

The example of the Mercy may also be *less* positive. Elvis Presley: "Elvis got the idea in later years, when he was absorbed in the study of the occult, that he might be a divinely appointed Master, Messenger or Messiah, put on earth to perform some momentous mission."

"Nothing was more basic to Elvis Presley, therefore, than a passionate desire to be good and do good. One can see this impulse asserting itself with increasing urgency all through his life up to the very end. On the other hand, this yearning to be a living saint was countered by an equally powerful compulsion which drove him in the opposite direction and made him often a diabolic figure: [A] not just a man who does wrong but who seduces others into the path of sin and relishes their fall."

"Like all heavy drug users, Elvis was keen on having everyone around him doing what he was doing."

The Mercy himself often *recognizes his own uniqueness* as an example. Duvalier: "He sought to impress on all who would listen that he and Haiti

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[A] We could identify sin with disorder within paradigm-attitude; dark-side (diabolic) thought builds Perceiver strategy upon that which is disordered rather than ordered; it extirpates the sources of conscience and duty, in effect reversing the polarity of right and wrong.

were one. 'I am neither the red nor the blue but the indivisible bicolor of the Haitian people,' he said, referring to the flag that traditionally stands for the union of blacks and mulattos."

"Listen carefully, people of Haiti, it is only once every forty years a man is found capable of becoming the symbol of an idea. Every forty years. I am the personification of the Haitian fatherland."

"One of the CBS men asked Duvalier if he thought he was the only man capable of being President of Haiti: 'Yes,' Duvalier said, 'I stress on that several times.' "

Gandhi in South Africa: " 'I am the only available person who can handle the question' is why he was not afraid."

Lincoln: "He felt himself capable of confronting all the difficulties of his high place, and this faith in his own strength sufficed to guide him through some of the severest trials that have ever fallen to the lot of a public man."

"If there is a man who can push our armies forward one mile further or one hour faster than I can, he is the man that ought to be in my place."

At Times a Perfectionist

The Mercy who is an example may *push* himself to act. The word 'impossible' does not exist. If something needs to be done, then he has an *awesome stamina* that carries him through until the task is finished.[A] Lincoln: "In form, Mr. Lincoln was tall and angular, lacking in compactness, but strong and sturdy, with great capacity for work and power of endurance."

Elizabeth Fry: "She is both lovely and wonderful on close acquaintance; such energy, combined with meekness and so much power with entire teachableness, are rarely found."

President Taft: "As Dunn later recalled, Taft had been a 'veritable packhorse' for the administration: 'Roosevelt loaded tons of work upon his Secretary of War and the harder he was pushed the better work he did.' "

[A] The path of identification from M to ER overlays 1) 141 Angst/Worldview which contains the available labor effort (like money in one's pocket), but it also overlays 2) 34 Dream which mediates the emotional reserves (like money in the bank from which one can make a withdrawal in time of need). There may seemingly be no limit to what M can do.

Of Dr. Spock by his wife: "He comes across as a lovely, sweet, easygoing, natural kind of person and this isn't what he is at all. He's highly critical of others and himself, drives himself hard, and sets terrific standards for me and unconsciously did for the children, although he tried not to say it. But they felt it."

"It is characteristic that Spock, when challenged, would take on a difficult job and then obstinately stick with it. His compulsion to fulfill any obligation he undertakes, major or minor, pleasant or unpleasant, has often frustrated his wife and children. But he himself enjoys this means of satisfying his stern conscience[A] and he takes much pride in performing difficult chores."

Elvis Presley of an initial willingness to sign autographs: "He said that he owed his success to the fans and that it was his duty to tolerate their behavior and fulfill their requests for appearances and autographs every day."

Emily Post undergoing difficulties during a cross-country trip: "*Collier's* will expect it."

"Replying promptly to the letter-writers was something my mother assumed as an obligation to her subject."

Nasser: "Since 1956 he suffered from diabetes, aggravated by worry and *over*-work."

The Mercy senses lack of harmony.[B] When this sensitivity combines with stamina, especially in a search for approval,[C] then the result is *driving perfectionism*. Miriam Neff: "The industrious person who uses energy in profitable ways is less susceptible to anger.[D] Now, I must qualify that

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[A] Conscience for the Mercy may extend into expectation in attunement-mood (EL to CL, the mirror of paradigm-attitude from ER to P) that 'us' will act in ways conformable to 'them.'

[B] Lack of harmony would be picked up by attunement-mood-traversing 10 Transcendence (which supplies what is missing in 4 Perceiving; hence an extension to polite speech and sometimes prayer); this could in turn affect 27 Apperception (the Mercy heart).

[C] Based also in attunement-mood (EL to CL).

[D] Anger is 21 Feeling in its Hegelian velocity from FL to CL biasing and retarding the will (CL to FL which Hegel equates to distance traveled); we recall that this circuit of 21 Feeling overlays the two circuits of 10

statement. The overworked, driven-to-distraction person will also be anger's easy target. But these two people are different. The former is working toward a goal; the latter is *trying to prove a point, usually to herself*."

Emily Post: "She was a perfectionist. She knew no second best."

Dr. Spock of restoring a boat: "The boat turned out gorgeous – but there was no point to it. It was a typically perfectionist project."

"Dr. Spock, the careful craftsman who always submitted manuscripts, impeccably typed in triple space, either on or ahead of schedule."

"He felt conscience-bound[A] to attend personally to every problem of each patient, even to the mother who roused him once at 7 a.m. on a Sunday to ask why her baby had stopped liking oatmeal."

Elvis Presley: "Though Elvis was a highly spontaneous performer onstage, who led his band a merry chase, once he settled down to hone a hit, he became as compulsively repetitive as the most meticulous diamond polisher on 47th Street. He would lavish as many as *sixty* takes on a single song. His exhausting efforts to attain precisely the effect he was seeking were not determined, as might be supposed, by the struggle to achieve technical perfection. Far from it! Elvis would never hesitate to release a flawed performance if it had the right feel. He was seeking not to gratify the musician's ear but to tickle the teen fan's fancy."

Howard Hughes and a friend: "Both of them started taking saxophone lessons at about the same time. But Howard, determined to master the instrument at all costs, practiced and practiced, and in doing so 'drove his family almost insane with his tootlings.' "

"Making the movie [*Hell's Angels*] was the first great obsession of Hughes's life. He had thrown himself into the production with a zeal that excluded all else, and it was not uncommon for him to work 24 or 36 hours at a stretch. He devoted himself to it with a ruthless determination that frightened even him. 'Many times,' he said later, 'I thought I'd never live to see the finish.' "

"The phobias instilled by his mother, his neurotic fear of illness and disease, were maturing, and they now were compounded by a growing

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Transcendence and 27 Apperception which pick up a lack of harmony.

[A] Based in a desire to belong mediated by attunement-mood (EL to CL) rather than principle flowing from its mirror segment of paradigm-attitude (ER to P) as with the Perceiver.

obsession with the details of his work, a compulsive striving for perfection in projects large and small."

"Hughes was, by universal agreement, a perfectionist who would not tolerate slipshod performance."

"I am by nature a perfectionist, and I seem to have trouble allowing anything to go through in a half-perfect condition."

Aspects of Delegation

The Mercy, sensitive to feelings of others and aware of their expectations, can find it *hard to give orders*.[A] Elizabeth Fry: "Household matters are to me a real trial. I feel so incapable of commanding my servants from a foolish weakness and fear of them. I doubt whether I can speak to William the footman about his not having meals ready by the right time."

The Mercy in maturity thinks in terms of *relationships* and not position. Jean Vanier: "In a community like that,[B] because everyone lives so closely together it's hard to know what position each person has, especially from the administrative point of view."

When there is harmony between himself and others, then the Mercy leader *gives freedom*. Gandhi: "Gandhi is a lover of men and not of ideas."

"He had a rare talent for keeping together colleagues in spite of differences of temperament and policy so long as the goal was common."[C]

[A] Separation between 'I' and 'you' occurs in the P-mediated will (CL to FL); this is downstream from attunement-mood (EL to CL). M-mediated 21 Feeling completes itself through this segment *in the reverse direction* and thus cannot easily direct its operation.

[B] A harmonious non-contiguous social substance in which all who are part of 'us' resonate approval from one to another.

[C] We have looked at 27 Apperception which is the Mercy heart. Its mirror of 206 Life can merge with 27 Apperception timeless crisis to form into 141 Angst/Worldview of a 45 World (a bistable percept). This 206 Life can then develop its own separate aims apart from 27 Apperception time-terminating effort – they form in its 32 Purpose segment from FL to S on the basis of needs in 45 World (that also traverses this region). The will (CL to FL) is prior to this section and acts so as to de-distance 206 Life towards those needs (which in turn may become desires). 27 Apperception in this

"He put Nehru into leadership, although later he said: 'The differences between you and me appear to be so vast and so radical that there seems to be no meeting ground between us.' This intellectual gulf widened or narrowed from time to time; it was rarely bridged, but it did not affect their emotional affinity or their mutual loyalty."

The Mercy may also give freedom *for the sake of harmony*. Lincoln: "Believing in the rightfulness of party rule, that is to say, in the rule of the majority, instead of seeking to call as his councilors men who might serve his personal ends, he selected them from the most popular of his rivals – men who had competed with him for the Presidential nomination. His Cabinet thus represented not only every division of his party,[A] but consisted of those whom these factions regarded as their ablest representatives."

" 'But,' I answered, 'I do not know that I can support the measures of your administration, Mr. President.' 'I do not care whether you do or not,' was his reply, 'if you will fight for the country.' "

At times, the Mercy may give freedom *simply to avoid confrontation* – it creates more problems than it solves. President Taft: "As Secretary of War in Roosevelt's cabinet he had worked harder than any other officer. But when Roosevelt stepped aside, Taft was on his own. Once in the White House, he wanted most to please only himself, which meant, as he said to his wife in a rare sharply edged remark, he was 'not going to be pushed anymore.' Pleasing himself meant, however, satisfying the wishes of all factions by trying to avoid conflict and confrontation; thus in a sense, he suffered being 'pushed' about more than ever before."

"His explanation of his philosophy about the role of the party leader partially explains a major source of the trouble: 'If you have to say no, say it in such a way as to indicate to the person to whom you say it that you would like to say yes.' Thus *no* not infrequently ended up sounding like *yes*."[B]

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case becomes the tik-tik-tik of now-time as 141 Angst/Worldview expends its labor effort. The 45 World/206 Life aspect with its aims/needs/desires exists outside of M consciousness; he links to it only by identification (M to ER) – if it is operating and there is no crisis, then he may not interfere.

[A] The attunement-mood segment (EL to CL) which mediates harmony is *non-contiguous* and can thus tolerate differences.

[B] Both Mercy and Exhorter may be vague – the Mercy is protecting

"Despite his minor pangs, Taft generally maintained a smiling face in public. Taft's smile and laugh were constantly noted by all those who knew him. To be exposed to his smile, Archie Butt said, was like having 'a huge pan of sweet milk poured over one.' "

"Whenever the president was in public, the *Washington Post* noticed in particular, he was heartily smiling or laughing almost continuously. William Allen White, a very fat man too, once described himself in words which equally apply to Taft: 'My answer to argument all my life has been a grin or a giggle, anything to avoid an acrimonious discussion.' "

"Like most obese people he had difficulty handling anger, he felt he would not be popular unless he was affable."

Even when he *does* take charge, the Mercy leader *feels immediate priorities*[A] not long-term goals. Martin Luther King: "It was said that King was deficient in administrative ability. He himself admitted that details bored him, a fact which does not concern us here."

"Of greater weight than the charge of administrative fumbling was the criticism, that grew in force in the sixties, that there was a certain softness, a certain fuzziness and lack of focus in King's leadership, a deficiency that stemmed, or so the critics said, from the fact that he tended to make ends of his means."[B]

The Mercy may assume, when put in charge, that others share his own emotional sensitivity. He therefore communicates with them *non-verbally through hints*;[C] surely they will pick up his expectations. Dr. Spock: "His main difficulty as Chairman [of Clinical Science Phase I] was caused by this same fantastic respect for other people's rights and his willingness to give them the benefit of the doubt. Even if he knew a preceptor wasn't doing a good job, Ben couldn't tell him so, and he wouldn't get rid of him. Nor would he single out for reprimand a resident or house officer who, as a senior trainee, was setting a bad example for our beginning students by acting insensitively to the patients' fears and desires. Instead, even though

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feelings; the Exhorter wants to see what survives conflict.

[A] 21 Feeling in its passage from FL to CL feels needs; these are things which are *immediate in nature*.

[B] The means are the people working for him; the end is to maintain harmony among them – the means in this way can become ends.

[C] The Contributor may be similar.

such behavior might make Ben very angry, he'd write a gentle note to the resident's chief, asking him to mention the matter to the whole staff."

This free-wheeling administrative structure can work *when the Mercy in charge possesses character*.[A] Vanier: "Sometimes you feel that the way the place is run, the way they are open to everybody and the amount of stuff that they put up with – this is absolute folly what they are trying to do. Then you stand back after three months and you look and you say, 'It works, for some reason or other.' Also, there are a lot of tensions there and the whole show could just go up in smoke tomorrow, yet somehow or other it doesn't. It just keeps on going and fantastic things happen. It's just this unbelievable trust that impressed me – a trust that God[B] will work this thing out."

The Mercy with character may not be a good administrator in the *normally accepted* sense, but he *can* be a good judge of men. Lincoln: "Lincoln was a good judge of men, and quickly learned the peculiar traits of character in those he had to deal with."

"I recall an anecdote by which he pointed out a marked trait in one of our Northern Governors. This Governor was earnest, able and untiring in keeping up the war spirit in his State, and in raising and equipping troops; but he always wanted his own way, and illy brooked the restraints imposed by the necessity of conforming to a general system. Though devoted to the cause, he was at times overbearing and exacting in his intercourse with the general government. Upon one occasion, he complained and protested more bitterly than usual, and warned those in authority that the execution of their orders in his State would be beset by difficulties and dangers. The tone of his dispatches gave rise to an apprehension that he might not cooperate fully in the enterprise in hand. The Secretary of War, therefore, laid the dispatches before the President for advice or instructions. They did not disturb Lincoln in the least. In fact, they rather amused him. After reading all the papers, he said in a cheerful and reassuring tone: 'Never

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[A] This is 68 Character which filters the experience region of 4 Perceiving (Sens-L to EL) which feeds in turn into approval-determining attunement-mood (EL to CL).

[B] The higher internal mental strategies (Perceiver, Contributor, Facilitator) are outside of Mercy consciousness and thus commonly externalized as 'God.'

mind, never mind, those dispatches don't mean anything. Just go right ahead. The Governor is like a boy I saw once at a launching. When everything was ready they picked out a boy and sent him under the ship to knock away the trigger and let her go. At the critical moment everything depended on the boy. He had to do the job well by a direct vigorous blow, and then lie flat and keep still while the ship slid over him. The boy did everything right, but he yelled as if he was being murdered from the time he got under the keel until he got out. I thought the hide was all scraped off his back; but he wasn't hurt at all. The master of the yard told me that this boy was always chosen for that job, that he did his work well, that he never had been hurt, but that he always squealed that way. That's just the way with Governor— . Make up your minds that he is not hurt, and that he is doing the work right, and pay no attention to his squealings. He only wants to make you understand how hard his task is, and that he is on hand performing it.' "

"Time proved that the President's estimate of the Governor was correct."

It is his *discernment and skill with people* rather than his use of normal administrative techniques that help the Mercy get the job done. Lincoln: "He not only possessed the apparently innate faculty of comprehending the tendency, purposes and opinions of masses of men, but he observed and measured with accuracy the peculiarities of individuals who were about him, and made those individuals, sometimes through their peculiarities and sometimes in spite of them, the instruments or agents of his own views."

When discernment is lacking or character is absent, then the results can be *much more disastrous*. Stalin: "He was an incompetent adviser on military affairs, easily frightened, giving way to compulsive despairs, incapable of logical argument or of any *human* evaluation of the forces at work."

"While Lenin [a Contributor] was alive, the party possessed a program, which was logical and coherent because it reflected the orderly processes of Lenin's mind. In the summer and autumn following Lenin's death, logic and coherence seemed to have vanished."

"When Hitler invaded, Stalin cut himself off completely from Moscow, refused to answer the telephone, gave no orders, and abandoned Russia to its fate. For four days he remained incommunicado, drinking himself into a stupor."

Of Duvalier: "Dwinelle remembers Duvalier as a placid, nearsighted

assistant who rarely spoke unless spoken to. He regarded him as a poor administrator because he rarely refused a request even if it disrupted established procedures."

"The sense of transience that the Duvalier tyranny conveys even today was apparent from the start. The lack of bureaucratic organization stunned even those used to the hasty improvisations of past governments. Only in pruning enemies was there some efficiency."

Howard Hughes: "At 26, Hughes had apparently learned the rule of all successful executives: leaders must delegate authority. Yet in the years ahead, he would routinely disregard the lesson, making it a custom to interfere with, second-guess, and deny authority to his managers."

The Mercy may use an ability to work with differing kinds of people to *divide and conquer*.[A] Howard Hughes: "Operations [a central control organization] also worked to Hughes's advantage by separating the various branches of his empire from one another, allowing him control of each. As a result, one executive rarely knew what another was doing."

"Over the years, Hughes seldom repeated the same story to any two of his executives or lawyers. He often had three or more operatives negotiating some phase of a particular deal, each ignorant of what the others were doing and working under conflicting instructions. Thus, Hughes would play one off against another while truth faded into the background."

Effective delegation demands *decisiveness* – the Mercy who has not learned to take initiative cannot supply the need.[B] Howard Hughes: "On arriving in Los Angeles, Lewis [Assistant Secretary of the Air Force, coming to complain of the chaos and lack of delegation at Hughes Aircraft] went directly to the Beverly Hills Hotel and found Hughes, dressed casually in a sport coat, slacks, and white shirt open at the neck, hunched over a menu, preparing to order lunch. Lewis recalled years later that Hughes took a long

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[A] The Mercy uses divide and conquer to maintain power. The Exhorter overlaps responsibilities and promotes conflict in order to *discover efficiency*. Contributor strategy then exploits cost benefit and contingency analysis to optimize things further.

[B] The Facilitator may also be indecisive. The cause in both is a lack of active Perceiver strategy (fronto-parietal network) that can serve as an objective basis for Contributor planning (executive network).

time deciding what to eat. 'It took him a — of a time to order it. He just seemed to be so indecisive about it.' "

Nasser: "He never could bring himself to delegate effectively."

"He scarcely went anywhere without at least one or two of his RCC associates accompanying him and never took an important decision without consulting them as a body."

President Taft: "Unlike Roosevelt, Taft was no starter, no pusher; he saw no grand visions and disliked pioneering. He was instinctively conservative. Roosevelt thrived on stress and discontent, whereas Taft could not deal with tumultuous political discord and was not excited by the idea of change. When conditions demanded swift, bold action, Taft reacted hesitantly and slowly."

"In the past Taft had always been able through diligence and application to earn the approval he sought and needed; as President he could hardly succeed in pleasing everyone – yet displeasing anyone was something he could not tolerate. As Pringle astutely observed, Taft procrastinated and dissipated his energies only after he rose to a position beyond his capacity."

"No one knew where the administration was going, Henry Stoddard said, not even the President himself: 'It was drift, drift, drift – little attempted, nothing done.' Ray Stannard Baker complained that 'nothing clear, nothing sure, nothing strong' came from President Taft. His administration was irresolutely 'tossing about aimlessly, drifting toward a crisis.' "

"As a quiet administrator, Taft had learned quickly and displayed unexpected talents, which, unfortunately, went largely unnoticed in the wake of the publicity surrounding his major failures."

"He strongly believed in delegating power."

But: "Once in the White House he conducted himself very much as if he were a judge, just as he might be said later to have conducted the chief justiceship as if he were a president. He slacked off in the presidency in part because he did not like being the one who gave the final orders."

Fear of Failure

The Mercy is often *afraid to be himself*.[A] Miriam Neff of one she counseled:

[A] To be oneself is to identify from M to ER which programs paradigm-

"Having grasped the truth that God liked her,[A] Judy made a second important discovery. She had lots of creative potential that had been bottled up and frustrated. She had not been secure enough to find ways to express her creativity. When a person is busy trying to look important,[B] she can't afford failure. And expressing creativity usually demands the risk of failure."

Failure brings *criticism*. President Taft: "Personal failure touched him closely because it meant disappointing friends who had depended on him: 'I must make every effort to speak satisfactorily because I owe it to those who thought me worthy to preside.' Before each speech, he would 'begin to quake in my bones at the prospect and fear that I may fizzle out.' Occasional poor performances augmented his already burdensome sense of inadequacy."

"The worst consequence of failure, Taft told his fellow clubmen, was the attending criticism."

It's a vicious cycle; the Mercy person – driven by expectation and afraid of failure – may not *dare* to become himself.[C] Jean Vanier: "Out of this attitude of competition (in our society) comes the fact that people are valued for what they can accomplish far more than for what they are. One senses that just as his success has been at the expense of others, sooner or later he will be the victim of someone else more successful than himself.

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attitude (ER to P) that in turn activates submerged Perceiver strategy which forms a 45 World that gives 206 Life its aims (in the segment of 46 Interpretation from FL to S) and enables Contributor strategy to optimize in 19 Contingency. Dependence upon attunement-mood (EL to CL) and its approval is *not* being oneself.

[A] That is, the higher mental strategies are there to serve the Mercy individual; they are awaiting the programming and direction that he can provide – they are not there to destroy him or her.

[B] 10 Transcendence fills in the missing aspects of 4 Perceiving. This can motivate action by the will (10 Transcendence-overlaying 21 Feeling completing the connection indirectly) that keeps self in 'us' – this is distinct from the aims of 206 Life (in its overlaying of 45 World) in the segment from FL to S.

[C] The higher portions of the mind, if they were included and activated, could help him.

Where success is a kind of ultimate goal, even the most successful, in fact, especially the most successful live in the fear of falling from this lofty position."

Potential for Depression

The Mercy – so sensitive emotionally and vulnerable to expectation – can suffer from deep depression.[A] Lincoln: "On the day he was to marry Mary Todd, he didn't show up. He had given way to one of his dark attacks of melancholy and despair. He wrote: 'I am now the most miserable man living. If what I feel were equally distributed to the whole human family there would not be one cheerful face on earth. Whether I shall ever be better, I cannot tell; I awfully forebode I shall not. To remain as I am is impossible, I must die or be better, as it appears to me.' "

"When not engaged in conversation his countenance wore a sad expression."

Yet: "With the exception of occasional seasons of deep depression, his nature was all sunshine."

Past hurts can generate depression. Svetlana (*Time* magazine, January 28, 1985): "Increasingly during her last year in the West, Svetlana suffered from

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[A] Depression appears to be a sticky switch within underlying Exhorter strategy. We note in this regard that the Mercy who operates on the basis of inclusion is using EL and not ER; a focus on 21 Feeling accompanied by a *de-emphasis of identification* from M to ER pushes ER down. We have identified E strategy with the medial orbitofrontal; in confirmation we read: "Similar to our results, the right medial OFC [orbitofrontal cortex] has been found to be thicker in people at risk for MDD [major depressive disorder] and in first-episode treatment-naïve MDD, while a longer duration of illness has been associated with thinning in the same region. Together, these findings are in line with the hypothesis that increased cortical thickness occurs as a compensatory mechanism in early stages of depression [as M mulls over a stressful situation], but cortical thinning will eventually be observed after more prolonged illness [as M closes up and chooses not to identify = send data from M to ER, leaving ER isolated so that it thins]." (Dotson, *Cog, Affec and Behav Neurosci*, 2021) M in this way confirms itself as the 'inhibited temperament.'

bouts of depression. She was haunted by her mother's suicide; as a child, she had evidently perceived it as a punishment. 'My mother shot herself on the night Nov. 8/9,' she wrote to a friend in Britain, 'and as the time comes close to that date, I begin to feel utterly *bad* and *angry* at the world.' "

Depression can result when *creativity is repressed*. Agnes Sanford: "I indulged myself in those days in a number of neurotic symptoms, including some migraine headaches."

"I had given little thought to this discomfort or to the migraine headaches to which I was accustomed."

"By the time Jack was a year and a half old, I was very far under the darkness of depression. Nobody knew it; I was a good actress and had been brought up to contain and control myself. The congregation had made their own picture of me as a shy, stiff person with very little life of her own and were well content with that. Ted looked at me with worried eyes from time to time, but said nothing, for he did not know what to say."

"I came very near to the very deepest depths[A] and could easily have

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[A] These depths may begin with mulling things over: "Rumination refers to repetitive thinking and focuses on negative mood states, is a form of self-referential processing and usually regarded as an emotional regulation strategy." (Li, *Journal of Affective Disorders*, 2022) There is identification in rumination but its scope narrows: "These findings suggest negative thoughts are associated with a subsequent narrowing of conceptual scope." (Raffaelli, *Scientific Reports*, 2021) Rumination easily moves out of the present into either the past or the future: "Greater activation in the default mode network is seen during rumination and in psychopathological disorders such as anxiety and depression; it is associated with narrative self-referential processing that is focused on the future or the past, not the present moment." (Wheeler, *Mindfulness*, 2017) The result of this focused brooding and move away from the present is an inability to adapt to the current situation: "Emotional inertia is conceptualized as a maladaptive lack of emotional reactivity to the environment, where one's current emotional state is maintained despite situational changes in which a different emotional response would be more adaptive." (Raffaelli, *Scientific Reports*, 2021) It is the inverse of mindfulness: "Mindfulness, defined as nonjudgmental awareness of the present moment, has been associated with an array of mental and physical health benefits." (Strikwerda-Brown,

drowned in them. I reached the place where sunlight was as the dark to me. I would go out to my garden and look upon the small, inquiring faces of pansies and up to the towering blue glory of delphiniums, and would feel nothing. I could no longer see beauty. [A] And when one can no longer see beauty, one can no longer see God."

"For some months I could not go near an upstairs window without wondering when I would throw myself out of it. I did not want to do it; I merely felt dully that some day I would. I seldom peeled vegetables without wondering whether the kitchen knife was sharp enough."

"I know what it is to wonder whether this life is real, or whether it is a dream from which one will awaken. I know what it is to be beset with fear day and night so that one does not know what one fears; one is just afraid. I even know the occasional moments when one's thoughts are like two piles of books that begin to slide into each other, so that one cannot quite catch them as they go."

"How often have I said these things to someone in depression and watched his face light up with relief as he sees that I have been there too."

" 'Oh, you understand!' he will say."

" 'And the worst of it is,' I will add, nodding agreement, 'that other people don't understand and they always give you the wrong advice.' 'You must make an effort,' they say. 'You must learn to stand upon your own feet. You must count your blessings.' "

"I was no longer able to feel anything, except the ever-present fear that now extended to every detail of life, both rational and irrational. I knew intellectually that I loved my husband and children, but the only testimony to this in my emotions was intense fear for them whenever they were absent from me, and relief when they reappeared. The single exception to this was my youngest, my baby, for whom I still retained the love of a mother for an infant, in a 'smothering' fashion. For the rest, I walked through life as through a dream, and indeed it often seemed to me a dream. Out of this dream I would suddenly awaken quite violently when

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[A] Beauty for the Mercy includes *uniqueness* (with which one can identify) – he might for instance admire the teddy bear with the missing ear or the speckled flower. For the Facilitator, Beauty centers more around symmetry and can define Truth.

something tore at my nerves. Then I would be apt to scream at some child or incontinently rush him into the closet."

Repression of self may generate a kind of guilt – this colors depression with *overtones of damnation*. Miriam Neff: "Emotional pain results in physiological symptoms. Anger, guilt, or grief feelings may be involved, but a sense of worthlessness and helplessness overpowers a person. When the wounds are deep, and depression has become a way of life, some beautiful biblical truths are necessary for healing and for the management of depression."

"First of all, we need to acknowledge the fact that depression is a normal way for our emotions to deal with trauma in our lives."

"Much of the emotional pain we experience during depression stems from a lack of self-worth.[A] I have the right and obligation to see myself positively, as God sees me. I can adopt His image of me as my own or destroy myself, using some other basis for self-worth."[B]

"When we take our need for approval to other people, they cannot love us enough, show us enough acceptance, or give us a basis for worth. We then become angry inside and may even hold grudges against those who did not satisfy us. People simply cannot do what God can do;[C] they cannot supply unqualified acceptance."

"Have you examined yourself to see if your depression cannot heal because of a twisted self-image?"

"For example, someone pays you a compliment. 'You look pretty tonight.' You mumble that you hardly had time to get dressed. On a back track of your mind a message is humming, 'I'm dumb and ugly. I'm dumb and ugly. Compliments can't be true. I'm dumb and ugly.' "[D]

[A] Perceiver strategy is aware of personhood; this represents the sum total of assumed axioms in paradigm-attitude (ER to P) bound as an object. Lack of self-worth implies inactive Perceiver analysis which in turn suggests an inadequate or poorly programmed paradigm-attitude (ER to P). This again hints at a dependence upon inclusion-based EL and not the ER which is the destination of Mercy identification (M to ER).

[B] The other basis is attunement-mood-mediated approval from others.

[C] The higher cognitive circuits in the brain can accept the Mercy unconditionally; they do after all occupy the same body.

[D] Perceiver analysis has circles of reasonableness accessed by paradigm-

"During times of depression, these thoughts are louder and more numerous than usual. Common automatic thoughts of the depressed person are: 'I'm no good.' 'It was so stupid of me to do that. Now nobody will like me.' 'People don't treat me right.' During depression these automatic thoughts may monopolize our minds, although we may not even be aware of it. However, thoughts[A] affect our feelings and we are very aware of the feelings. We feel like nobodies. We feel guilty. We feel conflict."

Agnes Sanford felt that *prayer helped*: "The minister laid his hands on my head and prayed for the healing of my mental depression, quite as simply and naturally as he had prayed[B] for the healing of Jack's ears. And it happened immediately![C] All heaven broke loose upon me and within me! Great waves of joy flooded my mind!"

The *right kind of environment* helps to maintain happy thought. Harriet Beecher Stowe: "We have had heavenly weather, and we needed it; for our house was a cave of spider-webs, cockroaches, dirt,[D] and all abominations, but less than a week has brought it into beautiful order. It now begins to put on that quaint, lively air that so fascinates me."

Elvis Presley, unable to solve his problems, became finally a *manic-depressive*: "The self-hate of the narcissist [self-centered individual] is one of the most deadly of all emotions. It is the sadism of the self toward the self.

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attitude-overlaying 43 Judging. An inadequate paradigm-attitude (ER to P) programmed by unwise past Mercy-mediated identification (M to ER) can give wrong judgments regarding self.

[A] 43 Judging is bound at P and influences 11 Thinking which is outside of Mercy consciousness. This 11 Thinking in its movement from CL to FL can serve as a retarding influence upon 21 Feeling from FL to CL (and draw good feelings down).

[B] It suggests that 10 Transcendence in its dominant influence upon inclusion-mediating attunement-mood (EL to CL) really is at the core of the problem.

[C] Presumably a degraded paradigm-attitude (ER to P) had not yet triggered cascading and overlapping compensations; it helped that her background had laid down some dependable assumed axioms to which she could revert.

[D] Dirt is an externalization of 'sin' which as we said is internal disorder in paradigm-attitude (ER to P).

Carried far enough, it can lead to a nervous breakdown or to suicide. During the spring of 1964, Elvis began to experience a crisis of self-loathing. He abandoned his customary life-style and instead of rushing maniacally from one sport or prank to another – denying his innate depression by the mindless pursuit of fun – he locked himself up in his bedroom at Graceland for days."[A]

Laziness as a Defense

We have seen repeatedly that the Mercy is *very sensitive to expectation*. Taft: "He came to believe early that hard work and exemplary behavior were duties, but more important, he learned that the performance of those duties was the surest means of securing affection and approval. Doing his duty became a special obligation, yet he often delayed. The delays produced guilt and, in turn, anxiety. He therefore often felt that he had to work doubly hard just to catch up for his prior neglect."

When response to expectation brings risk of failure or when it leads to activity that is boring, then the Mercy may stop trying. Will Rogers at school: "The following fall Willie was sent to the seminary at Tahlequah that his father had attended, but he did not last until Christmas. He became extremely untidy in his dress, let off Indian war whoops in the hall, and refused to obey orders."

Attending elsewhere: "At first the showmanship of the school appealed to him. He enjoyed parading in his uniform with its brass buttons and high ornamented collar. For a few weeks he kept his rifle immaculate, the brass on his uniform shined, his bunk neat and orderly. But then he lapsed into his old careless ways. In his studies he excelled in the 'talking subjects' where he could 'bull' his way through or where his phenomenal memory served him well. 'He glanced through a list of the books of the Old Testament once,' a classmate recalled, 'and rattled them off like an alarm clock.' He excelled also in 'elocution.' "

Parental nagging that deals with the laziness *by reinforcing the expectation* can keep a child from growing up. Of President Taft: "The parent who constantly directs and supervises his child with endless reminders and

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[A] The pain of depression can be addictive – it's a form of sensation-seeking.

demands often ends with a child who has learned to rely excessively on just this sort of external direction. Children require a certain freedom to pursue their own interests and develop a personal motivating force, and that part of their development is retarded by too much parental coerciveness. Demanding perfection from the child, such parents usually withhold approval or full acceptance until superior achievement is forthcoming. Children usually respond to demanding parents by striving to meet their standards and consequently develop an overconcern for accomplishment. In addition, they learn always to demand more of themselves than most people and, also, to become dissatisfied with their achievements. William Howard Taft strove to be the 'model schoolboy' that his parents desired, but at the same time he developed the life-long habit of dissatisfaction with himself and his accomplishments, hence the tendency to belittle his own abilities."

"A second common reaction to demanding parents is in opposition to the first, that is, the child sporadically tries to assert his independence as an individual in whatever ways he can, often by stubbornly resisting being pushed. These ways usually involve a kind of passive resistance to constant parental coercion – such as dawdling, daydreaming, and procrastinating.[A] These tactics were, of course, precisely what young Taft adopted, causing his parents to wonder anxiously if he was a lazy boy. Because procrastination is not active resistance to parental demands, the risk of the child's losing his parents' love and approval is minimal, since he feels he can, and usually does, make up his losses before they become irretrievable."

The Mercy who has not developed initiative as a child *can remain passive* as an adult. President Taft: "His parents openly debated the question of William's alleged laziness,[B] since they felt the high grades he earned were

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[A] Procrastination is the ISFP 'not yet' of both 21 Feeling and 10 Transcendence. This overlays 27 Apperception which according to Heidegger is thrown into finiteness and thus deadlines when attunement-mood (EL to CL of 10 Transcendence) begins to threaten 206 Life (the mirror of 27 Apperception). The identification (M to ER) of a finite 27 Apperception ties into 13 Intentionality which makes a retrieve along ISFJ into the ISFJ of 14 Self-image and stirs the Mercy person into action.

[B] The Contributor who is conscious in CL (along with CR) can also be lazy; it is the same mechanism.

primarily the result of their prodding. Characteristically, William wondered if he had a strong enough will[A] to keep at the grindstone on his own."

Howard Hughes, as the new owner of a movie company: "As time passed, fewer and fewer independent producers chose to do business with RKO. And as the independents shied away, RKO was producing fewer pictures in house as well. Hughes might have been the boss, but he was seldom around to make decisions, and he had not delegated any real authority. Lacking strong day-to-day direction, the studio drifted along."

In 1975, Hughes's 70th year: "Throughout his life, Hughes had worked in the shadow of his father, striving at least to match his accomplishments. But after fifty years in business, he had only a string of failures to show for his efforts. It was as if he were missing the gene for corporate success."

Consequences can be painful for *others* as well. Duvalier in an early political party: "Duvalier appeared most of the time incapable of writing on his own; most of the articles he co-authored were the work of Denis. One Haitian who knew them describes the Denis-Duvalier relationship as follows: 'Duvalier was like the female egg that needs a male to make it produce. In this case Denis was the male.' "

As Minister of Public Health and Labor: "Contemporaries recall no particular program he pushed, and said he simply seemed to be sitting out the job. This had been, and would continue to be, a successful tactic in many phases of his career."

Stalin: "He was by nature lazy, took no pleasure in writing and wrote comparatively little."

"He suffered from the vice the medieval monks accounted as among the deadliest of the seven deadly sins – accidia, the noonday madness of illimitable boredom."

"His victims did not die because Stalin felt that they endangered his dictatorship, nor because there was some peculiar need for sacrificial offerings,[B] nor because he felt any particular hatred of them. They died quite simply because he was bored by human existence."

[A] The will (CL to FL) is part of P-mediated 11 Thinking that is based in assumed axioms in paradigm-attitude (ER to P); M-mediated 21 Feeling traverses the will in the opposite direction.

[B] 27 Apperception (the Mercy heart) is involved in sacrificial offerings, which is why a Mercy person might be willing to die for a loved one.

Elvis: "People whisper that he's suffering from a serious illness. They're right! It's called terminal boredom."

Tempted to Close Up

We've said that the Mercy is *emotionally sensitive* – this can be a burden. Lincoln: "He appeared to apologize for being kinder than his fellows. He did merciful things as stealthily as others committed crimes. Almost ashamed of tenderness, he said and did the noblest words and deeds with that charming confusion – that awkwardness – that is the perfect grace of modesty. As a noble man, wishing to pay a small debt to a poor neighbor, reluctantly offers a hundred-dollar bill and asks for change, fearing that he may be suspected either of making a display of wealth or a pretense of payment, so Lincoln hesitated to show his wealth of goodness, even to the best he knew."

The Mercy may feel that perhaps it is better to close up and to *stop* being so sensitive! Agnes Sanford: "So many years, whether at home or at a conference, I bore a burden of guilt. Therefore, I still retreated within myself, not daring to let myself really care for anyone lest I be rejected.[A] I dared to love my children and they loved me. For years I never sat down that someone did not climb into my lap. This was a great comfort. But beyond that, I did not dare to venture forth in love, but more and more tended to retreat behind barriers of reserve."

Harriet Beecher Stowe, speaking of this temptation to close up: "I cannot say exactly what it is that makes me reluctant to speak of my feelings. It costs me an effort to express feeling of any kind, but more particularly to speak of my private religious feelings."

Martin Luther King: "When he first started his ministry he leaned heavily on its theological aspect, for he was very self-conscious about anything that he considered too emotional."

Emily Post: "I don't want to be emotionally stirred up. I want to be left to be myself."

[A] He ceases to identify with anyone from M to ER, which automatically disables productive 27 Apperception (that overlays the identification segment from M to ER) which is his heart. This de-activation of ER is the sticky Exhorter switch of which we spoke; depression is now a real danger.

Nasser, giving in to this tendency: "When he met with a serious reverse, Nasser tended to withdraw into his shell[A] and, dispensing with all but the most uncritical of his associates, to take ever more responsibility upon himself."

The Mercy who closes up internally will erect *external barriers* as well.[B] Howard Hughes: "...one of Hughes's growing paranoias – his fear of being overheard or spied upon."

"Secretive by nature, he imagined that people everywhere were listening to his conversations. To guard against eavesdroppers, he conducted business meetings and legal conferences in cars."

Elvis Presley: "How Elvis Presley's life was kept secret for so many years is no mystery at all: Elvis was the Howard Hughes of show business, living always behind thick walls of stone and flesh, a virtual recluse from the age of twenty-three."

The Mercy who closes up retains a need to give and to receive love – he can become *very lonely*. Sadat of Nasser: "I immediately realized how serious he was and wanted to know him better. However, he had obviously erected an almost insuperable barrier between himself and other people. He

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[A] The shell is an 'I' in attunement-mood (EL to CL) of 27 Apperception (the Mercy heart) that refuses to identify (M to ER of 27 Apperception) with anything in 'you' of attunement-mood that could reveal that the two are not united within attunement-mood – this ensures the inclusion of the Mercy person's 'I' in an 'us' in attunement-mood that could exclude 'you' if this 'you' is not sufficiently loyal. A group forms on this basis within paradigm (ER to P traversed by 27 Apperception); that in turns guides underlying P (a node of 27 Apperception) which then generates logical principles based on this prelogical attitude; a growing shell of carefully controlled 'love' hardens until it encases the mind.

[B] The Perceiver externalizes his own internal object binding into government that binds its properties (the citizens of which the social object that is government is composed) into a contiguous entity; he may then as the 'binder of objects' take charge of it. The Mercy who is closed up may feel that it is *this very entity* (Perceiver strategy residing internally within him) *that is spying on him and oppressing him*. It's the inverse of the more open Mercy person externalizing this same internal Perceiver analysis as a Higher Power.

kept to himself so conspicuously, in fact, that our relationship at the time never went beyond mutual respect, and even that was still from a distance."

"By 1970 he had become an extremely lonely man."

Howard Hughes: "However much pain and anguish his mother's death caused him, Howard never discussed it. Grief, like so many facets of his personality, was a very private matter for him."

"He bought a horse and rode for hours alone in the hills about the school."

Stalin, exiled as a young man to the Siberian countryside: "He lived in monastic exclusion, yet his few surviving letters show a pathetic warmth and kindness."

In power: "We shall find dark areas in his life where we cannot penetrate. Shadows fall over him; he vanishes; out of the darkness comes a voice pleading for pity. When we see him again he is the genial storekeeper puffing calmly on his pipe, wondering what all the fuss was about."

"The inner man was remote from the world as in a grave,[A] curiously inert, so alien from the ordinary world of men that he was never able to form intimate friendships. Men were statistics, voices, echoes, and they seemed to come from a long way away."

The Mercy who closes up will *still* identify with others. He hurts; perhaps *they should hurt as well*.[B] Stalin: "He was a ruthless hunter in Siberian exile, a man with strong nerves, never frightened by the screaming of animals in pain. His room was filled to the roof with casting nets, seines, blocks, traps, baskets, and guns of all kinds. Somewhere there may have been books and manuscripts, but if so, only one person saw them."

"The trials [of the late thirties] reflected the passions of Stalin's soul, and they came into existence because his soul, in its despair and loneliness and humiliating sense of inadequacy, cried out for them...He was not pursuing real enemies: he was pursuing ghosts, shadows, the disordered phantoms

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[A] The heart which is 27 Apperception (the mirror of 206 Life and thus death) has been interred internally into a coffin and buried.

[B] The identification (M to ER) is with the dark side of paradigm-attitude (ER to P). Those aspects of paradigm-attitude which call him to integration with the rest of the mind are rejected as both wrong (inconsistent with 43 Judging) and evil (leading to bad results; linking in particular to lack of inclusion).

of his diseased mind."

Elvis Presley: "Innate violence always made him take everything to the limits and beyond, never feeling that he had had enough of any game until limbs broke and blood flowed and screams of pain accompanied the pleasure."

He and the 'Guys' fought deadly wars with fireworks: "As with so many of Elvis's games – the skate battles, the daredeviltry on the roller coaster, the midnight racing in cars and motorcycles – the fun was edged with terror."

"Ambivalence towards violence, alternately lusting after it[A] and retreating from it, was characteristic of Elvis always."

Jean Vanier analyzed it: "Man's natural drive for self-preservation leads him to construct an array of barriers to protect himself from others. Some of these barriers are in fact necessary for survival, but barriers not only keep outsiders from getting in, they also keep insiders from getting out. So, the barriers we construct become in some ways our own prisons or coffins. The reasons for constructing these barriers are of course multiple and complex, but certainly a great deal of it has to do with our fear of being wounded or rejected, that is, of being diminished or even destroyed. So, latent in most of these fears is the fear of death itself."[B]

Miriam Neff: "The world contains many hurts. Our children learn that before they learn to walk. One way we try to cope with all the hurt is by walling off our emotions. 'If I don't allow myself to feel, I won't hurt,' we reason. True. But there is a much better way. Not feeling reduces the hurt, but the shell that keeps the hurt out also keeps out the joy."

"Walling off the emotions in your life can lead to headaches, ulcers, or

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[A] Mercy strategy mirrors into emotional Teacher analysis which can foster terrorism and violence if not adequately channeled. The mechanism for T terrorism is as follows: 1) T concentrates (T to EL); 2) Concentration (T to EL) is the elimination of the extraneous from upward movement of data from EL to T leaving only the significant; in effect killing the extraneous; 3) Terrorism is the externalization of this concentration.

[B] Death according to Heidegger is finiteness of 27 Apperception (the mirror of 206 Life). But we have said that 27 Apperception is the Mercy heart. Closing up is thus Mercy strategy quarantining away from itself *its own heart*.

drug dependency. Perhaps you will never encounter such serious problems. But there will be one sure result: you will be desensitized. People around you may hurt, but you won't notice. If you have refused to *feel*, you will not realize the hurts of others. In addition, your joys will not be real;[A] like your hurts, they will be limited."

"You won't see the sun clearly on a beautiful day. Looking out your window in the fall, you will simply see a square glass opening that probably needs cleaning. You could be viewing your very own panorama. You could be seeing greens mellowing into yellows, rusts, and crimson. You could be seeing moss-covered branches, punctuated by the stark black of old limbs."

Lincoln found that *it was possible* to remain sensitive, *even in a cruel world*: "His heart never hardened, but undoubtedly his skin thickened – he could hardly have gone on if his sensitive melancholy spirit had not acquired some sort of toughish covering. He found the beauty he needed, not in his surroundings, but in other things, in great poetry, in great oratory, in words which expressed devotion to great causes, to freedom, to righteousness, and in the doctrine to which he clung so passionately, that all men were born equal in the sight of God."

"I have endured a great deal of ridicule without much malice; and have received a great deal of kindness, not quite free from ridicule. I am used to it."

Escaping from Reality

Thus far we have seen the Mercy defending himself against an uncaring world through shyness, laziness, and by closing up. He may retreat *also* to worlds of the imagination[B] – it may be *triggered by what is read*. Harriet Beecher Stowe: "At the very bottom of a barrel of musty sermons she

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[A] To shut out 27 Apperception death is to quarantine oneself away also from its mirror which is 206 Life.

[B] We are now looking at the circuit of 24 Adjusting; it is the escape also of the Perceiver who retreats to science fiction, chivalry, computer games and so on. 24 Adjusting does identify from M to ER, and it does pass through paradigm-attitude (ER to P), but it then uses this data *only to alter its perception of experience* (Sens-L to EL).

discovered an ancient volume of *The Arabian Nights*. With this her fortune was made, for in these most fascinating of fairy tales the imaginative child discovered a well-spring of joy that was all her own."

Agnes Sanford as a girl: "It is rather natural that I should have retired from life at this time into a dreamworld wherein I was princess and heroine,[A] undergoing untold pain and danger in order to save and rescue prince and hero."

Emily Post: "She was an appreciative, though not a critical, reader. Her taste was for memoirs, foreign preferred."

The Mercy can enjoy *reading out loud*.[B] Emily Post: "Reading aloud was one of the things Emily believed in and did. She read beautifully and tirelessly."

Elizabeth Fry: "Every Sunday evening they [70 children] gathered together to hear her read the Scriptures, and thus she trained herself, all unconsciously, for the marvelous influence her reading was to exert in future years."

Poetry is a special pleasure.[C] Lincoln: "The one way in which Lincoln's inner personal shyness fell from him a little was in connection with poetry, reading it, discussing it, or sometimes writing it himself."

"Grave and sedate in manner, he was full of kind and gentle emotions. He was fond of poetry. Shakespeare was his delight. Few men could read with equal expression the plays of the great dramatist."

Harriet Beecher Stowe: "I was very much interested in poetry, and it was my dream to be a poet."

"Oh! will there never be a poet with a heart enlarged and purified by the Holy Spirit,[D] who shall throw all the graces of harmony, all the

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[A] The complement of 24 Adjusting and its alternate reality is 63 Individuality with its passage through CR imagination – together the two complete 26 Detached monitoring.

[B] The speaking recruits P-mediated 42 Freedom whose activation releases data from the paradigm-attitude segment (ER sending data to P) of 24 Adjusting.

[C] It appears that M strategy is sensitive to the ends of lines which sound similar – that's how poetry is usually defined.

[D] 27 Apperception (heart) with its passage through identification (M to ER) is reinforced by an overlaying 141 Angst/Worldview (work effort or

enchantments of feeling, pathos, and poetry, around sentiments worthy of them?"

Agnes Sanford: "But the studies that I loved best were poetry, art and 'expression.' "

"As I grew older, I found poems more fun than stories, and I still find them so. A grief when swung into poetry and written out becomes cathartic and leaves the mind washed clean."

Muhammad Ali: "I was predicting the round my opponent would fall in each fight with an accuracy the papers found unbelievable. I created a poem for every opponent."

"Keep askin' me, no matter how long
On the war in Vietnam, I sing this song
I ain't got no quarrel with the Vietcong."

Stalin: "In early poems, he made no effort to conceal his emotions, and he showed clearly that he was capable of genuine religious feeling and possessed a romantic attachment to the oppressed, following a centuries-old Georgian tradition."

"Whenever he was confronted with new responsibilities, new powers or new difficulties, his political energy flowed into a liturgical mold. At such moments the poet in him would flash briefly and immediately die out, and years might pass before there was another sudden flare."

Returning now to the topic (escape from reality), a release of action into imagination can be used to *avoid* what is real. President Taft: " 'The beauty of golf to me,' Taft confessed to Butt, 'is that you cannot play if you permit yourself to think of anything else.' "

"Whereas Roosevelt took regular exercise to stay trim and keep up his fighting style, Taft turned to sport for pastime and escape."

"In order to escape from the anxieties of his office, Taft accepted unimportant invitations to travel away from Washington, the farther the better. In his biography of Taft, Edward Cotton noted that the President was happiest when traveling on his special train."

"Extended tours of the country became his specialty. 'I want to get in as much traveling,' Taft admitted privately, 'as I can during these four years

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spirit) that traverses concentration (T to EL), enabling the focus to be maintained.

for after they are over I do not know when I will get another opportunity.' By rationalizing that traveling was one of his official duties, he could put off work without feeling guilty."

Dr. Spock: "He only partially jests when he says, 'Though I pretend to be preoccupied with children and peace, I'm really thinking about sailing a lot of the time, especially when things are tense.' He basks in the isolation a boat provides; he relishes each opportunity to prove over and over again that he can master the wind and the waves; he is exhilarated at being close to mild – or even more threatening – danger, and in overcoming it."

Imagination that escapes reality *can involve vicarious identification with the experiences of others*. Elvis Presley: "He decided to get everybody guns. In the course of the next four years, he must have bought at least 250 guns. All the Guys carried guns. There were guns in all of Elvis's homes, in Elvis's cars, on Elvis's person at all times."

"Just by fondling these guns or strapping them on his body or, best of all, by firing them, Elvis could experience the thrill of identification with his favorite military, law-enforcement or gangster types."

Acclaimed one of the Ten Outstanding Men in America: "I, I, I'd like you folks to know that I was the hero of the comic book. I saw movies and I was the hero of the movie. So every dream I ever dreamed has come true a hundred times."

The closed-up Mercy may suffer from *addiction to movies* or television. Stalin: "Night after night during the war, Stalin saw films until they must have seemed more real than the world he saw around him every day; and since many of these films described his own accomplishments, immensely magnified and distorted, he had long ago become a prey to delusions of grandeur."

Howard Hughes: "The white leather chair had been moved back to the Beverly Hills Hotel, and Hughes spent almost all his time sitting naked in it in the center of the living room – an area he called the 'germ-free zone' – his long legs stretched out on the matching ottoman facing a movie screen, watching one motion picture after another."

"A television addict, Hughes stared at the screen for hours at a stretch, watching movies into the early-morning hours."

"He spent most of his waking hours watching motion pictures over and over again or just lying in bed staring blankly upward."

Elvis Presley near the end: "Above his bed are suspended a couple of

color TV sets, rigged as they might be for a man suffering from total paralysis. Elvis, who is suffering only from partial paralysis [drug abuse], finds this overhead position unsatisfactory. Generally, he trains his wavering attention on the mammoth screen at the foot of his bed. On its surface he watches all his favorite films on videotapes."

Escape from reality *if not corrected by the intrusion of reality* can lead ultimately to insanity. Howard Hughes: "Ever so slowly, but ever so surely, Bungalow 4 at the Beverly Hills Hotel had become Howard Hughes's private mental institution – his very own asylum."

"Like any mental hospital, the Hughes asylum had its own rigidly enforced rules. But unlike a legitimate institution, where the rules are designed to assist the patient to recognize and overcome his disorders in thought and behavior, the Beverly Hills asylum had rules that served only to move Hughes along on his journey into madness."

Stalin: "He was so sure of himself, so certain of his power, that he would say and do things which had no relation to reality."

"By 1937 he could no longer distinguish between friends and enemies."

Once insanity is fully developed, then not even Nature may be able to heal it. Howard Hughes for instance, moved physically to another location in the midst of *great natural beauty*, but *nothing* changed: "The new house [in Los Angeles] afforded spectacular vistas in all directions – the Santa Monica Mountains to the north and west, the vast Los Angeles basin with its myriad cities and towns to the east, and the gentle coastal ranges rolling out like waves to the Pacific Ocean to the south."

"But, as at Rancho Santa Fe, Hughes was oblivious to the beauty around him. Craving only seclusion, he had thick drapes installed to block out the view and shield the room from sunlight. Only the barest essentials surrounded him."

The insanity of a closed-up mind in time becomes *irreversible*. Elvis: "The disaster of his divorce might have straightened him out instead of reducing him to a helpless infant. The strengthening that suffering confers on men, however, is contingent on their learning the truth about themselves and the world. No narcissist [self-centered person] can ever afford to learn the truth about himself. Elvis Presley made sure that he would never have to face the truth about himself. He escaped into a cloud of unknowing narcosis [drug stupor]."

Howard Hughes: "To the man who had once been his only friend while

growing up in Houston, Hughes poured out his anxieties [by telephone]. 'I've just messed up my life,' he told Sharp. 'I'm miserable.' "

"Sharp, who was outgoing, optimistic, self-confident – everything Howard had never been – told Hughes there was no reason for his life to continue in the same vein, he could do something about it if he wanted to. But Hughes was in no mood for a pep talk."

" 'No,' he answered, a touch of finality in his voice, 'I have messed it up so much there is nothing I can do about it now.' It was the last time Sharp ever heard from his friend."

Jean Vanier gives the essence of this *choice* between sensitivity and life in some alternate reality: "If comfort [of closed-up thought] becomes an absolute, then suffering [from emotional sensitivity] is the greatest evil and must be avoided at all costs. We thus flee from suffering and death, but this flight is also a flight from reality since suffering and death are an integral part of the reality of human experience."

Food, Sleep and Drugs as Love Substitutes

The Mercy who escapes from reality may get his good feelings *from food*. President Taft: "This history presents in non-clinical language the evolution of Taft's conflicts and extraordinary dependencies, which began in childhood, were complicated by his marriage, and exacerbated by certain kinds of success – all of which are peculiarly illuminated by fluctuations in his weight, in itself a special phenomenon. Always a heavy man, Taft reached his greatest weight – 355 pounds – while in the White House yet managed to slim down to below 260 during his years as chief justice."

"From his adolescent years, Taft's weight had increased in proportion to his discontents."

"Feeling secure in his relationship with Roosevelt, who expressed gratitude often for his 'strength and comfort and help,' Taft managed to reduce his weight from over 300 to 250 pounds."

"After becoming president, Taft ate as never before. Apparently he was reluctant to forego this one sure source of comfort while suffering in the White House. He sensed that the heavy responsibilities were one cause of his weight problems, for he said that he would probably eat less once he returned to private life."

"He kept his system so filled with undigested food that most of the time

he simply did not and could not function in alert fashion."

Taft *felt bad* about overeating. After his food he would therefore escape further – this time *by sleeping*: "Even though Taft was aware of the humiliating consequences of his drowsiness, he was happy to escape in slumber. Nellie dubbed him 'Sleeping Beauty.' He merely replied, 'Now, Nellie, you know it is just my way. I knew you could handle it.' And she usually could."

"If Taft were left alone, he promptly went to sleep to escape loneliness and depression."

The consequences of this behavior were bad, but a life in reality *would have been worse*: "In Richmond, Virginia, at the conclusion of his first nationwide tour, he admitted that after being gone so long 'your conscience begins to prick you and then your duties grow mountain high so that you cannot look over them at all. That is my feeling now. It is a somewhat strenuous life to eat and talk and talk and eat, but there are other things even more burdensome.' "

Elvis, similarly: "He gorges himself with food at every time of day or night. Concealed in his clothes closet is a full-sized refrigerator kept stocked with snacks for those abrupt and unpredictable attacks of the 'munchies' that beset speed freaks. Sometimes he seeks to curb the ill effects of his between-meal noshing by stocking his box entirely with yogurt. This tactic avails him nothing, because after lapping up a couple of containers of sweet, luridly colored pap, instead of feeling his appetite sated, he experiences the deep arousal of true hunger. Then, nothing can stop his compulsive gobbling, until he has emptied twenty or thirty of the waxy boxes. Or, suppose he confines himself to healthful fruit: some fine ripe honeydew melons. Drawn like a great bear to the honey in the heart of the melon, he'll cut into and scoop out the oozing pulp in a trice, not stopping until he has put away six or eight of the massive fruits. Or if his sweet tooth is really aching, he will ring up his valet, Hamburger James, at three in the morning and send him out to buy at some all-night market a hundred dollars' worth of popsicles. As the rest of the world is brewing coffee and frying eggs, James will be toting up to his master's lair a huge bowl of Eskimo Pies, Fudgesicles, Dreamsicles and Nutty Buddys. Next afternoon, the bowl will be back in the kitchen full of dry, stained sticks."

In the same way that Taft escaped to sleep, so Elvis *took drugs*: "To one who believed that the solution to any problem of mind or body was a drug,

nothing would appear more logical as an antidote to uppers than the use of downers."

"With his prodigious appetite for pleasure and his quick, retentive memory, he had both the motive and the means to explore all the resources of the legal drug world."

If some escape mechanism *works well*, then the closed-up Mercy may feel that *more is better*.[A] Howard Hughes: "The large doses reflected Hughes's approach to medication. If one capsule was recommended, then ten or fifteen would be that much better."

Even when it is *not* an escape mechanism, food for the Mercy is *still often a temptation*. Emily Post: "...a five-pound box of Maillard's chocolates for which my mother had a fatal weakness."

Stubbornness

In contrast to an escape from reality, the Mercy may decide to *remain* in reality. This can transform a more normal shyness into a *very strong will*.[B] Elvis Presley: "Asked to sum up Elvis in one word, Ginger replies unhesitatingly: 'Headstrong!' "

Howard Hughes: "Admirers and critics of Howard Hughes might disagree in their evaluations of his intelligence and business acumen, but on one point there is no argument. He was exceptionally strong-willed and stubborn. Once he engaged in a fight, he stayed to the end."

A stubborn strong will mixes with the strength that comes from partial access to Perceiver strategy and its ESTP principles. Emily Post: "Emily could be gentle in manner but she was not lacking in spirit. [Her husband Edwin] had discovered that she could be as uncompromising as his mother [a Perceiver] when a principle was at stake. However, the principles upheld by the two Mrs. Posts were not identical."

"Emily was never impressed by the regulations of school or university authorities."

[A] This taps into Exhorter strategy (in 34 Dream and its emotional reserves) which continues the same task but with *ten times the effort.*

[B] This may be a resort to 6 Value/Vengeance which indirectly traverses the will (CL to FL of 11 Thinking) by means of an overlay of both 21 Feeling and experience-based 4 Perceiving (SensL to EL with its current event).

Dr. Spock: "He's a refreshing voice in the wilderness because he trusts his feelings, and his feelings are so right. He's *not* equivocal, *not* relativistic."

Of Will Rogers by his father: " 'There's a lot of mule in Willie.' This stubbornness had in it a stoical acceptance that was Indian in its origin and nature."

Stubbornness that comes from closed-up thought is *heavily* subject to pressure from acceptance. Elvis Presley: "In later years, Vernon [his father] recalled that every time he did something against which Elvis had been warned by Gladys [his Mercy mother], the child would exhibit the most extreme anxiety."

These prohibitions are modified with difficulty: "Elvis Presley at the height of his glory [when he first became famous] could have indulged himself in the most outrageous manner if he had so desired. The curious thing is that once he became famous, Elvis behaved as if he didn't dare to step over the line of conventional morality."

Of parties at the beginning: "Though Elvis was now a big man in American show business, he still partied like an adolescent kid. No drinking was permitted in his presence, no drugs – God forbid! – and, as far as eating was concerned, sandwiches and chocolate cake furnished forth the victory banquet."

Opposition and Anger

The Mercy who closes up, yet who decides in some area to *live in reality*, often finds himself opposed by others – they react to his *insensitivity*.[A] In response he can become angry and finally violent.[B] This current section examines this *sequence of behavio*r in several individuals – watch for it.[C] President Taft first of all: "Taft was an emotional, sensual, passionate man. The fun-loving part of his personality led him to see the world innocently

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[A] Refusal to identify (M to ER) leads to insensitivity in those regions of existence (SensR to ER) that could be impacted by the identification.

[B] 21 Feeling and 11 Thinking are wrapped by 53 Force which is the implementation aspect of the mind's reality simulation mechanism in the mirror that is 60 Power; it may be coopted by 6 Value/Vengeance.

[C] Not everyone progresses through all of the stages.

and freshly; he had intense, if childlike feelings. But since, as a child, many of his inner desires for independent action had been denied by his parents' admonitions to work and fulfill their expectations, he remained in part an angry child, needing love. In effect, Taft retained a firm, fierce grip on the child within him, ever seeking to be an agreeable boy who merited approval from surrogate fathers, such as Theodore Roosevelt, and love from a caring surrogate mother."

Becoming President: "As Ike Hoover described it, the new President, upon his return from the White House reviewing stand, threw himself into a large comfortable chair, stretched out to his full length and prefaced his first command with the remark, 'I am President now, and tired of being kicked around.' "

"While he worked for Roosevelt, Ike Hoover relates, Taft always had a pleasant smile and a word of welcome for everyone whenever he visited the White House. He could not comprehend what had come over Taft once he became president. The careful considerateness disappeared; curt orders replaced the smiles."

"Stories circulated of his bitter denunciations of men he had come to regard, for some fancied grievance, as his enemies. His temper, the *Washington Post* observed, now showed in explosive flashes."

"The heretofore genial Taft could now on occasion be seen to be furiously angry: 'He storms and swears. He makes it a personal matter with every man who opposes his measures.' "

"Taft began to make bitter and angry comments in private about the insurgent leaders, calling them 'cantankerous, vicious, malignant, black flags, and demagogues.' "

He called "Brandegee: an 'infernal ass'; Bigelow: 'an infernal liar and fool'; Beveridge: a 'selfish pig.' "

OK, that's our initial example. Let's turn now to Dr. Spock. A sister states, first of all, that he was *forced as a child to close up*: " 'We were absolutely sure that Father loved us and that Mother hated us.' Sally agrees: 'Father always treated me as someone nice; Mother treated me as someone disgusting. Mother was violent and impulsive, throwing scenes and hurting people because even with her tremendous IQ she never showed any insight. Father was fair, decent and devoted.' "

The result again was *habitual anger*: "Though Ben [Dr. Spock] eventually learned the trick of circumventing some of his mother's moral barbed wire

by following his own dictates away from home and keeping quiet, he never learned how to best her in direct confrontation. Having been forced to subdue his wrath, throughout his adult life he felt it necessary to rein in his anger, even his assertiveness, in public, until the Indochina War raised his indignation to the boiling point and he could express moral outrage to the public at large."

Let's turn to another example. The boy Howard Hughes and the cause for his closing up and later reactions of anger can be seen between the lines of a letter from his Mercy mother to a camp leader: "I am afraid you will find him pretty nervous this year. He was so much improved in that respect by last year's camp that I hoped he was outgrowing it and his supersensitiveness but it seems to have all come back this spring since he has not been so well. That is one reason I was particularly glad for you to have him in your stockade. I think you understand him well enough to help him over the many times he gets his feelings hurt. If you can help Howard to take the teasing without getting hurt and resentful we will surely be lastingly in your debt. Dudley makes friends so much more easily than Howard does and Howard feels that keenly too."

We turn now to Nasser who was opposing the British who were attempting to control the country of Egypt *in the same way that Howard Hughes's mother ruled his every action*: "Dignity required independence and independence required the final and total elimination of all foreign occupation and interference."

On nationalizing the canal: "In the past we were kept waiting in the offices of the British High Commissioner and the British Ambassador, but now they take us into account."

Then, *reacting to ongoing interference* by Western nations in the affairs of Egypt: "By 1964, his attitude towards associates had come to show an ever-increasing arrogance and disregard, especially of those who deeply, and often rightly, believed that what he was doing was wrong and foolish."

"In 1965 he had finally turned his back on the West as incurably hostile. From this dire decision he had slithered irresistibly from reaction to reaction and from blunder to blunder until, at the end of the road, he found himself snared in the very trap that he had tried to avoid and abandoned to the bitter humiliation of total defeat by Israel amid the taunts and jeers of his many enemies."

We conclude that Nasser closed up because he did not want to be

manipulated; he then refused advice and led his nation into a *violent* war and subsequent disaster. A similar thing happened in Uganda. Idi Amin: "The effect on Amin of Nyerere's of Tanzania and Obote's attacks cannot be overestimated. Many of his blunders in foreign policy have been due to his enraged determination to prove to these 'unworthy individuals' what a good African he is."

"He began his assault on the Asians very courteously: 'My aim is to ensure, like a father in a family, that understanding and unity between the different communities in this country are established on a permanent basis...The matter becomes even more serious when attempts by Africans within Uganda to fall in love and marry Asian girls have in one or two cases even resulted in the Asian girls committing suicide when it was discovered by their parents that they were in love and intended to marry Africans.' Amin, who married wives from five different tribes, spoke with feeling. For him, this was perhaps the worst crime committed by the Asians." History tells us of the violence that followed.

Muhammad Ali, on being drafted into the army for the Vietnam War: "Who is this white man, no older than me, appointed by another white man, all the way down from the white man in the White House? Who is he to tell me to go to Asia, Africa or anywhere else in the world to fight people who never threw a rock at me or America? Who is this descendant of the slave masters to order a descendant of slaves to fight other people in their own country?" This is *precisely* the kind of interference that generates closed-up thought and subsequent violence – it is a credit to Muhammad Ali that he resisted the temptation.

Duvalier lacked the self-control: "In the aftermath of the 'Dade County Deputy Sheriffs' Invasion' Duvalier did his best to keep emotions stirred up and the United States on the defensive. He emerged from this, his first real test, physically altered, and Haitians soon took note of the change. There was nothing left of the quiet, humble country doctor in the photographs of him plastered around the city. He was shown snarling out at the world from under a large American army helmet. It and the khaki uniform he was wearing bore no insignia. They needed none. His cocky stance – gun at each hip – said it all. Duvalier's new look soon spread to his followers. They, too, wanted to appear tough."

Elvis Presley in his later years: "At the slightest sign of coercion, Elvis will throw another temper tantrum and the whole party will be further

delayed."

"Elvis often relieves his boredom or vents his anger by picking up the gun that always lies near his hand and either pointing it at the cause of his displeasure or firing it. That is why his valets check his weapons constantly to make sure the first chamber is empty. If they had not taken this precaution, certain people now living would be dead and Elvis Presley would be alive but behind bars. Elvis's favorite target is any television set that offends him with a malfunction or a bad program."

"Elvis's temper and his overbearing manner had gotten much worse during his years in the army [where he was suppressed]. The boys who had known Elvis for long said that the army had made him 'mean.' His ugly traits were greatly exaggerated by the presence of women [who perhaps reminded him of his domineering mother]."

Let's close finally with a look at Stalin: "His father was a drunkard, a spendthrift, a man who possessed a violent temper, with no feeling for his wife or his son; he beat them unmercifully. The father beat the son vengefully, remorselessly, with a kind of brooding, deliberate passion, without pleasure and without any sense of guilt or wrongdoing, for no other purpose than to provide himself with some excitement in an otherwise empty and purposeless existence. The result was inevitable. The boy learned to hate. Most of all he hated his father, but gradually this hatred expanded until it included all other fathers, all other men."

"His ferocious hatred even in seminary would express itself in biting sarcasm and invective. He would get into a rage if another student assumed the leading role in a discussion; he, and he alone, knew the proper answers and was in possession of the proper tablets of the law. He expected and demanded assent on all the views he put forward; anyone who took an opposite point of view would be bludgeoned into silence.[A] He became violently ambitious."

"Toward his enemies, whoever they were, he was always pitiless. It appears that he poisoned Lenin when he was beginning to recover and threaten the power he had usurped in his period of illness."

"The trials [of the late thirties] reflected the passions of Stalin's soul, and

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[A] It is evident that the seemingly weak and emotional mother-clinging Mercy child may be *very strong as an adult*. If treated unwisely he can develop violent tendencies.

they came into existence because his soul, in its despair and loneliness and humiliating sense of inadequacy, cried out for them. He saw enemies where none existed and struck out at them blindly; and as these shadowy and wholly imaginary enemies increased in numbers, proliferating because they were drenched in his own guilt, so he struck out all the more blindly, more violently, and more recklessly. Once he had begun to murder, there was no end to it."

"He killed the people he had loved and still loved, on whom he depended, and he killed people he had never heard of. He was not pursuing real enemies: he was pursuing ghosts, shadows, the disordered phantoms of his diseased mind."

"Like a sleepwalker Stalin moved from one disaster to another."

The closed-up Mercy is *especially* afraid of those who might probe his internal barriers.[A] Miriam Neff: "A woman who is unsure of her worth is usually afraid to form close friendships. Since this woman disapproves of herself, she thinks that if anyone gets to know her, that person will find out she's a nobody."

Duvalier, killing an associate: "Like most others who stayed too close for too long, he was struck down."

Svetlana, Stalin's daughter (*Time* magazine, January 28, 1985): "Her feverish enthusiasm for people and places could quickly turn into disappointment and recrimination, as evidenced by a trail of broken friendships and angry words. In retrospect, it seems clear that her ultimate quarrel was with her father, whom she fatefully resembled."

"At 16, she had chosen as her first lover Film Maker Alexei Kapler, 40; Stalin [repressing Svetlana and possibly keeping this new relative at a distance] rewarded Kapler for his ardor by sending him to the Gulag for ten years."

Coming to America, "[Svetlana] tried to make a fresh start in several towns in California and New Jersey, only to rebuff the welcome she found. After deciding to break up a friendship with a distinguished intellectual, she wrote to him, 'You are deaf, stupid. You are doomed. You are a failure. I pity you. I despise you.' In other letters she wished people dead. Of an elderly lady who, Svetlana thought, had crossed her, she wrote, 'I hope she

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[A] The Mercy doesn't want anyone to discover that there are internal barriers – that would make *everyone* feel bad.

will not be with us too long.' To British Author Malcolm Muggeridge, a deeply religious man who had been her host during a brief visit to Britain, she wrote, 'You are one of these obsessed, demoniac natures who ought to be avoided at all costs.' "

"She spoke of conspiracies against her, much as Stalin had done in his time. 'Something is around me, a bad aura, fears, gossip, talk, two governments plotting *to get rid* of me simultaneously,' she complained in the same letter. She stunned an elderly Russian woman, an émigré, by writing to her, 'You are a KGB agent. You are a double and triple agent.' As Svetlana well knew, it was the kind of denunciation that was made against tens of thousands of innocent people during Stalin's Great Terror in the 1930s. Says the recipient of the letter: 'She would have executed me had she possessed the power.' "

A Benevolent Tyrant

Let's examine aspects of this process more closely. The closed-up Mercy, we said, pushes others away – this of necessity *isolates the Mercy*.

A consequent emotional distance is then misinterpreted: "Why am *I* being excluded?" There is anger and sometimes violence, accompanied often by an implicit appeal – "Love me. I *do it for you!*" – it makes the domineering Mercy *sound* benevolent. Duvalier: "When asked the reasons for his victory, he replied with a smile: 'The peasants love their doc.' "

"I have full confidence and I synthesize the aspirations and I concretize, at this moment when I am speaking to you, the aspirations of the motherland and of the nation that we all love."

Of himself: "He will remain what he has always been, a man from the people who took power and took it forever. Never will he leave this palace which is so loved."

"Some compare his position to that of Stalin, with the addition of almost total corruption."

Idi Amin: "I am willing to sacrifice my life – all I have, all I am, for the good of Uganda."

Elvis Presley, collecting police badges and then righting wrongs: "Though the badges were treated like pop bottle caps they were potent symbols of authority. They offered Elvis a marvelous opportunity to misrepresent himself as an authentic law enforcement official, an advantage

he employed on numerous occasions, stopping airliners at the point of take-off, countermanding the orders of local police officers and threatening with arrest anybody who got in his way."

The Mercy who is accustomed to manipulation may confuse love, when he *does* get it, with a renewed call to lead. Nasser: "If he was acclaimed by the masses outside as well as within Egypt, he consistently failed to understand his fellow Arabs. Identifying himself with their longing for some form of unity, he was misled into thinking that those who waved his banner wanted to live under it."[A]

Of Union with Syria: "When he finally responded to the Syrians' appeal, his ignorance of their ways, coupled with his distrust of all political parties and his inability to distinguish between honest criticism and outright opposition, led him to trust the policeman in preference to the politician as the exponent of his will and the ruler of his subjects. Misled by the plaudits of the populace, he therefore denied the creation of that 'convincing constitutional structure' which could have made the union work."

The Mercy identifies with *people* – the Mercy tyrant therefore punishes the *person* who opposes his 'benevolence.'[B] The result: he fears a similar kind of physical retribution in return. Idi Amin: "He was always waiting for a bullet from Obote – an attempt of murder."

Stalin: "Just as he cultivated his self-deification, so he cultivated his fears, and it never seems to have occurred to him that a frightened divinity was a contradiction in terms. What he feared most of all was being murdered."

Duvalier: "But no matter how enlightened he seemed, the little doctor was always on the alert for treachery (or sorcery)."

"He always feared poisoning."

Elvis Presley: "The Sharon Tate murders burst like a bomb in his brain. Instantly, Elvis ordered the house on Hillcrest Drive guarded by uniformed

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[A] Those who have read the historical examples of the Exhorter will see that Nasser is acting here like an Exhorter reformer. It's triggered by a desire to be distant from *individuals* but *close to their collective identity* (i.e. no M-mediated identification from M to ER but yet E-mediated paradigm-attitude from ER to P).

[B] As we said, it's a reversion to M-mediated Hobbesian 6 Value/Vengeance with its punitive justice.

security men night and day."

Ultimately, the Mercy tyrant seeks love. It is *hate* in place of love that can spur him to his greatest cruelty. Elvis was informed at one point of a death threat – hate in place of affection: "Elvis reacted as if he were standing naked before the killer's gun. He panicked. He broke down, sobbing uncontrollably and crying: 'Why would anyone want to kill me?' He called to his aid every tough guy he could recruit."

Then, returning hate for hate: "He turned to Red and, leveling his voice like a gun, he spelled out slowly and malevolently the punishment that was to be administered to his attacker, 'I don't want the man to just die! I want you to gouge out his eyes. I want you to kick in his—. I want you to put your foot in his face! Do anything you can to waste him.' "

Death, Disease and Fear

The Mercy needs close relationships with people. As an associative thinker he is not fully sensitive to the passage of time and the changes that it brings.[A] Death for this reason is *always a terrible blow*. Lincoln: "His happiest hours in the White House were spent in the companionship of his little boy 'Tad,' who used to gambol about his knees. When death entered his household his sorrow was so consuming that it could only be measured by the singular depth and intensity of his love.[B] He was human in the best and highest sense of the word."

At the death of a friend: "Five minutes passed, and then Mr. Lincoln, unattended, with bowed head, and tears rolling down his furrowed cheeks, his face pale and wan, his heart heaving with emotion, passed through the room. He almost fell as he stepped into the street, and we sprang involuntarily from our seats to render assistance, but he did not fall. With both hands pressed upon his heart he walked down the street, not returning the salute of the sentinel pacing his beat before the door."

[A] The son of a Mercy mother may for instance be this mother's *baby* until the day she dies – the man-child who is the object of these associations becomes ageless (in her mind).

[B] The Mercy person's heart is 27 Apperception which is death (timeless Eternity in which the clock has stopped), meaning that sorrow at death can only be measured by the depth of the love.

Harriet Beecher Stowe in a letter: "Oh, my dear G—, it is scarcely well to love friends thus. The greater part that I see cannot move me deeply. They are present, and I enjoy them; they pass, and I forget them. But those that I love differently; those that I *love*; and oh, how much that word means![A] I feel sadly about them. They may change; they must die; they are separated from me, and I ask myself why should I wish to love with all the pains and penalties of such conditions?"

Of a baby who passed away: "Many a heartache has he cured for me. Many an anxious night have I held him to my bosom and felt the sorrow and loneliness pass out of me with the touch of his little warm hands. Yet I have just seen him in his death agony, looked on his imploring face when I could not help nor soothe nor do one thing, not one, to mitigate his cruel suffering, do nothing but pray in my anguish that he might die soon. I write as though there were no sorrow like my sorrow."

Of a son in college who drowned: "There he lay so calm, so placid, so peaceful, that I could not believe that he would not smile upon me, and that my voice, which always had such power over him, could not recall him. There had always been such a peculiar union, such a tenderness between us. I had had such power always to call up answering feelings to my own, that it seemed impossible that he could be silent and unmoved at my grief."

In old age, work done and going through her letters: "It is affecting to me to recall things that strongly moved me years ago, that filled my thoughts and made me anxious, when the occasion and emotion have wholly vanished from my mind. The romance of my youth is faded; it looks to me now, from my years, so *very* young – those days when my mind only lived in *emotion*, and when my letters never were dated, because they were only histories of the *internal*, but now that I am no more and never can be young in this world, now that the friends of those days are almost all in eternity, what remains?"

Elizabeth Fry: "A great sorrow at last sealed her lips – the death of her

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[A] Those who are deeply loved enter into 27 Apperception with its identification (M to ER), paradigm-attitude status 'in-group' (ER to P) and 'us' in attunement-mood (EL to CL). Their passing away throws 27 Apperception (the Mercy person's heart) fully into finiteness (the clock of now-time has stopped beating along its ENTP) and confirms it as death (the mirror of 206 Life). It is as if the heart of the Mercy has itself been broken.

beloved father."

Miriam Neff of death: "Grief is experienced when we must adapt to separation from any person who is important to us, or to an extreme change in a person or relationship that has been a meaningful part of our life."

"Tears are part of the healing process. Don't be afraid to shed tears – buckets of them. They can't be forced, and they shouldn't be held back when they come."

It is during these times of sorrow that the Mercy *can become sensitive*. Harriet Beecher Stowe: "I have been the mother of seven children, the most beautiful and the most loved of whom lies buried near my Cincinnati residence. It was at his dying bed and at his grave that I learned what a poor slave mother may feel when her child is torn away from her. In those depths of sorrow which seemed to me immeasurable, it was my only prayer to God that such anguish might not be suffered in vain. There were circumstances about his death of such peculiar bitterness, of what seemed almost cruel suffering, that I felt that I could never be consoled for it unless this crushing of my own heart[A] might enable me to work out some great good to others."

"Our dead are ministering angels; they teach us to love, they fill us with tenderness for all that can suffer. These weary hours when sorrow makes us for the time blind and deaf and dumb, have their promise. These hours come in answer to our prayers for nearness to God."

The Mercy can also react *very differently* to death. Elvis Presley: "So accustomed did Elvis grow to sharing his inner life with his mother, so dependent did he become on her judgment and advice, that in later years he thought nothing of waking her up in the middle of the night if he had some problem on his mind which kept him awake. There can be no question that the extraordinary introversion that characterizes Elvis throughout his adult life, his extreme reluctance to confide in anyone or reveal his inner thoughts, is explainable by the fact that he believed there was only one person in the world who could understand and guide him. When he lost his mother, he closed up like a clam."

Stalin at the passing of his mother: " 'She was the one creature who softened my heart of stone. She is dead, and with her have died my last

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[A] 27 Apperception thrown into finiteness is the beating of the heart – it sends life (206 Life, the mirror of 27 Apperception) to self and to others.

warm feelings of humanity.' Then he placed his hand on his heart and said: 'It is all so desolate here, so inexpressibly empty.' "

After the death of his wife:[A] "She was the only person who could soften my hard heart. Now she is dead, and with her have died any feelings I had for humanity."

Death for the Mercy can become the *great object of fear*.[B] Agnes Sanford: "As evening drew on, I would watch at the front window for the darkening figures of my father and mother to come slowly up the road, my father strangely weak and thin, my mother big with child. Fear would grip me with such a strangling hand of terror that I would be actually sick, and even my body would react with nausea and diarrhea. I have always been rather free from reasonable fears: I never minded sleeping alone in my hillside house in New England, the nearest neighbor half a mile away. I have no terror of mice or men or thunderstorms. But waiting for a loved one to come home has been the agony of my life, and only now is it being healed – only now when I know what it is and whence it came and know the power of the Lord to cover it with His love and take it away. What did I fear? I feared that my father would not come home at all, but would die in the snow on that lonely road."

"In my intense love of beauty, I tried to paint. I remember the picture of a full-blown yellow rose that I copied with great care from a gardener's catalog. Only the surface of my mind, of course, was comforted by the shallow beauty of a painted rose. There were depths into which I did not look. There in the depths there grew a fear, very common, very natural, very real – the fear of death."

The Mercy parent who is overly protective to keep a child from harm – from *death* – can pass this fear on to the child.[C] The mother of Elvis: "Gladys did not permit Elvis to play out of her sight until he was fifteen."

Elvis in turn: "Terrified of flying, Elvis had anesthetized himself by

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[A] She died of suicide. If the heart which is 27 Apperception that is death is not developed properly, then it may lead to the death of those around it.

[B] The circuit of 2 Fear overlays large parts of 27 Apperception (the Mercy person's heart where the loved one resides). But so does 141 Angst/Worldview which is often externalized as spirit.

[C] This can really play on *Contributor* fears – they are rooted in the same Mercy strategy. The Facilitator can respond with hypochondria.

swallowing a handful of sleeping pills."

The mother of Howard Hughes: "His mother, in fact, smothered Howard, Jr. with care. She forced him to take mineral oil nightly. She watched for the slightest change in his physical condition. If she detected any abnormality in his feet, teeth, digestion, or bowels, she whisked him off to a doctor for an examination. During outbreaks of infectious diseases, the two of them often left Houston for some distant, uncontaminated place."

Howard Hughes himself: "The premature death of both parents had a profound psychological effect on Howard. Raised to believe in his own delicate nature and in the grave danger of being exposed to germs, he became obsessed about his health, and feared that he too was destined for an early death. The slightest change in his physical condition or the mildest illness now threw him into a panic. He began to take pills and resort to all sorts of precautions to insulate himself from disease and illness. It was an obsession that would grow with time."

Miriam Neff comments: "Fear usually takes a tiny possibility that is valid and distorts it, adds to it, and puffs it up, until the reality is hidden, and we cannot see beyond the grotesque monster around us."

"It is difficult to escape from the web such fears spin. Our minds focus on ourselves – whether we feel competent, not whether we have an enabling God. We think about whether we're nervous, or perspiring, or in control of the present situation.[A] The person who appears to be in the greatest control of her environment may be the greatest coward. She may be afraid to function in a situation where she is not holding all the strings. Can we allow fear to so limit our lives?"

Associative Continuity, Dirt and Sin

The Mercy has a natural desire for associative continuity. Will Rogers: "Long past the normal time for weaning, Willie refused to give up his nursing bottle. All pleas were met with clenched teeth and a shake of his head."

In California, building a home: "He had the poor, befuddled landscape artist have some 'groupings and spacings' of shrubbery dug up and real

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[A] 2 Fear diverts T concentration away from circuits such as 70 Articulation and 141 Angst/Worldview into 39 Reflection.

trees planted, cottonwoods and eucalyptus – trees he was 'acquainted with personally.' "

Emily Post: "She had always clung to old associations, friends of many years' standing, places she had known and been happy in."

In Europe when her brand-name travel agent closed doors before the war: "I believe this was the moment when my mother came closest to breaking. If there was no Thomas Cook and Son to trust, on whom then could we rely? And we were nearly out of cash."

Harriet Beecher Stowe, facing a move: "For my part, if I *must* leave Brunswick I would rather leave at once. I can tear away with a sudden pull more easily than to linger there knowing that I am to leave at last. I shall never find people whom I shall like better than those of Brunswick."

In her new house: "The fountain plays, the plants flourish, and our front hall minus the stair railing looks beautifully; my pictures are all hung in parlor and library, and yet I feel so unsettled. Well, in a month more perhaps I shall get my brains right side up."

The Mercy with fears has a *particularly strong resistance* to change; it smells of Death – this anxiety *reinforces the natural desire for associative continuity*.[A] Agnes Sanford: "So we went to Moorestown, my heart sinking lower and lower at every mile. I did not like it. The flat land and the small square cottages and the highways full of hurtling traffic terrified me."

"We moved again, this time into a huge, old, dark house on Main Street, with traffic roaring by at all hours and dust falling from the ceilings. Darkness crept upon me in that house. Shadows fell and would not move. All my senses deadened under a weight that I could not understand. For did I not love my husband and children? And did anything matter as long as I had them to love? Thus I would reason with myself, but reasoning did no good. I became utterly weighted down with dismal weariness."

Moving yet again: "The house was redolent of paint, to which I am allergic, and of some other creeping odor that I could not identify. I came down with the most thundering migraine headache."

Howard Hughes, when a subordinate resigned: "Prolonged overwork

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[A] Finiteness of 27 Apperception according to Heidegger prods the mind into productive effort; production in turn leads to an *altered* and better 206 Life. We conclude that fears can prevent the Mercy from improving his situation.

and anxiety – added to his now deeply rooted phobias and neuroses – had left Hughes teetering on the brink of mental collapse. McCarthy's resignation pushed him over the edge. With no immediate family, Hughes was closer to those who worked for him than to anyone else. He could not face the loss of someone like McCarthy, who had been with him so long and whom he had come to trust. Late in August of 1944, Hughes suffered a nervous breakdown and vanished."

The Mercy who is closed up emotionally may fear his own personal death – and the *break in associative continuity that would result*. Stalin: "Under Lenin and Stalin the dictatorship of the masses degenerated into the dictatorship of one man, whose life was so infinitely valuable that he had to be preserved at all costs, even at the cost of total terror."

He erected statues to preserve his memory: "He had no taste or understanding of sculpture, and the statues produced during his reign had a uniformly leaden look about them. Still, he was determined to set up these statues while he was still living, and in the years following World War I, some 10,000 were erected."

The Mercy may take care to *hide the ravages of old age*.[A] Elvis Presley: "Age was the enemy of joy. The real goal of life was never to succumb to age. He also began to dye his eyebrows and even his eyelashes. No hair was too small or inconspicuous to escape his careful scrutiny. If the enemy of life were age, a man had to confront his foe with the vigilance of a soldier posted on a dangerous frontier."

The Mercy may become preoccupied with the *agents* of death – germs and bacteria. Howard Hughes: "If he was especially preoccupied with one of his continuing skirmishes against contamination, he thought of little else. When the germ fears subsided, he would turn once again to business. It was a pattern that would hold over the years."

"As a rule, Hughes feared all germs equally. The one exception, a kind of superbug, was the hepatitis microbe. He had become so terror-stricken that he saw it everywhere."

There is an enhanced sensitivity to dirt – it's a kind of *externalized sin*[B]

[A] Fear of old age and death are easily transferred to the Contributor.

[B] We recall that paradigm-attitude (ER to P) assembles contiguous commodities in preparation for object-binding at the node of P or Perceiver. Dirt is that which clings to a commodity *only loosely* – it becomes a

filled with germs and bacteria that may cause death. Howard Hughes: "Always fearful of germs and disease, Hughes was developing an obsessive avoidance of human contact. He viewed anyone who came near as a potential germ carrier. Those whose movements he could control – his aides, drivers, and message clerks – were required to wash their hands and slip on thin white cotton gloves, the type used in film editing, before handing him documents or other objects. Aides who bought newspapers or magazines were instructed to buy three copies – Hughes took the one in the middle. To escape dust, he ordered unused windows and doors of houses and cars sealed with masking tape. Those who worked near were instructed not to touch him, not to look at him, and not to speak to him directly."

Elvis Presley: "He had always been extremely wary of women; now, as he grew older and crankier, his caution had grown to the point of phobia. If a girl's fingernails looked a little dirty or she used an improper expression or didn't laugh at one of his jokes, it was all over fast!"

Hypersensitivity to the sin of dirt in others is accompanied by an increasing lack of sensitivity to sin in self.[A] Howard Hughes: "Always little concerned about clothing and personal appearance, he began to go for several days at a time without shaving, and his clothes were sometimes soiled and torn. And never a gregarious person, he now withdrew further, to avoid all those not essential to his work."

"His room was never visited by a vacuum cleaner."

"Hughes paid no attention to his personal hygiene. His teeth were not brushed or otherwise cared for. His hair was allowed to grow for long periods of time without cutting and it was never shampooed. His fingernails and toenails were allowed to grow without being cut. His body was not regularly cleaned or washed. As a result of his filthy hair, rotting teeth and unclean body, he had an extremely foul odor as well as an

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metaphor for disorder in assumed axioms (residing in paradigm-attitude) which *could be removed if one took the effort*. The Perceiver links the disorder to a status group (and calls for it to repent); the Mercy with his identification (M to ER) may personify the dirt to something so small that it cannot even be apprehended (by 3 Apprehending which also traverses paradigm-attitude) – this may become a pre-occupation with germs.

[A] The internal conviction is being externalized onto things and others; that is how the Mercy person is getting rid of it.

offensive appearance. He usually had bowel movements only once or twice a month, and then only after enemas had been administered. After an enema, he often defecated on his bed, either on papers or on the sheets. Sometimes his aides did not know when he had a bowel movement, and they would find him lying in his fecal matter."

Elvis Presley also became "a man who hated to bathe."

Germs can become an obsession.[A] Howard Hughes: "Each day Hughes painstakingly used Kleenex to wipe 'dust and germs' from his chair, ottoman, side table, and telephone. Sometimes he spent hours methodically cleaning the telephone, going over the earpiece, mouthpiece, base, and cord with Kleenex, repeating the cleaning procedure again and again, tossing the used tissues onto a pile behind his chair."

Elizabeth Fry in contrast: "Health was an equal concern for her. She advised and oversaw, and above all, she vaccinated – keeping her neighborhood clear of smallpox."

The Closed-up Mercy as a Parent

When the marriage relationship is not what it should be, then love may be selectively released by the closed-up Mercy parent towards the Mercy child, himself hungry for love. Elvis Presley: "Nearly always alone with his mother from the age of thirty months to eleven years, Elvis became a classic mama's boy...their extreme physical intimacy. Elvis slept in the same bed with Gladys until he was at the threshold of puberty."

"In later years strangers watching Elvis 'petting on' his mother and communing with her in baby talk got the impression that mother and son 'spoke the secret language of some weird religious cult.' "

One observer "could never stop marveling over how similar were mother and son. Their faces showed a marked resemblance. They both mumbled when they talked. They were both brooders and loners."

The lonely Mercy parent finds it easy to *indulge* the child. Elvis Presley was *fed*: "Elvis's immense bulk is owing entirely to the eating habits that he developed as a child under his mother's loving care."

Elvis in turn with his daughter Lisa: "Nothing pleases her more than

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[A] 194 Obsession is the complement of 33 Understanding; we conclude that the germophobe lacks understanding.

spending time with Daddy because he spoils her outrageously. Elvis and Priscilla [Elvis's wife] hold diametrically opposed views on child-rearing. She is a great believer in discipline and character-building. He feels that the primary value of success lies in being able to do exactly as you please and granting the same privilege to those you love. Lisa, therefore, is being reared in a totally schizophrenic manner."

Emotional ties that develop in childhood can *easily remain unbroken* – certainly the *parent* does nothing to change them. Elvis at his mother's death: "When the huge casket, silver finish on copper, had been mounted on the catafalque in the music room and the lid raised, Elvis threw himself on the body. Then, he stepped back to admire his mother. 'Look at my Mommy!' he exclaimed. 'She's fixed up so pretty!' "

"As he stood there, consuming Gladys with his eyes, he demanded to see her feet – 'her itty-bitty sooties.' The undertakers exchanged perplexed looks. Reluctantly, they obliged, raising the satin coverlet and exposing the slipper-clad feet. Instantly, Elvis clasped Gladys's feet and fondled them, pouring out a stream of unintelligible baby talk."

The Mercy child who is reared in this kind of environment can become *very* manipulative. Howard Hughes: "His [Mercy] mother helped instill in him lifelong phobias about his physical and mental state. Howard also learned from her that the best way to attract attention or to escape unpleasant situations was to complain of illness. The slightest whimper from him would unleash a wave of smothering attention from Allene Hughes, and throughout his life he would pretend to be sick when he wanted to avoid responsibility or elicit sympathy."

This habit of manipulation may be present in *parent* as well as child. Gladys Presley, mother of Elvis, when he was inducted into the army: "Everything grieved Gladys at this time. She complained of pains in her abdomen and would get so nauseous in the morning that she couldn't stand the odor of eggs frying. She would pick quarrels with Vernon, hollering insults at him...If Elvis were present during the fight, he would get very upset and seek to intervene."

If by some chance the Mercy child *does* try to break the cycle and develop his own personality, the manipulating Mercy parent can become *very threatened*. Svetlana, Mercy daughter of Stalin, tells of Stalin's reaction when she began to find affection elsewhere (*Time* magazine, January 28, 1985): "As Svetlana remembered her papochka, Stalin was tender with her

in early childhood, bestowing 'loud moist kisses' and calling her 'little sparrow.' But as she reached adolescence, he became incensed by her independent spirit. He berated her for the 'insolence' on her face. He made a scene when he found her wearing a tight sweater. He hated the sight of her in short skirts and made her wear hers much longer than other schoolgirls did. When he learned that she had a lover, he slapped her twice across the face."

This attitude *also* can be passed on. Svetlana with her daughter Olga: "An American friend who knew Olga for nearly a decade says that when Svetlana got angry, she too hit her child in the face over and over again: 'Svetlana did not break her bones, but she ruled her with an iron hand.' The violence started, the acquaintance recalls, 'when Olga began to have a mind of her own, which was pretty early, at about five.' Svetlana apparently could not grasp that the child's displays of independence were perfectly normal. Says the friend: 'Olga is a very spirited, independent girl, and her mother could never tolerate that, ever.' "

"Says Fay Black, then a part-time teacher at Olga's school: 'Her mother clung to her like a warden to a prisoner. The child's only hope was to go back to school.' "

" 'Olga is the center of my existence,' Svetlana often said. She lavished much warmth on the child, but all too often Svetlana's ungovernable temper got in the way of her loving intentions."

This Mercy habit of *emotional control* which makes sure that the object of love does not leave[A] can *extend beyond children*. Elvis Presley: "Getting the Guys away from their women [their wives] was one of Elvis's deepest, though least acknowledged, desires. Elvis was accustomed to being the obsessive focus of attention among his men. Any deflection or defection of sentiment was quickly detected and punished. Not that Elvis objected to his men marrying. Quite the contrary: He would pay for the wedding, stand for best man and even urge the couple to move in and live with him, as they might with their parents. But one thing is sure: No matter what feelings the man had about the woman he married, he still belonged to Elvis. That's why, as the years wore on, virtually every marriage in the Presley circle broke up, sometimes with dismaying circumstances."

"Once Elvis found a person or a thing he liked, it became an obsession

[A] It's part of that same fear of death.

with him. As soon as Gloria had won Elvis's confidence, she was always invited to the house."

Ginger, a teenager, his final love: " 'He wanted me with him day and night.' This last desire was a demand that Elvis had made always of everyone who was close to him."

Nature, the Great Healer

A *retreat to Nature*[A] can heal hurts and prepare the Mercy to look again to others. Miriam Neff: "Being outdoors helps put our anger in perspective. Walk. Look at trees. Feel the wind. Look for signs of animal life – birds, squirrels, nests, butterflies. Somehow, seeing God's creation is especially therapeutic.[B] Dancing aspen leaves calm us. Our minds have a chance to interact with and balance our emotions.[C] Nature lures our minds to weeks in our gardens, a robin pulling an elastic worm. Anger succumbs to the competition for attention."

Agnes Sanford: "When I was a wee bit older, someone gave us a little branch of a blossoming pear tree. It rested in a vase in the living room, and I could not sleep all night for the excitement of knowing that it was there and waiting until daylight when I could see it again."

"Unless I submerge myself from time to time in nature, the sea first of all, but also the mountains soaring up inscrutable, unchangeable yet ever-changing, or even the dirt, full of life, mothering green plants of every sort – unless I have this refreshment, this recharging with life – the current of life flowing through spirit and mind wrings me dry, and the heart is starved, and the body falters."

[A] P binds the objects of Nature; this programs paradigm-attitude-overlaying 79 Habit with dependable assumed axioms – reliable at least as they relate to the things that can be *observed* by P-mediated 22 Observation *in the external* (i.e. in Nature).

[B] 20 Dasein is the repository of propositions that model the external; 60 Power contain its general laws, 53 Force mirrors them into an implementation. That circuitry is highly therapeutic.

[C] P filters 4 Perceiving by 11 Thinking as well as by 22 Observation. P object-binding on the basis of 22 Observation of Nature triggers 11 Thinking which balances M-mediated 21 Feeling.

"There is also gardening, which is still my joy and delight, for one feels the life of the earth through the hands, and the benediction of God's love through the sunshine, and the pure joy of the Kingdom through the color and fragrance of flowers. Moreover, while the mind and body are so occupied and comforted, the subconscious broods happily on the subject of one's book or lectures, and when it is time to write, the thoughts are there, ready to flow."

"...the most exciting time of the whole year, the first breath of spring when I would take the dead leaves from the flower beds and ecstatically count all the little pale shoots of coming flowers beneath them."

Dr. Spock: "In spite of his gregariousness, Dr. Spock, still his mother's child, has always sought vacations in isolated, watery wildernesses of the same stern sort that his mother had imposed on him decades earlier."

"Another reason that Dr. Spock couldn't – or didn't – do much original writing in Pittsburgh was that the stresses of his job drove him out of town as often as he could get away. He explains, 'Sailing became an obsession.' "

Mrs. Stowe: "Still in New York...It is a sort of agreeable delirium. There's only one thing about it, it is too *scattering*. I begin to be athirst for the waters of quietness."

"Thought, intense emotional thought, has been my disease. How much good it might do me to be where I could not but be thoughtless."

In Nature: "Every possible variety of hill and vale of beautiful slope, and undulations of land set off by velvet richness of turf and broken up by groves and forests of every outline of foliage, make the scene Arcadian. You might ride over the same road a dozen times a day untired, for the constant variation of view caused by ascending and descending hills relieves you from all tedium."

"My house with eight gables is growing wonderfully. I go over every day to see it. I am busy with drains, sewers, sinks, digging, trenching, and above all with manure! You should see the joy with which I gaze on manure heaps in which the eye of faith sees Delaware grapes and D'Angouleme pears, and all sorts of roses and posies, which at some future day I hope you will be able to enjoy."

To her husband: "There is one thing I must suggest. If I am to write, I must have a room to myself, which shall be *my* room. I have furniture enough at home to furnish it comfortably, and I only beg in addition that you will let me change the glass door from the nursery into that room and

keep my plants there, and then I shall be quite happy."

"All I want now, to go on, is a good *frame*, as father used to say about his preaching. I want calm, soft, even dreamy, enjoyable weather, sunshine and flowers."

Of a hotel: "Room fragrant with violets, banked up in hyacinths, flowers everywhere, windows open, birds singing."

"The comfort Mrs. Stowe drew in from the beauty of Nature and the calm around her seemed yearly to nourish and renew her power of existence."

Emily Post: "For one who never went in for sports or outdoor exercise, she had an extraordinary proclivity for living in the country."

Jean Vanier: "You appreciate little things more, too, just little things of beauty. I notice myself looking at flowers more, and sunsets. Although I always did like that sort of thing, they've become more important."

Deferring a Focus on Self

The Mercy in maturity focuses *on others*, not on self – fear of disapproval *dissipates* and it becomes *much easier* to open up.[A] Elizabeth Fry: "She little realized that her great power was in the amount of love she had poured out on others and which always returns[B] into one's own bosom 'good measure,

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[A] M-mediated 10 Transcendence overlays the attunement-mood segment (EL to CL) of 4 Perceiving; its task is to supply that which is missing from perception (e.g. it fills in the figure when a portion is hidden behind a pole; it adds the perception of a bird when all we hear is its song). Attunement-mood of 10 Transcendence combines these many various perceived pieces into a non-contiguous substance which is *social* ('I,', 'you' and 'them,' or 'us' versus 'them'). A focus on self acts in 21 Feeling (indirect completion of the will from CL to FL) to ensure that 'I' in attunement-mood (of 10 Transcendence which overlays 21 Feeling along ISFP) remains part of 'us' and is not relegated to 'them'; a focus on others attempts rather to make 'you' a part of 'us.' In this way it spreads harmony which in turn facilitates identification (M to ER which extends 10 Transcendence into circuits such as 13 Intentionality, 27 Apperception and 141 Angst/Worldview).

[B] Those of 'you' who are included by the Mercy in 'us' do not easily relegate the one who is enabling their approval into 'them.'

pressed down and running over.' This marvelous depth of affection and sympathy showed itself in the tones of her voice. Kings yielded to it, the prisoners wept under it, their chains fell off because those in power could not resist her pleadings."

The mature Mercy is *embarrassed* when others focus on his person; it tempts him to look to himself as well and in this way lose his effectiveness.[A] Lincoln on being officially informed of his nomination for the presidency: "Mr. Lincoln was standing in front of the fireplace, wearing a black frock-coat. He bowed, but it was not gracefully done. There was an evident constraint and embarrassment. He stood erect, in a stiff and unnatural position, with downcast eyes. There was a diffidence like that of an ungainly school-boy alone before a critical audience."

The message was given: "Mr. Lincoln's reply was equally brief. With the utterance of the last syllable his manner instantly changed. A smile, like the sun shining through the rift of a passing cloud sweeping over the landscape, illuminated his face, lighting up every homely feature, as he grasped the hand of Mr. Kelly."

"All embarrassment was gone. Mr. Lincoln was no longer the ungainly school-boy. The unnatural dignity which he had assumed for the moment, as a barrister of the English bar assumed gown and horse-hair wig in court, was laid aside. Conversation flowed as freely and laughingly as a meadow brook. There was a bubbling up of quaint humor, fragrant with Western idiom, making the hour exceedingly enjoyable."

"What Mr. Lincoln's feelings may have been over his nomination will never be known; doubtless he was gratified, but there was no visible elation. After the momentarily assumed dignity he was himself again – plain Abraham Lincoln – man of the people."

"I had constant opportunities of seeing Mr. Lincoln and of conversing with him in the cordial and unofficial manner which he always preferred."

Martin Luther King: "Today when millions of his portraits hang in simple cabins, in ordinary homes, and in stately halls, it is hard to recall that

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[A] Embarrassment is the M-mediated 21 Feeling triggered by some observable perception within experience (SensL to EL as filtered by P-mediated 22 Observation and M-mediated 68 Character) which can potentially lead to the relegation of 'I' into 'them' in the subsequent segment of attunement-mood (EL to CL).

he forbade his own organization to reproduce his picture. He did not want to be idolized; he wanted only to be heard."

Self-image in the mature Mercy *can dissipate* when the Mercy focuses on self or is forced by others to focus on self.[A] Of Will Rogers: "By inclination, he is a grand mixer; by instinct, he is as retiring as a hermit. As long as Will was talking about someone else, he was brilliant but when it comes to himself he is shy, incurably, painfully shy, ill-at-ease, embarrassed, eager to escape."

Gandhi: "If a prize or medal came his way at school, he took it to be beyond his deserts; he carried the distinction in his inner pocket, as it were, lest others should discover his poor worth."

Martin Luther King: "He was very sensitive about having people do things for him because of his position. He was extremely grateful for any help he got. He was a truly humble man and never felt he was adequate to his positions."

Hunger for honor can cause the Mercy person sometimes to *give in* to the temptation to focus on self – and then to experience the *consequent fragility in self-image*. Howard Hughes, as a young man setting the speed record for a plane flying over land, was selfless: "As usual, Hughes took no credit; he owed it to the plane, he said, and 'the boys who worked with me getting the plane ready for the flight. I only flew a perfect machine.' But the fame was his."

Hughes as a manager was more focused on self and thus less comfortable: "Normally shy, quiet, and ill at ease in official gatherings, he usually let those who worked for him attend meetings and report the outcome."

The consequences of a focus on self, as they crowd in, bring the Mercy face to face *time and again* with the need for selflessness. Stalin: "A nervous breakdown may have kept him from graduating. There were to be many other breakdowns. Again and again in the course of his long life we shall

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[A] Immaturity links 21 Feeling with 6 Value/Vengeance and its order of liking; there is nothing in this mix of 14 Self-image. The maturity of 14 Self-image is retrieved by an overlay of 13 Intentionality along ISFJ which in turn links to 10 Transcendence along ISFP – 21 Feeling with its desire for approval can easily displace 13 Intentionality and in this way lose contact with its companion 14 Self-image.

see him standing like a man paralyzed in all his limbs, silent, withdrawn, incapable of any action, staring straight ahead with a strange look of mingled arrogance and humility as he slowly recovers his forces."

Establishing a Focus on Others

The Mercy person tends to see the path to maturity as a *process*.[A] The first step, he tells us, is to *break the focus on self*. Emily Post: "If we who are of the generation of yesterday or the day before would have the affection of those of today given to us freely, we must ourselves be personally independent. Nothing is harder to build than this impersonality of mind, and one moment's relaxed indulgence in self-pity can bring it all crashing down. The first step in the achievement of impersonality is keeping our thoughts away from every trend that is sentimentally focused upon ourselves by thinking of something else – never mind what."

Miriam Neff: "As Judy took her attention off herself, she found she could sense others' feelings easily. She could detect a neighbor's tiredness, discouragement in a friend, and hurt in a relative. Ideas came easily as to how to encourage and help others. A tiny gift, a shoot from a plant, an invitation to breakfast, a note, an impromptu party – Judy was good at coming up with ideas. Energy that had been burned-out before on impulsive anger and hurt feelings could be rechanneled. The effect was like recharging a battery that had once powered a tiny flashlight and now was sufficient to run a lighthouse.[B] It's much more gratifying to sense that you've helped someone through a difficult time than to feel guilty about a temper tantrum."

Harriet Beecher Stowe as a girl: "I am trying to cultivate a general spirit of kindliness towards everybody. Instead of shrinking into a corner to notice how other people behave, I am holding out my hand to the right and to the left, and forming casual or incidental acquaintances with all who will be acquainted with me. In this way I find society full of interest and

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[A] 10 Transcendence overlays M-mediated 68 Character which we have seen is involved in 'becoming.'

[B] M identification (M to ER) taps into both 141 Angst/Worldview which contains the day's available labor effort, and also 34 Dream which stores the mind's emotional reserves.

pleasure, – a pleasure which pleaseth me more because it is not old and worn out. From these friendships I expect little; therefore generally receive more than I expect. From past friendships I have expected everything, and must of necessity have been disappointed. The kind words and looks and smiles I call forth by looking and smiling are not much by themselves, but they form a very pretty flower border to the way of life. They embellish the day or the hour as it passes, and when they fade they only do just as you expected they would. This kind of pleasure in acquaintanceship is new to me. I never tried it before."

As part of breaking a focus on self, one learns to *accept others*.[A] Jean Vanier: "It is clear that the acceptance of others is a direct function of the acceptance of oneself. The more I accept myself the more I can accept others, and the more I accept others the more I can accept myself."[B]

Elvis felt the need to go through the past and *re-link the memories*: "Indeed, you could say that his primary goal once he became famous was to turn back the clock to that time when he was a wretched little cipher at Humes and relive those bad old days so as to experience them the second time around in precisely the opposite manner. Instead of being a pariah, he was now the richest, handsomest, most popular kid in the school."

"Not only was Elvis intent on rewinding the dreary spools of his dismal high-school career to relive the past in triumph: He was just as determined to live down the reputation of being a sissy, which he had incurred when he was under his mother's thumb."

It may be necessary to establish *new emotional habits*.[C] Miriam Neff: "We know that our emotions respond to actions and events in our lives. As these actions and events draw the same emotional response from us, we form a habit.[D] Many of these emotional habits are formed in childhood and become

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[A] If one does not want to be thrown from 'us' to 'them,' then one should not do this to others.

[B] The Perceiver would see this as tempering Judgment with Mercy.

[C] The circuit of 79 Habit passes through identification (M to ER), up through paradigm-attitude (ER to P), out along the P-mediated ESTP that forms principles, and then finally back down again to M along the ISFP that overlays both 21 Feeling and 10 Transcendence.

[D] 79 Habit programs paradigm-attitude (ER to P) with what Perceiver strategy interprets as assumed axioms; these pre-logical attitudes activate

firmly established during adulthood. But we can choose either to live with them or to change them. We cannot change them until we change our minds about the facts involved.[A] After we've changed our minds, we have to retrain our emotions. Changing bad emotional habits is usually a lengthy process."

Hurt in this way *can become compassion* that reaches out to others.[B] Harriet Beecher Stowe of the son who drowned: "When the heartstrings are all suddenly cut, it is, I believe, a physical impossibility to feel faith or resignation; there is a revolt of the instinctive and animal system, and though we may submit to God it is rather by a constant painful effort than by a sweet attraction. There are cases when a superhuman grace is given and the soul is buoyed above itself, but more often we can only bleed in silent pain.

"Time but the impression stronger makes
As streams their channels deeper wear."

"I know all the strange ways in which this anguish will reveal itself, – the prick, the thrust, the stab, the wearing pain, the poison that is mingled with every bright remembrance of the past, – I have felt them all. So often this summer I have looked on you with your children all round you prosperous and happy, and thought in what peace and prosperity your life was passing, and how little you could know of the inner cell in my heart where I spend so many sad hours. But I *know* whose hand holds ours, and *that he makes no mistakes*."[C]

Later: "I allude to this here because I have often felt that much that is in that book [*Uncle Tom's Cabin*] had its root in the awful scenes and bitter sorrows of that summer. It has left now, I trust, no trace on my mind except a deep compassion for the sorrowful, especially for mothers who are separated from their children."

Perceiver analysis and then guide its operation.

[A] Facts are P-mediated bound entities that enter P-overlaying 72 Knowing. Wrong facts imply faulty pre-logical assumptions within paradigm-attitude (ER to P).

[B] It is another way of saying with Heidegger that finiteness in 27 Apperception (the Mercy heart) triggers productive effort.

[C] This in the Perceiver is a trust in Providence.

Time spent alone[A] can be important. Miriam Neff: "I have discovered that part of the solution to my bad emotional habit is to spend some time alone. I can't thoroughly explain why this is so therapeutic to me."

It is important at the same time *to remain busy*.[B] Harriet Beecher Stowe: "I find it is a good thing for me sometimes to fly from place to place, so that I cannot think continuously. It shakes out morbid thoughts and brooding ones, and my nature is such that I need just that to keep the whole stream of thought from running inward."

There may be a sense of dependence *on some Higher Power*. Harriet Beecher Stowe: "It is only to the most perfect Being in the universe that imperfection can look and hope for patience. How strange! You do not know how harsh and forbidding everything seems, compared with His character. All through the day in my intercourse with others, everything has a tendency to destroy the calmness of mind gained by communion with him. One flatters me, another is angry with me, another is unjust to me."

Miriam Neff: "Do we draw our encouragement from Christ? That is the exhortation, comfort, and consolation that we have because we belong to Christ. That is a secure foundation for empathy. It doesn't change,[C] because Christ doesn't change. If our empathy were based on the other person in the relationship, it would fluctuate. But we are to imitate Christ,[D] and He consistently encourages, comforts, and consoles us."

[A] The world of Nature in particular follows reliable cause and effect and can renew paradigm-attitude (ER to P).

[B] 13 Intentionality in its overlay of 10 Transcendence strips away the links to 21 Feeling and its need for inclusion.

[C] The life of Christ is the metaphor of 27 Apperception death (Jesus as man who was love incarnate) followed by resurrection into its mirror of 206 Life (Christ as God); this 'Jesus Christ' is viewed as part of 1) the available historical record and 2) the internal architecture of the mind and thus for these two reasons it *cannot change*.

[D] One can imprint on ISTP-overlaying 20 Dasein that is observed by 141 Angst/Worldview which re-orders its legs into the 27 Apperception Mercy heart that in turn sustains 206 Life.

The Joy of Family

Home and family become often a kind of reincarnation of childhood experience. Happiness with marriage partner and children is therefore a *major aspect* for the Mercy of healing and health. Elizabeth Fry: " 'What earthly pleasure,' says Elizabeth restfully, 'is equal to the enjoyment of real unity with the nearest of all ties, husband and children?' "

Her brother of her, in later years: "After all, those loved my sister Elizabeth most who knew her most in her private life. She was truly an attached and devoted wife, a cherishing and cherished mother, a loving and grateful sister, a dispenser of the true balm of Christian comfort in every hour of need to her intimate associates and friends. Her love which flowed so freely towards mankind in general assumed a concentrated form towards the individuals of her own immediate circle. There was not one of them who did not live in her remembrance; not one who would not acknowledge her as an especial friend, a helper and sustainer in life."

Will Rogers to Betty: "I have made a success and that's all I wanted to do. I want home awful bad and I am going to stay there too."

"While going it alone Will's prize possession was a scrapbook filled with pictures of Betty and the children. 'I liked being a successful and popular actor,' he told a reporter, 'but when it comes to being a matinee idol – gee whiz, these people in this scrapbook are the only ones I want to be an idol to. How could I be interested in them matinee girls with kids like these out home?' "[A]

Muhammad Ali: "Children are a special love in the life of a heavyweight champion. They have a way of making him know what love is. I always sought out the shy girls who hid in the background and picked them up."

Martin Luther King: "Martin often talked about how he loved children and said that if we could not have any, we would adopt some."

"He and the kids often played on the bed when he would baby-sit. The

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[A] Love for a female partner in 27 Apperception (the Mercy heart) becomes simultaneously 1) death for the bonding attachment of mimicking a mother, displaced by 2) productive effort of 27 Apperception that brings into the 45 World a new 206 Life of family and children which constitutes a resurrection from this productive death. Marriage in this way becomes a male initiation ceremony.

children would rough house and jump on top of him. I might come into my bedroom and find all our family sitting on top of him."

Emily Post: "One of the least sentimental of women, she had a way with, and an understanding of, children, that was extraordinary."

Agnes Sanford: "Of all the joys and consolations in the world there is none so great as one's children, provided that one has sense enough to let them live their own lives."

Dr. Spock: "He was really one of the really great pediatricians. He had a miraculous way of handling children."

"He expresses the hope 'that we never come to the day when it is assumed that an outside job is an obligation (aside from financial necessity), or is more creative or gives greater fulfillment than the care of children and the home.' "

President Taft to an assemblage in Ohio: "It is a pleasure to come to one's home, especially when you have been in Washington and have been chided for your shortcomings, and to snuggle up close to those who are fond of you, who have respect for you whatever happens."

Harriet Beecher Stowe: "My children I would not change for all the ease, leisure, and pleasure that I could have without them. They are money on interest whose value will be constantly increasing."

The Mercy finds it truly satisfying to see family living in some location that is *close to Nature* and *permanent* because it is *personally owned*. Agnes Sanford: "Never before in my life had I lived in our own house, but always in a mission house, a manse, or a rectory. I would not have believed the difference that it made to own the charming little cottage and the acre of land around it, shadowed with huge oak trees as it sloped down to the winding road."

Taft: "Taft held conservative views of society and the constitution, and in defending property – the 'bulwark of civilization' – he occasionally made some rather ruthless remarks."

Elvis Presley: "Once Elvis began to make some money, he bought the two things he most desired: a new pink Cadillac and a little house for the family. Here we see the other side of Elvis, the side that always contrasted so strongly with the flamboyant clothes and the punk attitude: the profound attachment to the notion of home and the longing to have a home of which he could be proud."

Harriet Beecher Stowe: "It seems almost too good to be true that we are

going to have such a house in such a beautiful place, and to live here among all these agreeable people, where everybody seems to love you so much and to think so much of you. I am almost afraid to accept it."

"Mrs. Stowe's love of home, of the fireside, and her faith in family ties were marked characteristics of her nature."

Often Lenient with Children

We've looked at the home of a closed-up Mercy. Let's look now at its opposite. We notice first that the Mercy parent, himself shy as a child, may see the *communication of parental love* to his own children as of prime importance. Emily Post to her over-strict mother-in-law: " 'A child should be loved,' said Emily firmly. 'He should know that he is loved. Not to know this, not to be absolutely and completely sure of this, is terrible. It's the worst sort of loneliness. The first thing I want my baby to know about me is that I love him. And that we can be companions. All the things he has to learn that you call discipline – what are they for but to make that companionship possible and lovely?' "

The Mercy hates disharmony; it can therefore be *difficult for him to discipline* the child who is bad. Of Muhammad Ali by his mother: "Whenever I tried to spank Rudy [Ali's brother], Cassius would break in and start hitting me and saying, 'Stop spanking my baby. Stop spanking him.' "

Emily Post after spanking a child: "...no matter what he does, I will never spank him again."

Elizabeth Fry: "She later instituted a system of rewards for good behavior, but never any punishments, other than the losing of the rewards."

"She would never have the tutors or governesses whip her children."

From this perspective, one can see Spock's admonitions as an *attempt to bring balance*: "Don't be afraid to love [your baby]. Every baby needs to be smiled at, talked to, played with, fondled – gently and lovingly."

"Dr. Spock himself becomes indignant at the charge that he's encouraged the kind of permissiveness that is license. Nevertheless, he does admit to being permissive in the sense that he is Deweyan. Like Dewey, Spock has encouraged parents to relax their discipline, to understand their child's nature, to trust his drive to become mature and responsible, and to regard his needs as equally legitimate and important as those of grownups.

From the writings of Dewey and Kilpatrick, Spock had come to believe that significant learning takes place, by experiencing, feeling, exploring, practicing rather than by rote."

"A colleague of Dr. Spock's has observed, 'Because of his strict upbringing and rigorous moral sense, when Ben says "relax" his assumption is that an awful lot of control is in the air. In a more casual background, "relax" is interpreted quite differently.' He always meant for parents to be in control, but for them to exercise their authority rationally and flexibly rather than with arbitrary absolutism."

Spock himself: "Strictness or permissiveness is not the real issue. The real issue is what spirit the parent puts into managing the child and what attitude[A] is engendered in the child as a result. The way we avoid irritation (under normal family circumstances) is by keeping our children under reasonable control and by being extra firm or sufficiently disapproving when things first threaten to go wrong. Such firmness is one aspect of parental love. Firmness, by keeping children on the right track, keeps them lovable. And they love us for keeping them out of trouble."

"[Some parents] have often read meanings into [my words] that went beyond what the scientists intended – for instance, that *all* children need is love; that they shouldn't be made to conform; that they should be allowed to carry out their aggressive feelings against parents and others; that whenever anything goes wrong it's the parents' fault; that when children misbehave the parents shouldn't become angry or punish them but should try to show more love. They encourage children to become demanding and disagreeable."[B]

Spock perhaps found it more difficult to discover this balance in his *own* life. Of Dr. Spock's eldest son: "He was 'a pain in the jaw, a pest. He was weaned on bear. He would climb the fire escape and watch people dress. But he got along well with the other children – and I understand he's turned out very well as an adult. It's amazing.' "

[A] What kind of attitude is being inserted by ER (the destination of M identification from M to ER) into paradigm-attitude (ER to P)? It is important because an underlying P strategy will interpret the attitude as an assumed axiom and will activate on that basis.

[B] That is, to become little Hobbesian dictators in 6 Value/Vengeance (i.e. the terrible two's extending into adulthood).

A Creature of Habit

The Mercy – whether closed-up or not – is often a creature of habit;[A] he builds associations and then he doesn't want them to change. Howard Hughes, during his final stay in Mexico: "Hughes was a creature of habit. The surprise alterations in his routine unnerved him, intensified his already overactive anxieties, and hastened his decline."

" 'He hated the inconvenience of changing the linen, so he would make his sheets last as long as he could,' an aide said."

Stalin: "To the end he remained a creature of habit. He still rose late in the morning or early afternoon, and worked far into the night."

Elvis Presley: "Most listeners instinctively tune out the mediocre playing and singing of Elvis's accompanists. Elvis should have tuned them out himself and replaced them with players at least as good as those on the demos. Making any change, however, even the slightest, in his customary dispositions was something that was unthinkable for Elvis at any time in his life."

Once things are done in a certain way, then there is an *associative momentum*. President Taft when riding his horse: "Butt would occasionally suggest their taking a different trail in the park, for Taft left to himself would ride in the same place every day and never alter his path in the least. Once he became accustomed to his route, to lead him elsewhere was 'like changing the course of Niagara.' 'Let us take the old road, Archie,' Taft would always insist. By riding on ahead of Taft and leading the way, Butt discovered how to introduce variety in their daily excursions: nine times out of ten, Taft docilely followed."

Howard Hughes: "Once set in motion, a Hughes project tended to assume a life of its own."

The Mercy can treasure *things* as well, perhaps for the memories they hold.[B] Will Rogers: "His pockets, like those of a boy, always held trinkets or

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[A] 79 Habit is the simplest circuit built around M identification from M to ER; it should not surprise us to see it emerge. An overlaying 27 Apperception is the clock of 'now-time'; its ticking is the pivot at P from ESTP down to ENTP at the rate of ten times a second – this reinforces 79 Habit.

[B] Identification from M to ER introduces historicity into those things

souvenirs of one kind or another."

Agnes Sanford: "I am the old-fashioned type, and my treasures have something of myself in them and I love them. Some people say that the more spiritual they become, the less they care for the earth and material things upon the earth. Not so with me. The more my spirit is absorbed in the kingdom of heaven, the more my heart delights in the earth that God has made and in the beautiful things that man has brought forth upon it."

Harriet Beecher Stowe to a friend: "I have a weakness for your pretty Parian things; it is one of my own home peculiarities to have strong passions for pretty tea-cups and other little matters for my own quiet meals, when, as often happens, I am too unwell to join the family. So I send you a cup made of primroses, a funny little pitcher, quite large enough for cream, and a little vase for violets and primroses, – which will be lovely together; and when you use it think of me and that I love you more than I can say."

Emily Post: "...desire for a sentimental souvenir..."

"My mother could never resist buying one more bag of some special sort whose practicality seemed to her too great to pass by."

The Mercy who closes up appears to have an *abnormal* desire to hold on to things.[A] Howard Hughes: "Hughes would spend millions to lease aircraft hangars he never visited, where he stored airplanes he never flew. Yet he would not build or remodel in the normal course of business [because he didn't want change]. While this aversion to construction was eccentric, it was an eccentricity that those around Hughes had learned to take seriously. There would be no restoration work at the Desert Inn until Hughes personally approved it."

Of his flying boat: "Hughes spent close to $1 million a year to preserve an airplane that could not fly."

"It gradually began to represent to the world one of the clearest signs of Hughes's eccentricity. Even inside his own corporation, the lavish costs required to maintain the ship became a serious problem, and pressure mounted on Hughes to dispose of it."

"As the years passed and the public's memory of his 1938 world flight faded, Hughes clung more possessively than ever to the flying boat as a

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which are familiar in the existence section of 23 Familiarity (SensR to ER).

[A] Identification (M to ER) in this case is *primarily* with things – as we said, this injects historicity into them and they are retained in 23 Familiarity.

reminder of his youth. All through the 1950s, before he slipped into seclusion, the highest honor he could bestow on another was a personal tour of the flying boat, to let a visitor pad around inside its wooden belly, gawking at its enormous size. Hughes had put as much of himself into the Hercules as anything he ever attempted, and he would protect, cherish, and preserve it until the day he died."

On selling his empire: "For years, he had amused himself thusly, and eager money men invariably flocked to his door, checkbook in hand. While they got nothing for their trouble other than the rare experience of actually meeting him, Hughes obtained an up-to-date estimate of his empire's worth. Down deep, Hughes shrank from the idea of selling any of his companies, even of diluting his control by giving stock options to top executives. 'Howard,' one of his former executives said, 'was a very possessive man.' "

Of his final years: "He spent most of his time lying in bed, surrounded by piles of newspapers; a collection of old *TV Guide* magazines that he hoarded with a numismatic fervor; used Kleenex and paper towels, empty boxes, and medicine bottles – 'He never liked to throw anything away,' an aide explained – and stacks of memoranda and reports from his corporate executives and lawyers."

Elvis Presley: "Elvis never allowed anything to be cast out of Graceland except human beings. Once an object, no matter how trivial, came into his possession, it remained with him for the rest of his life."

Ceremony and Celebration

Dates and routines as they *repeat* themselves may be treasured. Emily Post: "Dinner was a formal occasion for which she and we dressed, though there might be only the three of us."

Stalin: "He was not one to forget anniversaries – the Yezhovshina [the greatest purging] began four years to the day from when he first raised the question of mass death sentences in the Politburo and failed to carry members with him."

The Mercy especially loves to set aside time for joy and happiness *with family*. Harriet Beecher Stowe: "Christmas is coming, and our little household is all alive with preparations; every one collecting their little gifts with wonderful mystery and secrecy."

Of Dr. Spock: "My parents were very generous at Christmas. My father loved to shop, and we'd go together for Mother's presents."

These occasions also develop a momentum as they are repeated – this can end up being formalized into *ceremonies and traditions*.[A] Jean Vanier: "The celebration is that which relaxes the person in the depths of his sensibilities, that which opens him to others and to the universe. It softens hardness of heart and spirit. It creates unity between persons."

"Also, every birthday and feast day is an occasion to celebrate, and for everyone in the home to say to the person whose feast it is how much he is loved and appreciated, thus deepening his sense of belonging and others' appreciation of him."

"Such moments are also opportunities for individuals to perform, to experience the joy of making others happy."

Ceremony celebrates the importance of relationship; it is valued in the face of the knowledge that *ultimately it is transient*.[B] Jean Vanier: "Celebration can only really come about where fear and love, joy and sorrow, tears and smiles[C] can exist together. Celebration is the acceptance of life in a constantly increasing awareness of its preciousness. And life is precious not only because it can be seen, touched, and tasted, but also because it will be gone one day."[D]

Ceremonies and traditions may have *religious overtones* – the transient in this way becomes more permanent. Jean Vanier: "There are two particular aspects of these celebrations in the homes that are worth underlining: the way they can go on even in spite of the fact that those who are involved might be suffering considerably, and the way they flow so easily into

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[A] The mirror of 79 Habit is attunement-mood-traversing 70 Articulation – this chains together isolated perceptions and actions which in their aggregate sustain a certain mooded attunement (EL to CL) within the social grouping that is 'us.'

[B] The attunement-mood (EL to CL) of 70 Articulation overlays not only the approval-generating circuit of 10 Transcendence but also the circuit of 27 Apperception which is both the Mercy's heart and also death in which ceremony will no longer be possible.

[C] 27 Apperception death and its mirror of 206 Life.

[D] The transience of which motivates productive effort while it is present.

prayer."[A]

The ceremony of communion[B] for instance according to Vanier "calls the individual out of himself, liberating him from the isolation of self-pity and from the fear of death that is implicit in all suffering. At least momentarily one is liberated from suffering and self-centeredness in being caught up in something that springs from these but goes beyond them."

Harriet Beecher Stowe: "I have so rich a blessing from my own keeping of Lent and Holy Week that I cannot but rejoice when I see the minds of our pious people turning in this direction, for it is turning from all controversial issues to the *one* spot where Christian union becomes a verity. At Gethsemane, the Cross, and the Sepulcher, Christians *feel* together. They *feel*, not *know*, they are one. Nicodemus, Joseph of Arimathaea, Peter, James, and John were all disciples together at the sepulcher."

A Sense of Humor

The Mercy is *fun* to be around. Gandhi: "His asceticism sat lightly on him; it did not make of him a killjoy. He had the gaiety of a child. Every one of his visitors could expect to be entertained to a joke or two."

Martin Luther King: "He was also so alive and funny, and so much fun to be with."

Nasser: "He did have a nice sense of humor."

Miriam Neff: "Aren't you glad you can laugh? Do you ever listen to people laughing? Each person makes such a different sound. Some people chuckle, some roar, some giggle, and some shake all over in silence. With all its variation, laughter is always infectious."

Harriet Beecher Stowe: "It is not wise that all our literature should run in a rut cut through our hearts and red with our blood. I feel the need of a little gentle household merriment and talk of common things, to indulge which I have devised the following…"

[A] 27 Apperception leads into a 10 Transcendence that attempts to complete – this time by respectful supplication to something Transcendent – what is missing in 4 Perceiving.

[B] A symbolic metaphor of 27 Apperception death and resurrection into 206 Life, calling up the bistable percept of 141 Angst/Worldview spirit that underlies humanness.

Lincoln: "Mr. Lincoln was a mirth-making, genial, melancholy man. By these characteristics he enlisted sympathy for himself at once, while his moral qualities and intellectual pre-eminence commanded respect."

Emily Post: "Her [book of etiquette] was the one people wanted to buy. This interested her enormously. Why was it, she asked herself. Somehow or other the reader got the idea that doing things the right way was not boring or stuffy. It was fun."

"And how she loved to talk. Give her an audience and she was in the seventh heaven. 'Is there anything that can stop the flow of words out of your mouth?' Bruce expostulated. 'Emily is always fun to be with,' they said of her."

The Mercy can also be fun to *tease*. Emily Post: "We could never resist the opportunity of teasing her."

Usually, Mercy humor is based in *real life* situations. Emily Post: "She was a keen observer with a strong sense of comedy and a gift for reporting amusingly what she observed."

Will Rogers: "I have found that there is nothing as funny as things that have happened. Nothing is so funny as something done in all seriousness."

"No matter where or when, if observed closely and long enough, humor would crop out, and the bigger the man or the event the greater the 'folly.' "

"I have been over 20 years trying to kid the great American Public out of a few loose giggles. Somebody had to act the fool, and I happened to be one of the many that picked out *that unfunny business of being funny*."

"Will Rogers makes a statement, then another, then a third. All together they make perfectly good sense, and are often funny, so that your mouth widens toward a smile. Then, after the briefest pause, comes a sudden final thrust which explodes the whole business as if it were gunpowder. Will Rogers is master of this slow-fuse business."

A look at the *light side* of real-life situations is the Mercy's way to relax. Will Rogers: " 'Walter,' Will said, 'there's one thing we've found out, isn't there?' 'What's that, Will?' 'That it's a great old world, no matter what all seems to be wrong with it, and that we get along a lot better smiling than crying. Anyway, that's my story and I'm going to stick with it.' "

Lincoln: "He used his faculties for mirth and wit to relieve the melancholy of his life, to parry unwelcome inquiries, and, in the debates of politics and the bar, to worry his opponents."

"His mind was bent daily, hourly even, upon the weighty matters of his

high office; so that, as he might have expressed it, he was either lifting with all his might at the butt-end of the log, or sitting upon it whittling, for rest and recreation."

Humor retains a *balanced* approach to life – it does not ignore what may be hurtful or sad. Lincoln: "His flow of humor was a sparkling spring gushing out of a rock – the flashing water had a somber background which made it all the brighter. Whenever merriment came over that wonderful countenance it was like a gleam of sunshine upon a cloud – it illuminated, but did not dissipate."

The Perceiver cloaks the dig with subtle humor; the Mercy in a parallel manner may use his sense of fun to *smooth over tense situations*. Jean Vanier: "Vanier had developed to a fine art the use of humor to defuse explosive situations."

The Mercy may use ridicule to *put things in their proper perspective*. Lincoln: "Trifling causes he met with ridicule, and often by an anecdote, in the use of which he was unsurpassed: the cause would be abandoned in a gale of merriment, the losing party being neither provoked nor angry."

"He was trying a cause in Illinois where he appeared for a prisoner charged with aggravated assault and battery. The complainant had told a horrible story of the attack, which his appearance fully justified, when the district attorney handed the witness over to Mr. Lincoln for cross-examination. Mr. Lincoln said he had no testimony, and unless he could break down the complainant's story he saw no way out. He had come to the conclusion that the witness was a bumptious man, who rather prided himself upon his smartness in repartee, and so, after looking at him for some minutes, he said: 'Well, my friend, how much ground did you and my client here fight over?' The fellow answered, 'About six acres.' 'Well,' said Mr. Lincoln, 'don't you think that this is an almighty small crop of fight to gather from such a big piece of land?' The jury laughed, the court and district attorney and complainant all joined in, and the cause was laughed out of court."

Humor to be *genuine* must flow from a heart at peace. Dr. Spock: "Dr. Spock's frequent laughter, though genuinely hearty, is not always genuinely mirthful. It is often a sign of stress or uneasiness, and invariably occurs when he recounts an embarrassing incident or criticizes himself or another."

Agnes Sanford: "Ted himself was extremely witty, but my somewhat

raucous wit did not please him."

The Mercy with character and experience *excels as a story-teller*. Lincoln: "There were times when he was anxious for solitude and others when he was avid for society – of men and women – where he could talk and talk, telling those stories for which he had such a native gift, stories which no man could resist."

"I believe his anecdotes were his great solace and safeguard in seasons of severe mental depression."

"No anecdote or joke ever lost force or effect from his telling. He invariably carried the listener with him to the very climax, and when that was reached in relating a humorous story, he laughed all over. His large mouth assumed an unexpected and comical shape, the skin on his nose gathered into wrinkles, and his small eyes, though partly closed, emitted infectious rays of fun. It was not only the aptness of his stories, but his way of telling them, and his own unfeigned enjoyment, that gave them zest, even among the gravest men and upon the most serious occasions."

"Even in the darkest days of the Civil War Lincoln could comfort himself and encourage others by a 'story' – though he once said, 'I laugh because I must not cry; that's all – that's all.' "

Emily Post: " 'Emily is always fun to be with,' they said of her. She especially loved to tell tales on herself."

President Taft: "Taft disliked talk of politics. Butt learned never to discuss it and instead diverted him with gossip or any amusing story concerning mutual friends or people of interest."

Will Rogers: "The reports that Will Rogers did not swear on occasion, in fact, on most occasions, was, as Mark Twain said about reports of his death, 'highly exaggerated.' He was 'a beautiful cusser,' as one man expressed it, and no one loved a good, salty story better than he did."

Harriet Beecher Stowe: "She loved to gather a small circle of friends around a fireside, when she easily took the lead in fun and story telling. This was her own ground, and upon it she was not to be outdone. 'Let me put my feet upon the fender,' she would say, 'and I can talk till all is blue.' "

Dr. Spock: "He deliberately avoided other people's thoughts for fear they might contaminate his own thinking, or that he might plagiarize. His lectures were autobiographically anecdotal [based on stories from his life]."

Mercy humor and stories *compare like things with like* – often with allusions to past experiences. Lincoln: "He was melancholy without being

morbid – a leading characteristic of men of genuine humor; and it was this sense of humor that often enabled him to endure the most cruel strokes, that called for his sense of pity and cast a gloom over his official life. On these occasions he would relieve himself by comparing trifles with great things and great things with trifles."

"This was a striking illustration of the sudden transitions to which Lincoln's nature was prone. It sought relief in the most trying situations by recalling some parallel incident of a humorous nature."

"While his Western training, so full as it had been of independent individuality, appeared to make the requirements of etiquette always chafe and gall him, you can imagine how astonished was Lord Lyons, the stately British Minister, when he presented the autograph letter from Queen Victoria, announcing, as is the custom with European monarchies, the marriage of the Prince of Wales, and adding that whatever response the President would make he would immediately transmit to his royal mistress. Mr. Lincoln responded instantly, by shaking the marriage announcement at the bachelor minister before him, saying, 'Lyons, go thou and do likewise.' "

"Annoyed from the very opening of his administration by persistent office-seekers engrossing nearly all his time, he used to exclaim, 'I seem like a man so busy letting rooms at one end of his house that he has no time left to put out the fire that is blazing and destroying at the other end.' And when he was prostrated in the White House by an attack of small-pox, he said to his attendants, 'Tell all the office-seekers to come at once, for now I have something I can give to all of them.' "

On the wisdom of arresting an embarrassing double-agent before he left for England: " 'What does Stanton say?' he asked. 'Arrest him,' I replied. 'Well,' he continued, drawling his words, 'I rather guess not. When you have an elephant on hand, and he wants to run away, better let him run.' "

Attempting to recall the names of some young men who visited him just before the presidency: "No, I had never seen them before, and I had to beat about the bush till I found who they were. It was uphill work, but I topped it at last."

The Mercy humorist can be *attracted to the stage*. Lincoln: "The theater had great attractions for him, but it was comedy, not tragedy, he went to hear. He had great enjoyment of the plays that made him laugh, no matter how absurd and grotesque, and he gave expression to his enjoyment by

hearty and noisy applause."

President Taft: "After Taft became president, Nellie continued as his cultural mentor much as before. She had little difficulty in getting him to plays and operas, more in luring him to symphony concerts."

Memories are *themselves* like players on a stage. Agnes Sanford: "In writing novels, I hear the words my characters speak, and I see their movements, and simply write down what I see."

Harriet Beecher Stowe of her book: "It all came before me in visions, one after another, and I put them down in words."

"Mrs. Stowe's genius was essentially dramatic. She was her own theater; herself among the actors; the scenery woven of her own brain."

Of the background to the story she wrote: "It is made up of the facts, the documents, the things which my own eyes have looked upon and my hands have handled, that attest this awful indictment upon my country."

The Mercy is a *master of satire* – the poke at the person.[A] Lincoln as a boy: "Abraham could hit hard when necessary, not only with his fists, but with his words – at times he was indifferent which he used."

"In debate he often so combined wit, satire and statement that his opponent at once appeared ridiculous and illogical."

"He was a master of satire, which was at times as blunt as a meat-ax, and at others as keen as a razor; but it was always kindly except when some horrible injustice was its inspiration, and then it was terrible. Weakness he was never ferocious with, but intentional wickedness he never spared."

Martin Luther King: "When Martin combined his penetrating criticism with his eloquence, it was a withering fire."

If character and experience in the Mercy are deficient, then *sarcasm* may be all that is left. Elvis Presley: "Elvis had a very sarcastic and vulgar sense of humor that would emerge when he settled down at ease and removed the phony mask of southern gentlemanliness that he wore in public."

Stalin: "His ferocious hatred even in seminary would express itself in biting sarcasm and invective.

"Sarcasm of a most brutal kind was his chief weapon of attack."

Idi Amin: "To Nyerere, he sent this letter of frustrated rage: 'I want to assure you that I love you very much, and if you had been a woman I would have considered marrying you, although your head is full of gray

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[A] The Perceiver can be sarcastic, a trait which deals more with principles.

hairs, but as you are a man that possibility does not arise.' "

Mercy humor that compares similar things with one another may at times have an *element of the inappropriate*. Howard Hughes: "...Clark Gable, rejected by Hughes because 'his ears make him look like a taxicab with both doors open.' "

Elvis: "Watching Jerry Lewis caper on the screen, Elvis would sneer and drawl: 'That's about as funny as a turd in a punch bowl.' 'He's stronger than Tarzan's armpits.' "

Sarcasm too has its non-verbal elements – they lead to *treachery*. Stalin: "In Tsarist prison, another prisoner was impressed by two things: Stalin's calm, and his treachery. He was always behind the scenes, pulling strings, daring others to commit senseless acts against the authorities. 'He was an astute intriguer with a talent for striking through others.' "

Of him by a journalist: "The inner man was alert, intelligent, sensitive to the smallest nuances of a conversation, weighing everything he heard and evaluating every statement with uncommon precision."

"Worsted in an argument, he would show no emotion, but there would be 'a sarcastic smile on the left side[A] of his face.' "

"He is the most silent man I ever saw, silent until he suddenly attacks you."

The ability to use sarcasm is present even in the Mercy with character; it is usually kept under control. Will Rogers: "He knows just what he wants to do, just how he wants to do it, and he does it. He is an expert satirist masquerading as a helpless, inoffensive zany."

Emily Post: "Long ago she had given up doing the impromptu impersonations for which she had been known as a young society woman, for the reason that there was always a barb in this mockery. But this did not mean that her wit was less keen or her imagination less fertile than when she had captivated Edwin Post's friends with her mimicry. Her observation of people and of events was shrewd and apt."

The Ultimate Platform Person

The Mercy is highly effective as a platform performer – *when he dares to*

[A] Is this significant? The model says that M resides in the right inferior frontal, which presumably might give it preferential access to the left.

be himself. Betty to a younger Will Rogers when he was laid off: "There's something wrong with your pictures. Let's find out what it is and if possible correct it. Then they will want you again."

"It came to him later after he had returned to the stage. 'One night when I was out on the stage, twirling my rope and looking silly, nobody in the house thinking I had a serious thought, it all came to me,' he said, '*I was being myself on the stage*.' Every time Will was himself he succeeded beyond his wildest dreams; when he tried to get out of character he failed. Furthermore, the contrast between his success and his failure was so great that his failure in his silent movies done for Goldwyn would have been success for an ordinary person. Will had to be on a lonely peak."

One evening another speaker preceded Will Rogers and it appeared that this had stolen the limelight: "When [Will Rogers] arose to speak, I was distinctly nervous for him. It was a waste of my pity. From the first sentence he held the whole room in the hollow of his hand. I had entirely underestimated his power and his understanding of an audience. He shocked, flattered, cajoled, teased, tormented and enchanted the guests."

It was a life he loved: "Once you are a showman you are plum ruined for manual labor again."

Lincoln: "He was an orator – clear, sincere, natural. He did not pretend. He did not say what he thought others thought, but what he thought. If you wish to be sublime you must be natural – you must keep close to the grass. You must sit by the fireside of the heart: above the clouds it is too cold. You must be simple in your speech: too much polish suggests insincerity."

Martin Luther King: "When he first started his ministry he leaned heavily on its theological aspect, for he was very self-conscious about anything that he considered too emotional. Later he learned to let himself go, to express high emotions in order to reach the people, and to inspire them, not only in church but also in the Movement he led."

Nasser: "He was initially a poor orator who bored his audiences with long speeches unrelieved by the lighter touches which the Egyptian people had come to enjoy and to expect from their political leaders. He was also easily put off by heckling."

As he dared to be himself: "The very power of Nasser's personal charisma with the mass of their populations made other Arab leaders that much more wary of him, and that much less inclined to let him control their policies."

Elvis Presley: "Between the extremes of Elvis the Good and Elvis the Bad there now began to emerge the amorphous figure of Elvis the Entertainer."

Of his first highly successful record: "Elvis was joking around, just doing what comes naturally, what he felt."

"Elvis is much more creative at the commencement of his career. He is much more lighthearted. He's having fun and coming up with an endless stream of amusing ideas."

Preparing for a comeback in 1967: "You know, for nearly ten years I have been kept away from the public. And the one thing that I always loved doing was performing in front of the public. But I'm not sure they're gonna like me now. I may be past that point in time." Once more he was wildly successful.

Emily Post: "She sensed in herself a power to hold an audience, if she should have one."

"Through eight years, almost up to the outbreak of the Second World War, she was regularly on the air, first for one sponsor, then for another. She loved every minute of it. Give her an audience, even an unseen one, and she rose magnificently to the challenge. A coast-to-coast hookup exhilarated her like a glass of champagne."

The Mercy as a public performer can *sway the opinions* of others. Howard Hughes: "Hughes promoted the movie on an equally extravagant scale, showing for the first time the flair for public relations that would characterize him for the rest of his life."

Elvis Presley: "Who, after all, had greater power over people than Elvis Presley? Whose presence had more charisma? Who could work those ballparks and football stadiums with greater authority and skill?"

Of the writings of Harriet Beecher Stowe: "I thought I was a thoroughgoing abolitionist before, but your book has awakened so strong a feeling of indignation and of compassion, that I seem never to have had *any* feeling on this subject till now."

Duvalier in contrast, trying to be what he was not: "As his appetite for power grew, his rhetoric became even more turgid."

Stalin similarly: "He was not, nor was he ever to become a gifted orator. Worsted in an argument, he would show no emotion, but there would be 'a sarcastic smile on the left side of his face.' "

President Taft: "Everyone agreed, it seemed, that Taft was an 'uninspiring figure, ponderous and honest, but tame and unmagnetic.' "

He himself gives the reason: " 'To be a successful latter day politician, it seems one must be a hypocrite,' he complained. 'That sort of thing is not for me. I detest hypocrisy, cant, and subterfuge. If I have got to think every time I say a thing, what effect it is going to have on the public mind, I had rather not be president.' "

The associative Mercy as a speaker *links to his environment*. Lincoln: "Mr. Lincoln was not a successful impromptu speaker. He required a little time for thought and arrangement of the thing to be said. [One time] the President was taken by surprise, and said he 'didn't know just what he could say to satisfy the crowd and himself.' Going from the library room down the stairs to the portico front, he asked me to say a few words first, and give him if I could 'a peg to hang on.' "

At Gettysburg: "Throughout his entire address, his manner indicated no consciousness of the presence of tens of thousands hanging on his lips, but rather of one who, like the prophet of old, was overmastered by some unseen spirit of the scene, and passively gave utterance to the memories, the feelings, the counsels and the prophecies with which he was inspired."

Agnes Sanford: "As I begin to speak, I listen for the words, and they come to me out of the air, as it were. I hear them in my mind before I speak them,[A] and while speaking one sentence, I hear the key words of the next. Also, I sense and feel the thoughts of the congregation, for I project my spirit into the whole church and try to make a rapport between me and all who are there."

Of someone who had to work with Will Rogers: "He waits for a certain cue in a speech. The cue doesn't come. For Will ad-libs his lines. Furthermore, he improvises them differently every time he plays the scene. It isn't because he's too lazy to learn them; it's because each time he rehearses a scene he thinks of a better way of delivering a speech. Something spontaneous that fits the situation far better than the lines the author has written. A spicy humorous touch, like those that give his morning column such punch."

If character is lacking, then the environment may determine not only the manner of presentation but *also the content.* Idi Amin: "People I met, who

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[A] One thinks of those in schizophrenia who 'hear voices' – is she describing something that is literally present in the Mercy, but absent in others and thus interpreted by them as a mere figure of speech?

claimed to have studied Amin closely since he seized power, are convinced that he is the kind of man who approaches a thorny problem with an empty mind.[A] It is when he begins to address an audience that solutions suddenly fill his head. Apparently, he then immediately utters these thoughts lest he forget them. And then to prove that he does not lack the courage of his own convictions he orders his ministers to implement 'the decisions of my Government.' That is how thousands of Asians came to receive the order to quit Uganda within 90 days."

The Mercy who possesses principles *based in absolutes* can be *explosive* in his effectiveness. Lincoln in debates with Douglas: "He carried his conscience with him into the discussion. He made no statement which he did not believe to be true, took no position which he was not able to defend. Less gifted in language, he was clearer in statement, more persuasive and simple in style, stronger in his convictions, more earnest in presenting them, and more familiar with the character of those whom he was wont to call plain people, than his opponent."

Of the humor used by Will Rogers: "I use only one set method in my little gags, and that is to try to keep to the truth. Of course you can exaggerate it, but what you say must be based on truth. Personally, I don't like the jokes that get the biggest laughs, as they are generally as broad as a house and require no thought at all. I like one where, if you are with a friend, and hear it, it makes you think, and you nudge your friend and say, 'He's right about that.' I would rather have you do that than to have you laugh – and then forget the next minute what it was you laughed at."

The Perceiver as an orator shares principles; the Mercy in contrast *gives illustrations and touches feelings*. Will Rogers: "After landing in Japan, on December 6, 1931, Will wired back his preliminary report: 'After drinking at least two barrels of tea and wanting to be fair, here is about how Manchuria looks to me: China owns the lot, Japan owns the House that's on it. Now who should have the policeman? China is trying to save its country, Japan is trying to save its investments, the League of Nations is trying to save its face. Now somebody has got to lose.' "

His advice to incoming President Roosevelt, punctuated appropriately by pauses and stunts: "Why, Governor, you can go in there and have a

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[A] It's the same verbal stream but this time modulated by a mal-programmed or even *unprogrammed* subconscious.

good time. We want our President to have some Fun. Too many of our Presidents mistake the appointment as being to the Vatican and not to just another American home. Just don't get panicky. All you have to do is manage 120 million 'hoodlums' and the higher educated they are, the bigger hoodlums they are, and the harder to manage. The illiterate ones will all work, and you will have no trouble with them. But watch the ones that are smart, for they have been taught in school they are to live off the others. In fact, this last paragraph is about all that is the matter with our country."

"You can't say civilization don't advance, however, for in every war they kill you in a new way."

"Some big businesses is like a burglar, they can't operate if some cop is going to keep an eye on 'em."

"Will frankly admitted that he could not understand the money situation, and Arthur Brisbane charged him with being worried. 'I am not worried, I am confused. There is quite a difference; when you are worried you know what you are worried about, but when you are "confused" it's when you don't know enough about a thing to be worried.' "

Lincoln: "There was one thing concerning Lincoln that I was impressed with, and that was that a statement of his was an argument more convincing than any amount of logic.[A] He had a happy faculty of stating a proposition, of stating it so that it needed no argument. It was a rough kind of reasoning, but it went right to the point."

"Lincoln as usual was a good listener; and when I had accumulated all my arguments in favor of liberation he said: 'Clay, I always thought that the man who made the corn should eat the corn.' This homely illustration of his sentiments has lingered ever in my memory as one of the most eminent arguments against slavery. The famous Robert G. Breckenridge said: 'The highest of all rights is the right of a man to himself.' As a splendid and axiomatic declaration it has not been surpassed in antislavery literature; but it is only a declaration. Whereas Lincoln's saying is not only a declaration, but an argument and a conclusion."

" 'I have originated but two stories in my life, but I tell tolerably well other people's stories.' He said that, 'riding the circuit for many years and stopping at country taverns where were gathered the lawyers, jurymen,

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[A] Paradigm (ER to P) is pre-logical; the Mercy alters attitudes upon which Perceiver principles can then form.

witnesses and clients, they would sit up all night narrating to each other their life adventures; and that the things which happened to an original people, in a new country, surrounded by novel conditions, and told with the descriptive power and exaggeration which characterized such men, supplied him with an exhaustless fund of anecdote which could be made applicable for enforcing or refuting an argument better than all the invented stories of the world.' "

"He said to me once, in reference to some sharp criticisms which had been made upon his story-telling: 'They say I tell a great many stories; I reckon I do, but I have found in the course of a long experience that common people' – and repeating it – 'common people, take them as they run, are more easily influenced and informed through the medium of a broad illustration than in any other way, and as to what the hypercritical few may think, I don't care.' "

"You can't overturn a pyramid, but you can undermine it; that's what I have been trying to do."

A Mediator

The Mercy identifies with others; he senses the point of disharmony. Together these traits help him – in fact draw him – to *see the other person's point of view*. Lincoln: "After discussing the characteristics of others with a keenness of analysis that strikingly illustrated his own mental powers, he added that a peculiarity of his own life from his earliest manhood had been, that he habitually studied the opposite side of every disputed question, of every law case, of every political issue, more exhaustively, if possible, than his own side. He said that the result had been, that in all his long practice at the bar he had never once been surprised in court by the strength of his adversary's case – often finding it much weaker than he had feared."

President Taft (later Justice Taft on the Supreme Court): "Taft confused most everyone because his principal talent lay in seeing both sides of a question, in proceeding with caution, in applying the rules of reason and precedent, in making careful, deliberate decisions based as firmly as possible on principle and not expediency."

Dr. Spock, developing his own political opinions: "For several years, as I tried to make up my own mind, I argued during the daytimes as a conservative against my new liberal and radical friends, and then turned

around in the evenings and argued as a radical against my conservative Yale friends. People commonly behave this way when they remain in doubt about important issues."[A]

Disagreement must be resolved – the wrong *needs to be re-linked* into what is right. John Hus: "His first sermons, preached in the cause of pure Christianity, were far from aggressive; he seemed purposely to conjure up Christ the peacemaker in order to assuage the general resentment. Later we see him hard and clear, attacking without fear and unsparingly when the honor of Christ is concerned, frank to the powerful, lovingly inclined to the low."

"Goaded as he was by reforming zeal, he never aimed at any revolutionary undermining of the established order; he sought rather to adapt the new to what already existed."

Harriet Beecher Stowe: "Although she was a *reformer by nature* there was no sternness in her composition."

Insight into complaints with a desire for peace makes the Mercy into a *mediator*. Gandhi: "In spite of my repeated declarations it is not generally recognized that by instinct I am a cooperator."

" 'I had learnt the true practice of law. I had learnt to find out the better side of human nature and to enter men's hearts. I realized that the true function of a lawyer was to unite parties riven asunder.' Henceforth it was his constant endeavor to reconcile opponents outside the court room rather than let them fight it out. It was not only the litigants who gained in the process. 'I lost nothing,' he recorded many years later, 'not even money, certainly not my soul.' "

Lincoln's advice as a lawyer: "Discourage litigation. Persuade your neighbors to compromise whenever you can. Point out to them how the nominal winner is often a real loser – in fees, expenses, and waste of time. As a peace-maker the lawyer has a superior opportunity of being a good man. There will still be business enough."

"There was a curious tolerance in him, something that said 'Hate not at all.' "

[A] We see this trait also in the Exhorter who takes the multiple aspects into his own person as a reformer. The Contributor (building on a submerged Exhorter strategy) may change sides as well in order to start a debate or argument in which he can compete with others.

Lincoln to the South in his inaugural address: "We are not enemies, but friends. We must not be enemies. Though passion may have strained, it must not break our bonds of affection. The mystic chords of memory, stretching from every battle-field and patriot grave to every living heart and hearthstone all over this broad land, will yet swell the chorus of the Union when again touched, as surely they will be, by the better angels of our nature."

He proposed to pay owners in the South to liberate slaves and thus resolve the conflict: "The change [this proposal] contemplates would come gently as the dew of heaven, not rending or wrecking anything. Will you not embrace it? So much good has not been done, by one effort, in all past time, as in the providence of God it is now your high privilege to do. May the vast future not have to lament that you have neglected it."

When the North began to win: "If Jefferson Davis [President of the rebellious South] wishes for himself, or for the benefit of his friends at the North, to know what I would do if he were to offer peace and reunion, saying nothing about slavery, let him try me."

Nasser: "When a summit was called to deal with Hussein versus the Palestinians in 1970, he astounded all those present by the skill, determination and humor with which he managed to direct the discussions towards the single objective of stopping the fighting in Jordan."

Idi Amin: "He began his assault on the Asians very courteously: 'My aim is to ensure, like a father in a family, that understanding and unity between the different communities in this country are established on a permanent basis.' "

Stalin: "Though unconvincing as a public speaker, he had a gift for persuasion in private discussion."

"In the eyes of Lenin, there was no more capable troubleshooter in the Soviet Union than Stalin."

William Howard Taft: "It became habitual for [President Roosevelt] to employ Taft as his personal envoy or troubleshooter whenever some entanglement or crisis developed in a foreign country where the United States had a particular interest – Japan, Cuba, Panama. Although this arrangement was very convenient for Roosevelt, it caused a good deal of anguish for Taft, who particularly disliked being involved in unfamiliar or explosive situations. Nonetheless Taft labored mightily on each assignment so as not to disappoint his friend. He did his work well and on most

missions met with considerable success."

"He particularly favored treaties, for example, and, as we have seen, he was especially proud of winning approval, in this country at least, of the Canadian Reciprocity Treaty as well as the general arbitration treaties with England and France."

The desire to mediate can be released in a closed-up Mercy in strange ways. For Hughes, *business negotiations* became his opportunity to mediate and he *prolonged* them: "For an average businessman, negotiations leading to an acquisition are little more than the means to an end. To gain control of the company or the product is gratification enough; the rest was mere denouement. Haggling for weeks on end, shaving $5,000 here, adding a liability stipulation there, he sought not so much to exact favorable terms as to prolong the game. In fact, his interminable negotiations often produced agreements that were financially unfavorable."

The Mercy who mediates s*uccessfully* learns by experience *not to intervene too quickly*. Lincoln: "The strifes and jars in the Republican Party at this time disturbed him more than anything else, but he avoided taking sides with any of the factions, with the dexterity that comes of simple honesty, which always finds the right road because it is looking for nothing else. I asked him why he did not take some pronounced position in one trying encounter between two very prominent Republicans."

" 'I learned,' said he, 'a great many years ago, that in a fight between man and wife, a third party should never get between the woman's skillet and the man's ax-helve.' "

"One of his consummate arts in this respect does not seem to be so well known. When opposing, strong political forces brought their cases before him, and disturbing consequences would come out of an immediate decision by him, he would let them maul each other, and wrestle like physical champions until both were 'winded,' tired out with the contest, and then he would decide, the defeated party being more ready to acknowledge the other was the strongest."

" 'What is the matter between Blair and Stanton?' I told him all I knew in reference to the proposed orders. He then said: 'If I understand the case, General Grant wants the orders issued, and Blair wants them issued, and you want them issued, but Stanton won't issue them. Now, don't you see what kind of a fix I will be in if I interfere? I'll tell you what to do: If you and General Grant understand one another, suppose you try to get along

without the orders, and if Blair and Stanton make a fuss I may be called in as a referee, and I may decide in your favor.' "

Martin Luther King: "Though Martin never abruptly forced an issue, he fought in his own way and always ended by convincing most people that he was taking the right course."

President Taft: "He told reporters that he was 'constitutionally averse' to making up his mind on important subjects any earlier than was absolutely necessary."

Delay is caused also by an *identification with the merits* on both sides. Harriet Beecher Stowe: "If it were not for the good that is still left in our fellows – our task would be easier than it is – we could cut them adrift and let them swim; but while we see much that may be turned to good account in them we hang on, or let them hang on, and our boat moves slow."

Balancing Feelings

Mediation in the Mercy *balances the feelings* of the opposing sides. Lincoln: "...the natural tendency of his mind to mediate between opposing forces. 'There is much force in what you say, but, in the balancing of matters, I guess I shall have to appoint him.' "

"The Governor has a pretty good case. I feel sure he is more than half right. We don't want him to feel cross and we in the wrong. Try and fix it with him."

Emily Post: "Her philosophy was simple. She believed there was a right – i.e. a best – way of doing practically everything, from eating a banana to bringing up one's children. This had been discovered, evolved, invented through trial and error by all the preceding generations. Changes in detail were made from time to time to fit social and economic changes. But the principle behind the rules remained the same: the right way was always the way that pleased the greatest number of people and offended the fewest."

President Taft: "Taft believed in the protection of America's natural resources in principle, but the idea of activist conservation, Theodore Roosevelt's magnificent obsession, Taft once confessed, remained for him 'rather abstruse.' He was for it, he said at one point, because 'there are a great many people in favor of conservation, no matter what it means.' "

Dr. Spock on definitions of obscenity: "I would now join a majority, if such developed, in favor of new laws which would determine guilt simply

on the basis of judges' and juries' sense of shock and revulsion."

Mediation at the same time attempts to *remain objective* as far as personal feelings are concerned. Will Rogers to a Republican: "I want you to know that I must hold myself as an unbiased commentator on public affairs."

"Will had his rules for what an actor should say: 'We are paid by an audience to entertain them, not to instruct them politically. Distribute your compliments and knocks so when the audience go out they don't know where you are politically. Then if you want to, as a citizen, go hire you a hall and tell 'em what you want to.' "

President Taft attempted to apply this principle by *treating all people in the same way*: "Upon taking office Taft had hoped to be the president of all the people and to maintain friendly relations with all groups, no matter what their political philosophy or affiliations."

"If Taft were Pope he'd want to appoint some Protestants to the College of Cardinals."

Elvis Presley similarly: "In his last years Elvis wore habitually around his neck a cross and a Star of David, explaining, 'I wouldn't want to be kept out of heaven on a technicality.' "

The desire to mediate does not invariably lead to good consequences – the Mercy for instance can find life difficult in *politics*. Taft: "His desire to satisfy simultaneously all persons and parties led him to vacillate, and his indecisiveness consequently complicated issues in ways which brought him, and those he held closest in friendship or love, little satisfaction."

"Favor seekers came to consider Taft an easy mark. The White House was soon infiltrated by political enemies because, as biographer Edward Cotton observed, Taft 'could hardly keep anyone out of the circle of his friendship who wished to come in. Mr. Taft was too friendly.' Inevitably, the result was just the opposite of what the president had aimed for. The White House under Taft, William Allen White maintained, was an unprecedented scene of 'pulling and hauling, intriguing, contention, bickering, and strife.' "

Taft himself stated: "Politics when I am in it makes me sick."

Of Dr. Spock: "Much as he likes being in the papers, if he had run for the Senate it might have destroyed him as an individual. He has a basically non-conspiratorial view of how public affairs are run; he's so trusting and optimistic he doesn't recognize the sinister side of politics."

The Mercy hates confrontation, especially in a *court of law*. The desire to

control conflict by rules can however draw the Mercy *back* to law – this time as a judge. Now he can remain objective and mediate without being hurt. Taft: "President Taft will do anything if he has the law on which to base his act. The law to President Taft is the same support as some zealots get from great religious faith."

"He abhorred argument and dissension, especially when they could not be controlled by rules of procedure and precedent."

"There was only one arena where he did feel comfortable, relatively capable, and able to initiate action without wifely direction – the courts."

" 'We have a government of limited powers under the Constitution,' Taft maintained, 'and we have got to work out our problems on the basis of law. Now, if that is reactionary, then I am a reactionary.' "

"He devoted much time and interest to filling the five Supreme Court vacancies which occurred during his term. And earlier he had enjoyed being governor of the Philippines much more than he expected to because he became involved in writing laws, providing a Constitution."

"He was not greatly upset when businessmen turned against him because of his Attorney General's antitrust suits; he had too deep a faith that justice would be vindicated in the courts. His faith in the law and its processes was unlimited."

"As a judge, James Barber has noted, Taft always found the bench 'comfortable and secure, stable and safe, honorable and respected.' 'The chief justice goes into a monastery,' Taft declared, 'and confines himself to his judicial work.' 'It is the comfort and dignity and power without worry I like.' In the solitary atmosphere of a monastery, Taft could be happy; there as far as his work was concerned he would not need his wife at all. The bench, Taft came to know with a special relief, is 'the only place in the country that is free from severe criticism by the press.' "

Stalin: "With supreme cynicism, he set about refurbishing his public image. The most lawless of men, he represented himself as a man forever mindful of the laws, drawing up what was probably in theory one of the 'most democratic' constitutions in the world."

The Power of Conviction

Personal conviction, when it is present in the Mercy, *modifies* and enhances natural Mercy stubbornness. Martin Luther King: "I know I'm

right. I know this is an unjust and evil war. I have made my decision to oppose it, and whatever people say, I am going to stick to my convictions."

Gandhi: "Explaining why he did not join the Home Rule League, he told his friends, 'that at my time of life and with views firmly formed on several matters, I could only join an organization to affect its policy and not be affected by it. This does not mean that I would not now have an open mind to receive new light. I simply wish to emphasize the fact that the new light will have to be specially dazzling in order to entrance me.' "

Lincoln: "In what, then, consisted Mr. Lincoln's greatness? Not in his legal acquirements; not in his skill as a writer or effectiveness as a speaker; not in his executive ability – although in these respects he commanded great respect; but in the strength of his convictions; his unwavering adherence to his principles which he avowed; his personal uprightness; his sound judgment; his knowledge of the people, gained rather by a study of himself than of them..."

Personal conviction *strengthens conscience*. Will Rogers once killed a steer while practicing his roping. The farmer knew about it when Willie thought he didn't and kidded him: "Willie turned on his heel, went to a store and cashed a check for $50, ten more than the steer was worth. With the extra money he bought two boxes of cigars: one he gave to the rancher along with the $40 to pay for the steer; the other he opened and passed the cigars around to the crowd."

" 'I feel $500 better,' Willie said, 'I'll practice on my steers after this. I wouldn't have that on my conscience for anything. It felt like a whole herd of steers was stampeding around in my head.' "

Lincoln: "As to the ordinary affairs of life he was indifferent – he listened to anybody; but when the highest and most important functions of duty were called into requisition he was one of the most self-reliant men of history."

"Forgiving all things present, he only hated wrong to man. Closely akin to this was his conscience, to which test he brought all things; by which he was always ruled and inspired. From his mental crucible, came no dross nor slag,[A] but only the pure, sterling gold of principle. And with his principles thus anchored, his utterances were always at par."

[A] Dross or slag is like dirt; it is loosely bound to the object – the author is saying that paradigm-attitude (ER to P) in Lincoln was highly refined.

Gandhi: "No one could stop Gandhi from saying or doing what he believed to be right."

Martin Luther King: "His conscience was a formidable thing that kept him on the path he thought was right. If he ever did something a little wrong, or committed a selfish act, his conscience fairly devoured him. He would, throughout his life, really suffer if he felt there was some possibility that he had wronged anyone or acted thoughtlessly."

On marching from Selma to Montgomery: "It's better to die on the highway than make a butchery of my conscience."

Howard Hughes in younger years: "Principle, belief and conscience. These are forces which are not subject to arbitration."

Principle and a resultant conviction combine with the ability to mediate; they bring tolerance and *peace*.[A] Elizabeth Fry: "She held her convictions with a grip that would not let them go; at the same time her blessing would rest on the holder of other widely divergent views. Her courage rarely failed her; but her humility was deep and true. To her, self-sacrifice seemed natural; but she had all patience with those not so high-minded as herself."

Personal conviction when present in the Mercy affects the way in which feelings of others are balanced. At times the Mercy can walk a lonely path indeed – the ability to mediate then *brings others to his side*. Lincoln debating Douglas: "He had swept over the State like a cyclone – not a raging, devastating cyclone, the noise of which equaled its destructive power, but a modest and unassuming force, which was the more powerful because the force could not be seen."[B]

"Lincoln never had any personal fear, and he has the courage of a lion. In the old political struggles in this State, I have seen him go upon the platform, when a dozen revolvers were drawn on him, but before he had spoken twenty words they would go back into the pockets of their owners; and such were the methods of his eloquence that, likely as not, these men

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[A] 27 Apperception (the Mercy person's heart) overlays most of the mind's separate pieces. *It is unified only when the mind has learned to get along with itself*. A Mercy person with a unified 27 Apperception will know what is true (*apart from logic*) and can extend his own inner peace to those around him.

[B] It is the internal counterpart to the Perceiver revolutionary who 'votes' for freedom and against tyranny by starting a war.

would be the first to shake hands with him when he came among them after the meeting."

"Mr. Douglas said at Freeport, in the northern part of the State, that Mr. Lincoln would not dare to speak at Carlisle, in the southern part of the State, where they were soon to appear, in the same terms he did at Freeport. When they reached Carlisle, Mr. Lincoln referred to Mr. Douglas's remark, and spoke in the same strain as before, and no one remonstrated. He could do this because the people believed he was entirely sincere. His earnest and gentle manners compelled them to respect and tolerate the freedom of speech."

Of Will Rogers: "Today I sat a few feet from Will Rogers and saw him chew his gum and spread his jokes and 'gags' so thick that they blew up the room with laughter – the kind of laughter that covers your face with tears. If anybody else had said the things he said in a serious mood they would have sent for the police. But Will Rogers never hurts people. But he packs wisdom there just the same. He is one of the wisest thinkers in America. He is tremendously much of all that America is. I studied the face of this man. It is set in rough cast like Lincoln's. His eyes are unusually keen. But the biggest thing about this American product is his heart. Will Rogers is loyalty and squareness to the core."

"Under the guise of genial raillery, his mission is to tell us the hard, blunt truths about ourselves – truths about our politics, our civic standards, and our social habits. They are the sort of truths we do not always like to hear, but we will take them with a contagious chuckle and a piece of chewing gum – Confession is good for the soul, and he supplies it."

"No man alive could have told the various organizations what he did."

To the Association of Woolen Men, a group that manufactured woolen goods: "In case of rain he warned them to stay inside or there would be 'about 500 men choked to death by their own suits.' "

Then it might be on borrowing money: "If you think it ain't a Sucker Game, why is your Banker the richest man in your Town? Why is your Bank the biggest and finest building in your Town? Now I'm not going to put these Bankers out of Business right away. I'm kinder *warning* them. Of course the Ali Baba of this gang is J. P. [Morgan, the banker]. You see it's not from a personal view that I am abolishing banks. It's just that I don't think these Boys realize really what a menace they are."

"A Lawyer cannot be made honest by an act of the Legislature. You've

got to work on his conscience, and his lack of conscience is what makes him a Lawyer."

When contemplating the Oil Scandals: "I am going to devote my life's work to rescue the Country from the hands of the Politicians, and also rescue the Politicians to a life of Christianity."

On Christians: "If they would spend less time arguing over the how, and more in following His example, they would come nearer getting the Confidence of their Church. But if they want to argue religion, no wonder you see more people at a Circus than in a church."

"Up to now our calling card to Mexico or Central America has been a gunboat or violets shaped like Marines. We could never understand why Mexico wasn't just crazy about us. For we always had their goodwill and oil and minerals at heart. So when the punitive smoke had cleared away we couldn't figure out why they didn't appreciate the fact that they had been shot in the most cordial manner possible, that we were only doing it for their own good."

Gandhi: "Nehru loved to see in Gandhi the 'old rapier touch of overmuch kindness and inexhaustible patience which extinguishes, or as you say, neutralizes the opponent' in his fight with untouchability."

Conviction *alters feelings* of others. Of Lincoln: "Mr. President, I am very anxious to learn how you disposed of Governor—. He went to your office from the War Department in a towering rage. I suppose you found it necessary to make large concessions to him, as he returned from you entirely satisfied."

" 'Oh, no,' he replied. 'I did not concede anything. You know how that Illinois farmer managed the big log that lay in the middle of his field! To the inquiries of his neighbors one Sunday, he announced that he had got rid of the big log. "Got rid of it!" said they, "how did you do it? It was too big to haul out, too knotty to split, and too wet and soggy to burn; what did you do?" "Well, now, boys," replied the farmer, "if you won't divulge the secret, I'll tell you how I got rid of it – I ploughed around it!" Now,' said Lincoln, 'don't tell anybody, but that's the way I got rid of Governor—. I ploughed around him, but it took me three mortal hours to do it, and I was afraid every minute he'd see what I was at.' "

Aspects of Etiquette

Etiquette is sincerity that balances feelings; this comes *naturally* to the mature Mercy.[A] Lincoln: "He was marked by a native modesty and a natural inclination to make friends rather than foes. Whatever his manners may have lacked, he had the genuine courtesy of the heart."

"Judge Davis was always willing that he [Lincoln] should tell a story in court, even if the gravity of the situation was for the time being suspended, and no one enjoyed the mirth of the occasion more than his honor on the bench; but while that was true, the distinguished barrister was always deferential and respectful towards the court, and never forgot the professional amenities of the bar."

Dr. Spock: "Rowing was the most genteel of all the sports. It only appealed to polite people, and my God, we were restrained, protected boys. Nobody even cursed – and I doubt if most had gone beyond hand-holding with girls."

Howard Hughes, setting out for his flight around the world: " 'I want to apologize to the newspapermen and photographers if I seemed rude and impolite last night,' he said. 'I had received favorable weather reports and had only the thought of hopping on my mind. I did not mean to be rude or impolite and I want to apologize now.' "

Etiquette gives rules for externals; these must be a sincere expression of *inner conviction*. Emily Post: " 'Manners [plural],' she wrote in the introduction to the first edition, 'was made up of trivialities of deportment which can be easily learned if one does not happen to know them; manner [singular] is personality – the outward manifestation of one's innate character and attitude toward life.[B] Etiquette must, if it is to be of more than trifling use, include ethics[C] as well as manners. Certainly what one is, is of

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[A] A unified 27 Apperception or Mercy heart overlays 21 Feeling which completes the passage through the will from CL to FL indirectly through mediation by M.

[B] 68 Character overlays 10 Transcendence which in turn overlays 27 Apperception which can inject attitude into paradigm-attitude (ER to P) on the basis of Mercy identification (M to ER).

[C] The attitudes injected into paradigm-attitude (ER to P) morph into axioms enabling and sustaining an active Perceiver strategy.

far greater importance than what one appears to be.' Here was the gist and core of her book."

Of Dr. Spock by his son: "[He] always dealt in absolutes. Something was either right or wrong.[A] Having communicated those limits to me, I'd know the areas in which I could operate. The limits? Don't be disruptive, don't butt in, don't be slow dressing, don't forget to write thank-you notes to Grandma."

Mercy etiquette *guides feelings*. Emily Post: "One did not have to feel affection to be polite or to enjoy the polite society of others. But one did have to keep one's feelings under control."

Etiquette in particular *protects personal feelings of the Mercy himself*.[B] Emily Post, hosting a dinner: "Emily found herself deliciously happy. This is what I really like best, she thought. An atmosphere of approval. I don't want men to be in love with me, but to enjoy me, admire me, love me a little, but not make demands. I don't want to be emotionally stirred up. I want to be left to be myself. Perhaps that's why I wanted to be an actress. An actress has, or she should have, the footlights between her and her audience. I think I don't want anyone to come too close."

Mercy etiquette *prevents confrontation*. Emily Post: " 'Why,' she frequently demanded, 'do we submit to having the piece we don't want, put on the part of the plate we don't want it on, covered with sauce if we hate sauce, by a waiter who bends unpleasantly close? Why do we have to have everything we eat pinched between the fork and spoon in that one-handed, lobster-claw fashion? Oh, I know all this is no fault of the waiter. He is doing the best he can in the way he has been taught. But why is the service in a good restaurant so radically different from good service in a private home?' "

Mercy etiquette is *gracious and hospitable*. Will Rogers: "He weaves, first of all, a spell of comfort. His chewing gum is comforting. His rope is comforting. His grammar is comforting. His rambling is comforting."

"When you walk into the Rogers' ranch house, you're at home. You know what that means. I have been in a lot of houses, here and there, about

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[A] On the basis of 43 Judging which overlays paradigm-attitude (ER to P).

[B] Those having etiquette become part of an enlightened 'us' within non-contiguous attunement-mood (EL to CL); this cultured social grouping can more easily maintain interpersonal harmony.

the world. Some very fine houses. Some were not so fine. Some were not fine at all. And not all of them made you feel at home. Will Rogers' ranch house is different from any home I have been in, as a home. But what I shall remember of it, beyond anything and everything else, was that I felt perfectly and absolutely at home."[A]

President Taft: "As hosts, President and Mrs. Taft were never excelled."

"Taft summed up the matter perfectly: 'I would rather entertain people I don't like than not to entertain at all.' "

Emily Post: "What she felt she could do, better than anyone else (she never thought little or scathingly of her abilities) was to make houses and rooms comfortable and charming."

" 'A well arranged, well furnished room invites you to come in and be at ease,' she would say. 'It should be a room where a beloved dog can have his place, and where a man can throw himself down in a big comfortable chair. And it can be all this without being messy or shabby.' "

The Mercy loves to get away into Nature; his excursions, though, *avoid that which is crass and indelicate*. Emily Post: "For one who hated being out in the sun, who was admittedly very dependent upon comfort, had little strength, less endurance, and hated anything approaching 'roughing it,' she showed an astounding tolerance for long distance motoring in the early and most strenuous days of the sport."

Mercy etiquette *coordinates colors*. Emily Post: "Color is one thing that costs no more when lovely than when villainous."

"She might select from her large collection a shocking pink parasol to sit under in the garden enjoying the awareness that it set off the white and pink phlox and the Newport pink Sweet William in the borders."

"The flowers around the house were all white, pink, blue and pale yellow. Woe betide any red zinnia or orange-hued marigold that obtruded itself."

The Mercy *appreciates etiquette in others*. Harriet Beecher Stowe at a Scottish party: "When we go in, the cheering, clapping, and stamping at first strike one with a strange sensation; but then everybody looks so heartily pleased and delighted, and there is such an all-pervading

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[A] The hospitable Contributor builds upon this foundation – his priority is to maintain control in the certainty segment from S to CL which is downstream from attunement-mood (EL to CL).

atmosphere of geniality and sympathy, as makes me in a few moments feel quite at home."

The Mercy with this kind of philosophy *does not easily make enemies*. Of Will Rogers: "In the fifteen years that I've covered the Broadway Beat, I have never heard a mean syllable said about Will Rogers. Imagine that! In the Broadway Arena where the code is 'Get the gravy while you can, and to — with the fellow who comes in second.' "

Dr. Spock: "There isn't a soul in Pittsburgh who can say an evil word about Ben Spock. He had an uncanny ability to relieve people's anxieties, whether an audience of 2,000 mothers or a single close friend."

Externals of etiquette can remain, even when character within the Mercy has dissipated. Elvis Presley: "...by dint of numerous 'Yes, sirs' and 'No, ma'ams,' those mechanical gestures of politeness that served Elvis so well throughout his life."

Stalin: "When the Revolution first came, Stalin showed no trace of intolerance, was uniformly polite and considerate."

Idi Amin: "His officer said he was always 'very quiet, well mannered, respectful and loyal.' "

"What struck one officer was his courtesy and consideration. For example, to his aide de camp, 'Francis, please see that the guards get their dinner. Please tell the Police Inspector to be a little more gentle.' "

Etiquette over Conviction

Etiquette ideally expresses what is inside. Sometimes *it is not possible* for the Mercy to speak his convictions with sincerity and politeness *without violating external rules of etiquette* and the expectations of others. This can cause him to 'bend' the facts. Elizabeth Fry: "My disposition leads me to hurt no one that I can easily help, and I do sometimes but just keep to the truth with people from a natural yielding to them in such things as please them."

William Howard Taft: "Second thoughts, about substantive matters, never seem to have occurred to Taft. Eager for affection and approval, he agreed with Roosevelt even when it meant revising his own earlier views."

"In the Far West and the South he was greeted enthusiastically, especially in the white South, where Taft was loved because he never 'pandered' to Negroes. His determination to identify only with white men

during his visit in the South, Butt wrote, brought him a popularity that was 'marvelous.' "

Idi Amin: "Taking measures against the Asians was sure to make him popular and so he did so."

When foundations of conviction are deficient, the Mercy may not only 'bend' the facts but actually *abandon* them. Elvis Presley: "One recognizes the essential Elvis Presley, the boy who wanted to be a gospel singer and who has finally fulfilled this ambition in the most bizarre manner by getting together at a Methodist radio station with some of the same gospel singers he once admired at the all-night sings to record rhythm and blues songs derived from gospel music but fitted now with lyrics that most people regard as 'common,' 'low-down,' or just plain 'dirty.' "

" 'I should have been a preacher. I should have stayed with the church.' This thought was always at the back of his mind now, and it would remain fixed there to the very end of his life. Like so many should-have-beens, it was just a sentimental fancy that was not supposed to bear any real weight."

Stalin: "His ambition is what drove him to become an atheist."

Experiences in this kind of a Mercy then *determine* the 'facts': "...the typical substitution of fantasy for history that is the essence of Elvis Presley's story."

"As Elvis gets to his feet, aided by James's assistant, the valet wraps his master in a white corset. They don't call it a corset: The word is 'brace.' "

"A junkie Elvis defined (and taught the Guys to define) as someone who (1) uses heroin; (2) injects himself; (3) mainlines. Elvis did none of these things: QED – Elvis was not a junkie. Medications: That was the crucial word for dope in Elvis's dialect of double-talk and his exercises in double-think."

"That someone living in the midtwentieth century, especially someone as bright and hip and well-versed in drug description as Elvis Presley, could have deluded himself with such transparent pretenses would appear unbelievable if we had not had already such abundant evidence of Elvis's profound capacity for self-delusion and self-escape."

Stalin: "When Lenin [a Contributor] outlined a plan to be followed, he was accustomed to number his arguments 1, 2, 3. He had an orderly mind, and possessed a keen appreciation of the drama of order. Stalin's mind was disorderly. He gropes around the problem, hurls himself at it from all sides,

and therefore continually repeats himself. He does not solve a problem so much as wear it down. He is the master of that form of argument which consists in introducing entirely extraneous ideas to mislead and obfuscate. What he feared above all was to be deprived of an active role in affairs. He cries out that unless his plan is adopted without delay, his work will become 'meaningless, criminal and futile,' and he might as well go to the devil."

"He is nothing more than an unprincipled intriguer who subordinates everything to his appetite for power. At any given moment he will change his theories in order to get rid of someone."

"There were no treacheries or cruelties he was incapable of performing, no vows or promises he was incapable of breaking."

Howard Hughes: "The general conclusion and the general feeling of those present who heard Mr. Hughes was that he was adroit in twisting arguments in his favor which did not stand up when analyzed, and unreasonable in his insistence that his estimates were correct, fully to be relied upon, and infallible to such a degree that anyone who questioned them was prejudiced, and he always had some involved excuse as to why he was late in deliveries or why he had used up so much money."

The Mercy who compromises principles and then *rationalizes* this behavior through pseudo-logic finds eventually that *he must be differing things in different environments*. Elvis: "Accustomed to live in two worlds simultaneously, the day world of the squares and the night world of the cats, he embraces disjunction as the natural and inevitable condition of human existence."

"Elvis was perfectly comfortable leading a double life in which at one moment he was going out to bust a bunch of dope-smoking hippies and the next he was using all his wiles to con some druggist or doctor into giving him an illegal prescription for some dangerous and strictly controlled drug."

"Like any junkie, he's a practiced actor, adroit at deceiving the squares and making them believe that he's straight. He doesn't wear those sunglasses night and day for nothing."

Conviction over Etiquette

The Mercy may in contrast choose to hold on to conviction even when it

violates what *others* consider to be the norms of etiquette. Lincoln: "His heart was so candid that he could not defend a client with any success unless he believed in his innocence and the justice of his cause."

A minister during the Civil War expressed the hope that the Lord was on the side of the North. Lincoln replied: "I am not at all concerned about that, for I know the Lord is always on the side of the right. But it is my constant anxiety and prayer that I and this nation should be on the Lord's side."

"He was advised long before 1860, by some of his more intimate friends, that his positions on the subject of slavery and human rights would be prejudicial to his party and to himself personally. He paid no attention to such admonitions. The question with him was whether the thing was right, and not what his friends may have thought about the expediency of it."

Gandhi: "He did not view it as his professional obligation to defend a client if he was in the wrong. If he was convinced during the progress of a case that his client had withheld material facts from him, he did not hesitate to repudiate him openly in the court."

"Since his childhood in his personal life truth had been his guiding principle and he had tried to practice it at any cost."

"To Gandhi, whose own life had been shaped by the vows he had taken, a pledge meant much."

"In Satyagraha [non-violent resistance], truth was more important than any short-term or long-term political advantage."

"Our cause is strong, our means the purest, and God is with us. There is no defeat for Satyagrahis [those following non-violent resistance] till they give up truth."

"Even at the risk of being called mad, I had to tell the truth if I was to be true to myself."

Of the humor used by Will Rogers: "I use only one set method in my little gags, and that is to try to keep to the truth. Of course you can exaggerate it, but what you say must be based on truth."

It may sound tough but *compromise is harder*. Elvis Presley: "He still had great difficulty in a ballad making himself sound sincere."

President Taft in a speech: " 'The presidency is not an easy burden, and one's spirit sometimes lags and hopefulness disappears.' 'However much you may have to criticize me,' he urged [others] not to 'misconstrue my motives.' The voters were more interested in performance than good

intentions."

And finally: "I hope that somebody, sometime, will recognize the agony of spirit that I have undergone."

Manipulation over Respect

The Mercy who chooses etiquette or expectation over conviction will generally also *manipulate* others – he does to them what they in other areas do to him.[A] Howard Hughes: "...he thrived on the opportunity to manipulate politicians, the press, and the public while embellishing his image as a benefactor of mankind."

Opposing the Nevada nuclear tests of which he was very much afraid: " 'Anything the Atomic Energy Commission can do in brain washing, we can do better,' Hughes told Maheu. 'The advantage always favors the one who is trying to create fear, over the one who is trying to erase it.' "

Stalin: "He murdered by habit or out of laziness, often without thought, because murder often solved problems which could be solved with more difficulty by hard thinking."

"There was only one thing that ultimately mattered to him – the practical means of dominating his environment."

"He was not concerned with the fate of millions of men; he was concerned only with his power, his ability to control every aspect of the economic life of the country."

"He expected and demanded assent on all the views he put forward; anyone who took an opposite point of view would be bludgeoned into silence."

"There were no dimensions in Stalin's mind; there was only the bottomless desire to dominate."

Svetlana, his domineering and manipulative Mercy daughter, herself encountering a domineering Mercy (*Time* magazine, January 28, 1985): "She fell into a bizarre misadventure that began with a series of fan letters from a stranger. The author was the widow of Architect Frank Lloyd Wright,

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[A] The Exhorter is easily hypnotized by his society, but then uses his charisma to hypnotize them in turn; Mercy desire for inclusion is vulnerable to conditional acceptance but the favor may then be returned – in both cases it's the same mechanism based in mooded attunement (EL to CL).

Olgivanna [apparently a Mercy], who was in her 70s. Mrs. Wright kept urging Svetlana to visit her at Taliesin West, the stone-and-redwood enclave Wright had designed for the architectural firm and school that he had founded in the desert near Scottsdale, Arizona. When Svetlana accepted the invitation in March 1970, she could scarcely have imagined the fantasies Mrs. Wright had been spinning around her."

"The architect's widow perceived Stalin's daughter as a mystical representative, possibly even the reincarnation, of her own daughter, who had died in an auto accident in 1946. Mrs. Wright, a disciple of the Russian-born mystic Georgi Gurdjieff, was spellbound by some coincidences between the living and the dead. Her daughter, by an earlier marriage in Russia, had also been named Svetlana; moreover, she had been born in Georgia, the region from which Svetlana Alliluyeva's father hailed. Somehow it followed in Mrs. Wright's mind that Stalin's daughter should marry the first Svetlana's widower, William Wesley Peters, known as Wes, Taliesin West's architect."

"Svetlana promptly went along with Mrs. Wright's desires: within days she was calling Taliesin West's matriarch Mother. She also fell in love with the distinguished-looking, 6-ft. 4-in. Peters, then 57. Soon Svetlana was pressing for an early wedding, and less than three weeks after her arrival in Arizona, she and Peters were married. Mrs. Wright was heard to exult, 'Now I can say again, "Svetlana and Wes!" ' "

"But Svetlana's happiness was short-lived. The egalitarian atmosphere at Taliesin West – everyone was expected to share in the house and yard work – was not to her liking. It reminded her of Communism, she said. Less than a month after the wedding, clients of the architectural firm were shocked to see Svetlana slap her husband at a gala dinner party. At Taliesin West's summer headquarters in Spring Green, Wisconsin, a resident recalls, Svetlana threw the contents of a highball glass into the hostess's face during a cocktail party and was forcibly escorted out."

"Much of Svetlana's anger came to center on Mrs. Wright, who ran the residents' lives at Taliesin West with what she proudly called 'invisible discipline' [Mercy manipulation]. Mrs. Wright decided what they wore, what they discussed at dinner and whether they should have children. 'I detested her power over others,' Svetlana said. 'The lady bore such a resemblance to my father's worst qualities that I shrank from her.' "

"Svetlana's hostility was viewed a shade differently by her new brother-

in-law, S.I. Hayakawa, who is married to Wes Peter's sister. 'She and Mrs. Wright were like two empresses in the same empire,' the semanticist and former US Senator recollects. Overpowered, Svetlana tried to persuade Peters to leave Taliesin West, where he had worked since 1932 as Wright's disciple and chosen successor. Peters temporized [put off a decision to gain time], and after 20 months of marriage, Svetlana stormed out, cursing Mrs. Wright and all that she represented with a wrath that recalled Stalin's. Taliesin West, 'with all its horrible modern architecture,' Svetlana said, should be burned to the ground."

The Mercy will only manipulate *those who allow it* – like any bully he backs down when truly opposed. Elvis Presley: "He can tune into any room or examine the fans at the Music Gate by means of remote-controlled cameras that are planted all over Graceland and feed back to a monitor beside Elvis's bed. It is a common experience in this strange house to be in the midst of a conversation and notice suddenly that the camera on the ceiling has panned around and is focused directly on your face. The King is watching!"

"The child [Elvis] was the head of the house, the mother [another manipulative Mercy] came second and the father was in the place occupied normally by the son."

"Elvis, alert always to the slightest sign of insubordination..."

"Elvis was a man who ruled by fear and intimidation. Everyone around him was always motivated by the thought that if they crossed Elvis, he might go crazy and do something violent. Yet, like so many men who rule by fear, Elvis was basically chicken. He wouldn't hesitate to hit a woman or one of his henchmen because he knew there was no danger they would hit back. He was always quick to whip out a gun and threaten anybody who displeased him because he was confident that the victim wouldn't retaliate by drawing a weapon himself. When it came down to scratch, however, Elvis was terrified at the thought of answering for his violent impulses and destructive instincts."

Means of Manipulation

The 'Mercy bully' can use various means to manipulate. Elvis began with *charm*: "Elvis turned on his charm at the first cast party and started wooing his fellow actors, appealing to their sympathy for the greenhorn,

while they marveled that anyone so successful could act so humble."

Howard Hughes *kept things uncertain*: "Over the years, Hughes had run his empire by pitting one executive against another. He deliberately provoked corporate rivalries and encouraged petty jealousies. It was his way of keeping the people around him unsure of themselves so that they would do exactly as he wanted."

Nasser moved from charm and uncertainty to *force*: "Nasser could not rest content merely to bring about the withdrawal of British forces from Egypt, the same had to apply to all Arab territory. To this end, therefore, Cairo's *Voice of the Arabs* radio now became the foremost vehicle for 'anti-imperialist' propaganda in the Arab world."

"He was frequently able to charm or bludgeon his fellow rulers into endorsing his policies. He was so skillful at manipulating situations that King Hussein once described him as a 'trapeze artist.' "

Duvalier used threats and *personal attacks*: "Duvalier had described Haiti as a nation 'rotting in misery, hunger, nudity, sickness, and illiteracy,' and had said Haiti had to choose between 'two great poles of attraction in the world today to concretize its needs.' Translated from diplomatic language, it was a threat to turn to Communism if the United States didn't live up to expectations."

"Upon Ambassador Drew had fallen the brunt of the anti-American newspaper campaign, and Duvalier had blamed him personally[A] – as was to become his habit with American ambassadors – for obstructing relations between him and his great friend, the United States."

The Mercy who is manipulative *cannot trust others* – they might manipulate him in turn. Nasser: "He once admitted he had been a conspirator for so long that he could not break the habit of suspecting everybody. He therefore genuinely believed that no one could amass so much popular acclaim as Boghdady had done without being tempted to use it to seek even more power for himself."

"Suspicion was his besetting sin and principal weakness."

Elvis Presley: "Elvis was obsessed all his life with the thought that women wanted to 'use' him."

Howard Hughes: "Hughes, however, saw conspiracies all about him – an outgrowth no doubt of his own conspiratorial nature."

[A] 6 Value/Vengeance exacts retribution on the *person*.

In many cases, Mercy manipulation is linked to a *poor self-image*.[A] Elvis Presley: "...they marveled that anyone so successful could act so humble. Elvis Presley just wanted to be accepted."

Muhammad Ali: "People might say that 'Cassius is bragging.' But when they came to the gym, they gave me all the attention I wanted. At least now they were interested in my fights, even if they wanted me to lose, something I had some control over. Best of all, it made fighting more attractive to me, more challenging, and by the time the Olympics came, I was better known than most professionals."

Miriam Neff on self-image: "Judy had the potential for being a devoted, understanding mother. But she had focused her feelings on pleasing herself. Family members were to fit in with her plans and her schedule, or watch out![B] When her emotional intensity made her miserable, she tried to suppress her feelings. With her high energy level, she could have managed her household efficiently and been competent on a part-time or perhaps full-time job or accomplished much that was worthwhile. But she burned out lots of energy on tantrums and manipulating people to do things her way. She did not manage her emotions; they managed her. Inside she wished she weren't so emotional for a selfish reason – she thought her life would be easier."

"Judy needed to grasp first of all that her particular personality blend – emotions and all – was good and God-created.[C] The security of knowing

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[A] We mean here not the circuit of 14 Self-image but one's place within 'us' in attunement-mood (EL to CL).

[B] 24 Adjusting adjusts to the current situation of tool breakdown (its mirror is 101 Obtrusive in which paradigm is missing parts); add to this 6 Value/Vengeance and you get the circuits of 27 Apperception along with 48 Ritual. That means your 'death' if you don't follow their current direction.

[C] That is, subject presumably to supervision by higher potentially helpful subconscious mental strategies. One can move beyond this language by examining the Contributor, whose mode of thought does lie at the apex of the conscious mind and who therefore cannot refer to higher internal cognitive strategies as presumably external to self (because they don't exist). We observe the Contributor responding generally in one of three ways: 1) an immersion now in cycles of life such as marriage and family, confirming him as Hegel's Reproduction, 2) formation of self into its own God whose

that would begin to free her of manipulating others. Most manipulating tries to hoist a sign that says, 'Please make me look like I am somebody special.' When a person realizes that she is somebody special, she doesn't need to carry a sign saying so."

"Judy could have tried the 'I'm not going to feel' approach. It's an easy way out today. We are confronted with so much violence on TV that we must either not feel or become very angry."

Respect over Manipulation

The Mercy person may in contrast *respect the role of others and refuse to manipulate them*. President Taft had convictions that led him to *respect the role of Congress*: "Not only was Taft seldom aroused to take sides in a political battle, but he rarely strove for the passage of any particular piece of legislation. He expressed constitutional scruples about interfering in the legislative process. 'I have no disposition,' he told Aldrich, 'to exert any other influence than that which it is my function under the Constitution to exercise.' "

Dr. Spock *respected the independence of his sons*: "Ben and Jane characteristically carried to the extreme their effort to refrain from the slightest interference – even any negative or positive criticism – of their sons' lives after marriage. In fact, since his sons came of age Ben has gone out of his way to avoid interference in their lives in any form. The Spocks and their sons treat one another with great courtesy, though of late, physical reserve has been supplanted by father-son hugs, as a result of family therapy sessions in which both sons complained of their father's physical reserve in their childhood."

Emily Post, similarly, *respected her children*: "Mother stood staunchly to her tenet that a parent has no right to coerce a child into any profession that is not the child's own choice."

Will Rogers *respected his colleagues*: "Will was almost the only man I ever

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role is to dominate external others and make them into its tools, and/or 3) development of what appears to be a genuine faith. This could include aspects of internal Facilitator analysis giving self-consciousness to the action-based other-dominating Contributor (making him something more than just a kind of conscious but not self-conscious 'contributor bot').

knew who went plumb to the top and yet never used the necks of his friends for the rungs of the ladder he climbed on."

Lincoln *respected the electorate*; it led to great effectiveness: "Growing, as the people grew, in moral conviction, sympathizing with them and aiming only to do their will, Abraham Lincoln may rightly be regarded as a model democratic statesman. Thus growing and thus acting, his official measures had all the force of a resistless fate. What he achieved endured, because it was founded on the rock of the people's will."

"What eager idealists, therefore, decried in Lincoln – his loyal deference to the will of the majority,[A] his tardiness in adopting radical measures, and his reluctance to advance more rapidly than the 'plain folks' – time has shown to be the highest wisdom in the ruler of a democracy."

"It is the glory of Lincoln that, having almost absolute power, he never abused it, except upon the side of mercy."

Gandhi chose *respect for the principle of non-violence*: "He would not even attempt to take tactical advantage over his adversaries and use militant propaganda to influence world opinion."

"However strongly he felt on Pakistan, he was the last to force his views down the throat of another."

"And I would like to repeat to the world, times without number, that I will not purchase my country's freedom at the cost of non-violence. My marriage to non-violence is such an absolute thing that I would rather commit suicide than be deflected from my position."[B]

Respect Doesn't Embarrass

Manipulation uses emotion to dominate others; respect in contrast

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[A] Democracy is viable *only when a significant minority of the majority has an operative mind*. When this condition fails, then the *one remaining alternative*, as we will see, is non-violent resistance that is willing to *suffer death* (to guard 27 Apperception, the heart that encapsulates the timelessness of death and the life that can follow).

[B] The Perceiver revolutionary bravely leads wars of honor in which *others* die for his own principles; the Mercy is willing in the final analysis to *suffer shame* for those very same principles and *die himself*.

guards others from embarrassment.[A] Elizabeth Fry: "She first came in contact with the convict ships when some of her own Newgate prisoners fell due for transportation. She found, one day, the jailers in a great state of nerves. They explained that there was always a riot in the prison the night before a transport. The women all went mad, got drunk, tore things up, broke and set fire to all they could, and fought all comers."

"The usual was that irons were put on by force, and they were taken to the ships in open wagons, pursued and surrounded as often as not by a yelling, jeering, cat-calling, mud-flinging mob all the way to the docks. Elizabeth obtained all the facts, then went to the governor and asked to be given control of the situation. But she stipulated that there should be no stoning of prisoners, and no open wagons."

"The night before the transport, she stayed with her women until late, reading to them in her marvelous voice, comforting them, making plans for the voyage and for their future, and above all promising to go with them on the morrow all the way to the ship. It was a night of sad farewells rather than riot and the departure next day, according to the words of one turnkey, was like a funeral. On the convict ship, she established sway over the convicts from other prisons, started a school for the children and a sewing school for the women. From that time forward, she visited and organized every convict ship that carried women prisoners to the colonies until her final illness in 1843 – a total of 106 ships and 12,000 convicts."

Harriet Beecher Stowe: "Whenever she found a fellow-mortal suffering trouble or dishonor, in spite of hindrance her feet were turned that way."

Will Rogers: "The stories run into the hundreds of those whom Will helped in their motion-picture careers."

" 'You know how Will is,' the manager said. 'He'll go out of his way, yes, fade into the background himself, to give you a chance.[B] Not because

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[A] We have seen 10 Transcendence thus far focusing on 'I' within attunement-mood (EL to CL) and then influencing 21 Feeling to act so as to retain its position within 'us'; this makes Mercy strategy vulnerable to expectation. 10 Transcendence can also turn its attention to 'you' and then alter the external by the same circuit of 21 Feeling so that the *other person's inclusion within 'us'* is maintained. That's what it means to guard them from embarrassment.

[B] Contrast this with the Perceiver revolutionary who feels that he, as the

he's your friend, but because he'd do that for some man he never saw before and never expects to see again. When it comes to temperament, he's one trouper that doesn't know the meaning of the word.' "

"It was Louise Dresser's devout wish 'that every newcomer to the screen could play his first picture with Will Rogers, for with him to help, that camera panic from which we have all suffered would be nothing at all. Kindness and consideration for his cast, for everyone connected with the picture, is creed with him.' "

The often gentle Mercy can be quite forceful in *protecting those whom he respects from embarrassment*. Will Rogers to Betty, his future wife: "Why I would fight any one that would insinuate as much to me as that you acted the least bit unladylike at any time."

Martin Luther King: " 'He'd see you dancing too close to a girl or giving her a hard time,' according to the recollections of one acquaintance, 'and he'd come over and try to joke you out of it. If you kept it up, he'd tell you flatly to stop it. And if you still kept on, you could expect: "Let's go to the grass." ' "

Conviction, Stability, and Long-term Results

Respect for others is part of a desire for *long-term lasting results* rather than short-term immediate gain. Miriam Neff: "It's easiest to act based on what feels good now, what is convenient now, and what pleases another person now. It's harder to think of the future and the long-term effects of our actions."

Long-term planning *demands* conviction. Miriam Neff: "When we have internalized truths that we believe with our minds and our hearts, they function as the foundation for our actions.[A] Our feelings affirm our choices."

"Where do we go [without these standards]? We have no working truth as our guideline. We have no facts on which to base our lives. It is like standing on a beach as the tide comes in. It's like finding yourself in waves

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binder of objects, must be in charge. Unwillingly he takes over, and then in later years wonders why he is chained to his position of authority.

[A] 21 Feeling supports 11 Thinking as both influence the will (CL to FL); Contributor strategy with its long-term planning is recruited.

that at one point rocked you gently but now are getting rougher, enveloping you. What was an exciting gamble is becoming frightening. We flounder around to reach for something stable. At this point, since it is popular to believe there are no absolutes,[A] we ought not be surprised to find that people act based on feeling; facts have been discredited, and the foundation they once trusted has been made to appear faulty, as the foundation of truth, God's absolute, is hacked and chopped."

"How do we manage our feelings? We internalize God's foundational facts. This changes our behavior. Based on facts, I can choose to change. My feelings then mesh with what I believe and what I am doing. Emotions were never intended by God to be the basis for action. Action is to be determined by His absolute truth.[B] In this light, our feelings add wealth to our actions."

The Mercy who desires stability can spend *years* searching for these kinds of personal convictions. Gandhi: "He did not seem to be a child who could elbow his way forward. But under his cold unprepossessing exterior there was a burning passion for self-improvement. What others read for pleasure, he read for instruction. While children of his age competed for the conventional prizes and trophies in the school, this sensitive child posed and puzzled out moral problems for himself."

Lincoln: "Lincoln brooded deeply over serious things before he made his position clear to other men. The processes of his mind were naturally slow, and he came to conclusions with some considerable thought. Concerning slavery, young Lincoln, out of his slow and toilsome thinking, saw it for what it was – not a matter of politics, or of expediency, or compromise, but a thing of eternity, a moral question."

"He was the equal, if not the superior, of all the great statesmen that I have ever known. Of all these public men, none seemed to have so little pride of opinion. He was always learning and did not adhere to views which he found to be erroneous, simply because he had once formed and

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[A] Boot-up 73 Skepticism does not traverse paradigm-attitude (ER to P); its deterioration into boot-down idle talk degrades principles along ESTP and disables Perceiver strategy which in turn shuts down other higher forms of thought.

[B] As it enters belief or hypothesis (P to CR) and transfers to paradigm-attitude from ER to P (often via 74 Blame) as a foundational assumed axiom.

held them. I remember that he once expressed an opinion to me, on an important matter, quite different from what he had expressed a short time before, and I said, 'Mr. President, you have changed your mind entirely within a short time.' He replied, 'Yes, I have; and I don't think much of a man who is not wiser today than he was yesterday.' "

"Our intercourse during this visit convinced me that a desire to know all that could be learned on any subject that challenged his investigation was the dominant element of his intellectual character and the source of his leadership among men."

The Mercy, even when he has very solid convictions, remains sensitive to manipulation on the part of others. He may thus prefer to hear about the news around him *through media from which emotion has been pruned*; he can then add his own feelings. Miriam Neff speaks for instance of the insensitivity that results from overexposure to negative input: "How can we retain our sensitivity with the bad news of the world that bombards us daily? Several things can help. We can minimize the time we spend reading newspapers. It's good to know what is happening in the world, but it is not profitable to spend hours each week, shuffling through unnecessary negative input. Perhaps a weekly news magazine would save time. Controlling negative input will help us resist the temptation not to feel."

Dr. Spock: "Parents should also 'flatly forbid' violent television programs. They should stop giving war toys to children, explaining their reasons."

Too much emotion *numbs the senses*. Harriet Beecher Stowe: "Recently I have been reading the life of Madame de Stael and 'Corinne.' I have felt an intense sympathy with many parts of that book, with many parts of her character. But in America feelings vehement and absorbing like hers become still more deep, morbid, and impassioned by the constant habits of self-government which the rigid forms of our society demand. They are repressed, and they burn inward till they burn the very soul, leaving only dust and ashes. It seems to me the intensity with which my mind has thought and felt on every subject presented to it has had this effect. It has withered and exhausted it, and though young, I have no sympathy with the feelings of youth. All that is enthusiastic, all that is impassioned in admiration of nature, of writing, of character, in devotional thought and emotion, or in the emotions of affection, I have felt with vehement and absorbing intensity, – felt till my mind is exhausted, and seems to be

sinking into deadness.[A] Half of my time I am glad to remain in a listless vacancy, to busy myself with trifles, since thought is pain, and emotion is pain."

The Mercy to guard his feelings may be attracted therefore to books – there are *fewer visual images* and as long as the author is not too emotional, it is relatively *easy* to maintain one's sensitivity. Harriet Beecher Stowe of her father's library: "High above all the noise of the house, this room had to me the air of a refuge and a sanctuary. Its walls were set round from floor to ceiling with the friendly, quiet faces of books."

Martin Luther King: "He was a voracious reader: 'You just wait and see,' he would tell his mother, 'I'm going to get me some big words.' "

Stalin as a boy: "He was a serious and persistent scholar. After his schoolwork he usually hurried home, and he was always seen poring over a book."

"Books were his passion, and he spent all his spare cash on them."

"As leader, he read voluminously, kept up with the latest books, and amused himself by playing the role of literary arbiter."

The Mercy who has acquired convictions has a *particular* respect for those who are *also* attempting to learn principles. Emily Post: "For ambitions [to learn manners] my mother had the highest respect. Not at all patient by nature, she could be completely so with anyone, child or adult, who sincerely wanted to learn anything. And she was correspondingly impatient and intolerant of those who did not know and did not care to find out."

Elizabeth Fry, of the newly emancipated Black race: "My heart is with that poor people whose cause in words I have tried to plead, and who now, ignorant and docile, are just in that formative stage in which whoever seizes has them."

In spite of this respect for education, relaxed attitudes towards parenting mean that the Mercy is *not* always best as a schoolteacher. Dr. Spock: "If [students] wanted A's or B's, they did get them there."

A course guide: "Cheating is prevalent during tests, and any grade below A or B is the exception. The course is fun, if you can plan to be in class when Spock lectures, and if you cannot, then there is the consolation

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[A] A Mercy strategy that reaches this state is the source of melancholy in the Facilitator.

that it is perhaps the easiest course in the school."

Taft as President: " 'He is weak,' Butt agreed, 'but it is a weakness which comes from openhearted trustfulness of those about him.' "

As university lecturer: "The students [at Yale] were at first thrilled to have a former president of the United States as their teacher. But when the novelty wore off, they began to take advantage of his rather naïve assumption that all students were honest and purely dedicated to the pursuit of knowledge. Apparently Taft never did perceive the devious ways his students steered him in almost any direction they pleased."

Freeing the Oppressed

We note again that the Mercy who has convictions and who is confronted by actions that hurt others is capable of *surprising strength*. John Hus: "Even when convinced of a truth he hesitated to give the call to action to his faithful followers. He hesitated to ask others to make the sacrifices for which he himself was so joyfully prepared. Only when the struggle was unavoidable or had already broken out did Hus intervene. Then, however, he threw himself in unreservedly and all eyes were focused on him, since his strong personality, his emotional certitude and his powerful oratory made him leader at once. The inexorability of the times alone made Hus inexorable in defiance of his own nature. His personality was such as to offer the Church the possibility of peaceful reform without the Reformation having to take place; only after this great wealth of feeling, which could not be suppressed, was rejected by the Church for constructive purposes did extreme elements step in and make of Hus a symbol of radicalism."[A]

Gandhi: "In South Africa, he would reason; he would plead; he would appeal to the better judgment and the latent humanity of the ruling race; he would resist, but he would never be a willing victim of racial prejudice. It was not so much a question of redeeming his own self-respect as that of his community, his country, even of humanity. The helpless resignation of the mass of Indian settlers, the fact that they were illiterate, had few rights and did not know how to assert the rights they had – all this had the miraculous effect of dissipating his own diffidence."

[A] Mercy strategy with its positive approach came first; it was followed by the Perceiver revolutionary.

Lincoln: "He was not aggressive in the defense of his doctrines or enunciation of his opinions, but he was brave and fearless in the protection of what he believed to be the right."

Of Harriet Beecher Stowe: "Noble, generous, and great the heart which embraces in her pity, in her love, an entire race, trodden down in blood and mire under the whip of ruffians and the maledictions of the impious."

"This horror, this nightmare abomination! can it be in my country! It lies like lead on my heart, it shadows my life with sorrow; the more so that I feel, as for my own brothers, for the South, and am pained by every horror I am obliged to write, as one who is forced by some awful oath to disclose in court some family disgrace. Many times I have thought that I must die."

Elizabeth Fry: "Her tenderness brought tears to the eyes of the most depraved, but her strong denunciation of cruelty and injustice made the strong man tremble."

Martin Luther King: " 'I am in Birmingham because injustice is here.' He quoted Saint Augustine: 'An unjust law is no law at all.' When accused of extremism, he answered, 'Was not Jesus an extremist for love?' "

"He saw that it was better to accept physical violence in public for a short time than to suffer spiritual and emotional violence for generations. The public reaction to physical violence could be mobilized to bring the kind of political and economic changes which would remove the more subtle and deadly psychological and spiritual violence against black people."

"How do you deal with a black man who does not hate, but who knows he is hated; who loves when he knows he is not loved; who wants to live, but whose life is a constant challenge to death; who prays for his abusers; who in a word, says to a society which consigned him to oblivion, 'Is this what you meant by the faith?' "

Dr. Spock speaks of the *critical need* for intelligent dissent: "Dr. Spock typically discusses the legal aspects of dissent and the history and utility of civil disobedience. He makes it clear that dissent is a matter of individual conscience and that he is 'opposed to violence on principle,' including disrupting classes, throwing rocks, taunting police, and carrying obscene signs. For, he says, such violence brutalizes perpetrator, victim, and cause. But is dissent necessary? 'You're damn right,' he tells his audiences."

" 'Everything that is wrong about the world is caused by a lack of moral conviction and moral initiative,' and for the moralist there is always evil in

the universe to be combated."

The Mercy hates disharmony, but finally – in the face of the *critical need* for dissent – he may be willing to fight. Agnes Sanford: "Wise people of today love to ask, 'Do you know who you are?' I have always replied, 'I've always known who I am.' And so I have, up to a point. But I see now that this part of me, the one who risks quite a bit in order to rescue someone in trouble, this one I did not know."

President Taft at the end of his term, facing a new and more radical Roosevelt hungering to replace him as president: "Taft decided finally to stay in the campaign for the express purpose of defeating Roosevelt, whom he now saw as 'a great danger and menace to the country.' "

"That his own self-image was [also] at stake, Taft ingenuously admitted in the Boston speech, his first of the campaign: 'I am here to reply to an old and true friend. I do not want to fight Theodore Roosevelt, but then sometimes a man in a corner fights. I don't like a fight. I am a peaceful man. I could a good deal rather go around the corner and avoid trouble, but he has got me up against the wall and if I have any manhood at all I have got to fight.' He spoke for two hours refuting Roosevelt's charges one by one. Repeatedly the anguished president told the crowd, 'This wrenches my soul.' "

"Once between speeches on the presidential train, Taft 'slumped over with his head between his hands' and told Louis Seibold of the *New York World*, 'Roosevelt was my closest friend.' And then he bowed his head and covered his eyes and cried."

"His years in the White House, however painful and full of problems, had matured him and prepared him to resist Roosevelt. In a sense Roosevelt compelled him to grow up. By 1912 he was ready for the greatest emotional battle of his life. He entered it ambivalently, but with a stubborn determination. He knew he would almost certainly be defeated in the election, yet he decided in the most truly aggressive fight of his life to defeat his 'father-friend' for the nomination."

"I'm a man of peace and I don't want to fight. But even a rat in a corner will fight."

Outrage is experienced by the Mercy in particular when the *majority* on one side *imposes its feeling and will on a minority*. Martin Luther King: "He did not call for disobedience to all laws, only for disobedience to unjust laws. These he defined as laws imposed by a majority on a minority which

had no voice in formulating them. He believed in the supremacy of a higher moral law."

A radical *minority* by the same token *must not by force disturb the peace of the majority*. Lincoln: "And this issue [the right of secession] embraces more than the fate of these United States. It presents to the whole family of man the question whether a constitutional republic or democracy – a Government of the people, by the same people – can or can not maintain its territorial integrity against its own domestic foes.[A] It presents the question whether discontented individuals, too few in numbers to control administration, according to organic law in any case, can always, upon the pretenses, or arbitrarily without any pretense, break up their government, and thus practically put an end to free government upon the earth. It forces us to ask: 'Is there, in all republics, this inherent and fatal weakness?' 'Must a government, of necessity, be too strong for the liberties of its own people, or too weak to maintain its own existence?' "

Stalin perceived both of these rights but never progressed beyond a contradiction: "Stalin permitted republics [of the Soviet Union] 'complete freedom to leave the union,' but this complete freedom was negated by Stalin's insistence on 'the absolute need for unification.' "

Mobilizing Public Opinion

The Mercy who fights repression *may use his platform abilities* to mobilize

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[A] P strategy binds objects; these are specifics under a species class at FL. If FL dominates, then P is an exemplar of the class at FL; if P is dominant (as in 50 Conspicuous), then the object is a 'thing-in-itself' with its own bumps and scratches. Democracy for the Perceiver is thus the individual (P as thing-in-itself) unifying with the class (P as exemplar) by the rule in 43 Judging of a majority. That is, democracy for him is an exercise in object binding. But he as a Perceiver is most skilled in this process, implying that he should be in charge. But this then binds him as the object-binder (dictator) into the object that is being bound (democracy), which mentally makes no sense. That is the contradiction inherent in revolution under the Perceiver. Mercy strategy underlies Perceiver analysis; it deals with unbound characteristics – its message (of sacrificial love at a pre-principled level) remains distinct from the messenger; the contradiction disappears.

public opinion. Lincoln, speaking at Ottawa: "In this and like communities public sentiment is everything. With public sentiment nothing can fail; without it nothing can succeed. Consequently, he who molds public sentiment[A] goes deeper than he who enacts statutes or pronounces decisions. He makes statutes and decisions possible or impossible to be executed."

" 'Slavery,' said he, 'is doomed, and that within a few years. Even Judge Douglas admits it to be an evil, and an evil can't stand discussion. In discussing it we have taught a great many thousands of people to hate it who had never given it a thought before. What kills the skunk is the publicity it gives itself.[B] What a skunk wants to do is to keep snug under the barn – in the day-time, when men are around with shot-guns.' "

Of Harriet Beecher Stowe's book against slavery: "We should feel that genius is heart, that power is *faith*, that talent is *sincerity*, and, finally, *success is sympathy*, since this book overcomes us, since it penetrates the breast, pervades the spirit, and fills us with a strange sentiment of mingled tenderness and admiration for a poor Negro lacerated by blows, prostrate in the dust, there gasping on a miserable pallet, his last sigh exhaled towards God."

Elizabeth Fry: "She saw that it was ultimately good for the prisoners that the world of rank and power should come inside the prison and see and hear for itself. It built up a public opinion which could presently crystallize into laws. So she accepted the situation, rose to it, and dominated it."

Opinion may be mobilized to *force confrontation* – normally avoided by the Mercy – *to bring 'evil' into the open* where it can be recognized for what it is. Martin Luther King: "A key concept in his new orientation was the idea of confrontation, the idea of bringing out into the open submerged evils, of *forcing* face-to-face meetings of man and man, of community and community, individually as in the refusal of a single individual to accept segregation, collectively as in the open challenge by a Negro community of

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[A] The Perceiver proclaims logical principle (ESTP carrying an object bound at P) based in an assumed paradigm (ER to P); the Mercy in programming paradigm with attitudes operates at a pre-logical level.

[B] The Perceiver denounces sin (disordered paradigm, an incrustation of dirt on what should be solid) but he never defines it. It is the Mercy who exposes it to view.

the fiats and fears of a white community."

Death if it comes is the Mercy person's *strongest message*.[A] This knowledge gives him an awesome courage. Martin Luther King: "I hope to subpoena the conscience of the nation to the judgment seat of morality."

"I may be crucified for my beliefs, and if I am, you can say, 'He died to make men free.' "

"After his death, his wife talked about his work, his great hope for social and economic justice for all. She explained his concept of redemptive suffering and that he had been prepared to give his life to the cause in which he believed."

John Hus: "It was as though the premonition of death spurred Hus on to his highest achievement. In the last three years of his life, which were overflowing with difficulties, struggles and dangerous distractions, the writings he produced would have sufficed to fill many a long life. He did for the Czech people what Wycliffe [a Perceiver] did for the English and Luther [an Exhorter] for the Germans. In spite of the short time he had still to live and work, he left behind him a complete translation of the Bible."

"Before leaving for Constance, he wrote, 'Many more enemies will rise up against me than once against our merciful Savior: Bishops and masters and temporal rulers and books of the law. But I trust in my loving, wise and mighty Redeemer, that He, thanks to His promise and to your true prayers, will grant me the wisdom and steadfastness of the Holy Spirit, that I may endure to the end and not be lured to the wrong side, even though He let me suffer temptation, scorn, prison and death as He Himself had to endure them and as He lets His dearest servants endure them. For He has given us an example that we for our own salvation and for Him take upon ourselves suffering. He is God and we are His creatures, He the Master and we His servants, He is the King of all the world and we cowardly little creatures, He the sinless and we the sinful, He the needless and we the needy. He suffered: why should we then not suffer? Therefore, beloved brothers and sisters, pray fervently that He may give me steadfastness and cleanse me from every stain. And if my death may serve His glory and your well-being, may He help me that fearlessly before all I may take evil upon me.' "

[A] The Perceiver revolutionary moves up until he is in charge; the Mercy moves down into 27 Apperception until this heart for unity becomes the death that can lead others to life (206 Life, the mirror of 27 Apperception).

"The Council [at Constance] could easily maintain an appearance of right in the eyes of the majority on questions of dogma, but on moral questions it would be lost. Only the death of Hus broke through the invisible walls, tore all protective veils, and shifted the emphasis from dogma to moral conduct."

Gandhi: "It was a strange irony that the apostle of non-violence should have met a violent end. The bullets which passed through Gandhi's chest reverberated in millions of hearts. The very wickedness of the crime exposed, as if in a flash of lightning, the fatuity and futility of communal fanaticism. The flames which reduced the Mahatma's body to ashes on the banks of the Yamuna in 1948 proved to be the last flicker of that conflagration which had enveloped the Indo-Pakistan sub-continent since August 1946. Gandhi had fought this fire with all his strength while he lived. His death was to finally quench it."

"He lived long enough to witness two spectacular triumphs of his method; his fasts shamed Calcutta and Delhi into peace. And his death achieved, what he had tried so hard in his last days to achieve, the return of sanity to the Indo-Pakistan sub-continent."

Working for Reconciliation

The Mercy uses skills as a mediator to *fight for reconciliation* between oppressor and oppressed.[A] Gandhi: "The object of Satyagraha [non-violent resistance] was, however, not to achieve the physical elimination or moral breakdown of an adversary but, through suffering at his hands, to initiate those psychological processes which could make it possible for minds and hearts to meet. In such a struggle a compromise with the opponent was neither heresy nor treason, but a natural and a necessary step. And if it turned out that the compromise was premature and the adversary

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[A] The Perceiver with his foundation in contiguous paradigm-attitude (ER to P) generates two castes – a contiguous lowly 'democratic' one guided presumably by paradigm and logic in opposition to a contiguous 'elitist' alternative rooted in attitudes. He volunteers to be the military leader and champion of paradigm-based 'principled' democracy. The Mercy with his roots in *non*-contiguous attunement-mood (T-based EL to CL) can in contrast bring the various sides together.

unrepentant, there was nothing to prevent the Satyagrahi from returning to non-violent battle."

"He pleaded for an honorable and equal partnership between Britain and India, held not by force but 'by the silken cord of love.' "[A]

"A settlement without a settlement spirit is not settlement. It is much better to have an open fight than a patched-up truce."

Jean Vanier: "Contact with the Third World has deepened Vanier's sensitivity to the widening gap between the rich and poor of the world. He sees his communities as a contribution towards bridging this gap."

Martin Luther King: "The chain of hatred must be cut. When it is broken, brotherhood can begin."[B]

"What we are doing is not only for the black man, but for the white man too. The system that has banished personality and scarred the soul of the Negro has also damaged the white man's personality, giving him a false sense of superiority as it gives the Negro a false sense of inferiority.[C] Segregation is as bad for one as for the other. So in freeing the Negro we will also free the white man of his misconceptions and his subconscious feeling of guilt toward those he wrongs."

"I have a dream that one day on these red hills of Georgia the sons of former slaves and the sons of former slaveowners will be able to sit down together at the table of brotherhood."

Lincoln: "I hope there will be no persecution, no bloody work after the war is over. None need expect me to take any part in hanging or killing

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[A] In which both are part of 'us' (in attunement-mood from EL to CL) brought together and harmonized by an *externalization* of unity in 27 Apperception which is the Mercy person's heart.

[B] This leads of course to new levels of conflict. 115 Brotherhood/Ourself is the nation aspect of a nation-state; 35 Kinship is the grouping as a collection of similar individuals; lying below everything is the pre-logical and thus illogical class, caste or gender as a status group in paradigm-attitude (ER to P). *How does one fit these pieces together?* But that cannot be addressed until there is first of all a modicum of some kind of 'us' as a basis.

[C] The groupings had become *status-based* and thus classes within paradigm-attitude (ER to P). Martin Luther King, *if he had been a Perceiver* rather than a Mercy, might have invoked John Locke's ideas and framed his movement as a revolution, as Thomas Jefferson did before him.

them. Frighten them out of the country, let down the bars, scare them off. Enough lives have been sacrificed. We must extinguish our resentment if we expect harmony and union. There is too much desire on the part of our very good friends to be masters, to interfere with and dictate to those states, to treat the people not as fellow citizens; there is too little respect for the right. I don't sympathize with those feelings."

Harriet Beecher Stowe: "It was her object to show that the evils of slavery were the inherent evils of a bad *system*, and not always the fault of those who had become involved in it and were its actual administrators."

"It is for their interest, the interest of the whole race in the South, that we should succeed. I wish *them* no ill, feel no bitterness."

President Taft: " 'I have not any feeling of enmity against Roosevelt or any feeling of hatred'; 'I look upon him as I look upon a freak almost in the Zoological Garden'; 'As far as personal relations with him are concerned, they don't exist – I do not have any feeling one way or the other.' "

But when Roosevelt died: "Had he died in a hostile state of mind toward me, I would have mourned the fact all my life. I loved him always and cherish his memory."

"Taft stood at the snowy graveside of his old friend, 'and remained weeping longer than anyone else, his head bowed, his face wracked with emotion, weeping profusely.' "

Non-violent Resistance

A major question confronts the Mercy: "How can I free the oppressed *without harming the oppressor* and forcing him *also* to fight for personal survival?" Then more basically: "How can I defend myself and *yet retain my sensitivity?*"

The answer for the Mercy is *non-violent resistance*.[A] Gandhi: "He acknowledged how the passage, 'Whosoever shall smite thee on thy right cheek, turn to him the other also' – had gripped him when he first read it as a student."

"The principles and technique of his movement, called 'passive resistance'[B] in English were summed up in the word 'satyagraha'

[A] Non-violent *resistance* bears no relation at all to non-violence.

[B] Like jiu-jitsu, non-violent resistance is the 'gentle art' of adapting to an

– 'firmness in truth.' "

"In Satyagraha, a struggle is the last step when all other avenues have been tried."[A]

"Satyagraha – 'soul force' – was a superior and more effective substitute for bomb and pistol."

"Satyagraha was not designed to 'seize' any particular objectives[B] or to 'crush' the opponent, but to set in motion forces which could lead to his conversion; in such a strategy it was perfectly possible to lose all the battles and win the war. In fact, victory or defeat inadequately describe the object of a Satyagraha campaign – a peace honorable to both parties."

"He considered violence a clumsy weapon which created more problems than it solved, and left a trail of hatred and bitterness in which genuine reconciliation was almost impossible."

"The reaction that a ruthless dictator sets up in us is either that of awe or pity according respectively as we react to him violently or non-violently."

"The reaction of the aggressor to successful non-violent resistance would be progressively one of surprise, ridicule, indignation, and finally of inner doubt and conversion.[C] In a non-violent struggle there are no victors or

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opponent's moves through skillful techniques, such as strategic non-cooperation and civil disobedience. It is a form of conflict resolution that relies on strategy and finesse, rather than brute force – making it passive only in that sense.

[A] The Mercy resorts to non-violent resistance when the rule of law and the courts *do not give him justice*. It is his *final* recourse.

[B] It must be willing to *cede control temporarily over all infrastructure and territory*. The battle then becomes a true paradigm conflict as described by Kuhn – we see in this collision between contiguous status groups (in mechanical cause and effect) which pre-logical approach can effectively repair societal problems *including the human tendency to indulge in violence*.

[C] The Mercy normally wants his 'I' and its companion 'us' to be part of 'them.' Non-violent resistance takes the 'them' that is excluding 'us' and grafts it forcefully into 'us' through strategic acts of civil disobedience that cannot be ignored. The resulting non-verbal pre-logical dialog (beatings, imprisonment of 'us' by 'them') shapes a new 'them-us' grouping in paradigm (ER to P); conversion constitutes an advance to P-based principles that allow for a more rational discussion of the relevant issues.

vanquished; the object is not to humiliate the opponent but to convert him;[A] there is no aftermath of anger, hatred, or revenge to breed fresh conflicts."

"The victories of truth have never been won without risks, often of the gravest character."

"If people join me, as I expect they will, the sufferings they will undergo, unless the British nation sooner retraces its steps, will be enough to melt the stoniest hearts."

"He defined civil disobedience as preparation for mute suffering,[B] 'with effects which may be marvelous, but unperceived and gentle.' "

"Arrests were to be courted, 'not rudely, roughly, blushingly, certainly never violently, but peacefully, quietly, courteously, humbly, prayerfully, and courageously.' "

"Non-co-operation with evil was as positive an affair, he argued, as was co-operation with good. Non-co-operation with the symbols and institutions of British rule, ruled out even hatred of Englishmen."

"The hardships of jail life were to be borne cheerfully as 'such meek behavior springing from strength and knowledge ultimately dissolved the tyranny of the tyrant – voluntary suffering is the quickest and best remedy for the removal of abuses and injustices.' "

"The change of heart which he was working for he expected first among Indians and then among Englishmen."

"My ambition is no less than to convert the British people through non-violence and thus make them see the wrong they have done to India."[C]

"Hearts could never be united by breaking heads."

"The positive aspect of non-co-operation was the spinning wheel,

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[A] Mercy non-violent pre-logical resistance rests critically upon an articulated conceptual basis of understanding (in 70 Articulation and 33 Understanding as they combine along the INTJ projection of possibilities) – this enables concentration (T to EL) that orders complexity within the non-contiguous social machinery of attunement (EL to CL).

[B] The suffering may be mute but it is not ignorantly stupid – it knows what it is doing.

[C] Gandhi was counting on the British being converted *back to their own political and religious beliefs* – he himself had nothing of theory to offer except for the concept of non-violent resistance in and of itself. His approach would not have worked in a purely barbarian 93 Empire.

improvements in sanitation, settlement of village disputes, conservation and breeding of cattle, and hundreds of other beneficent activities required for the resuscitation of the village."[A]

[A] Let's connect the dots. 1) We are told that "Kant ... argues for the necessity and reality of transcendental apperception [our 27 Apperception], which he defines as an a priori consciousness 'of the complete identity of the self in respect of all representations which can ever belong to our knowledge, as being a necessary condition of the possibility of all representations'." (Abele, *The Self-Conscious Thinking Subject*, 2021)

2) We are told that this awareness involves the right anterior insula: "Craig has proposed that serial processing of interoceptive information occurs within the insula, with a progression from posterior or dorsal regions to anterior ventral regions, culminating in the right anterior insula where conscious awareness of interoceptive stimuli arises. This has been corroborated by functional imaging evidence showing that both the activity and structure of the right anterior insula are related to the ability to detect one's heartbeat." (Naqvi, *Trends Neurosci*, 2009)

3) The connection of the interoceptive insula to the heart is confirmed: "The main findings are as follows: (a) the major role of insula in central control of cardiac function is confirmed because almost 50% of insular stimulations induced a modification of cardiac activity." (Chouchou, *Hum Brain Mapp*, 2019)

4) The right insula links the heart in particular to emergencies (thus tying our 27 Apperception to both heart and threats of death): "The brain's right hemisphere might be associated more strongly with the sympathetic [fight or flight] cardiac tone, whereas the left hemisphere might be related to the parasympathetic [rest and digest] cardiac tone." (Kitamura, *Alzheimer Dis Assoc Disord*, 2020)

5) The right anterior insula with its links to apperception, heart and emergencies works in turn with the right inferior frontal, the home of the inhibited temperament (our Mercy analysis) – activation (in our model by 27 Apperception data passage through identification from M to ER) triggers the dorsal attention network: "We propose that the right anterior insula and inferior frontal gyrus are a critical hub through which the ventral attentional network can 'alert' and increase the efficiency of the activity of the dorsal attentional network." (Cazzoli, *Brain Communications*, 2020)

Martin Luther King: "He talked about black people being freed from oppression, though never in terms of violence. He believed in nonviolent militancy and in redemptive love. He believed ardently in Christ's words about loving your enemies. Even if you get beaten by not defending yourself, he said, somehow your suffering helps redeem the other person and to purge your hatred of that person."

House bombed and a riot fermenting, to the crowd: "My wife and my baby are all right. I want you to go home and put down your weapons. We cannot solve this problem through retaliatory violence. We must meet violence with nonviolence. Remember the words of Jesus: 'He who lives by the sword will perish by the sword.' We must love our white brothers, no matter what they do to us. We must make them know that we love them. Jesus still cries out across the centuries, 'Love your enemies.' This is what we must live by. We must meet hate with love."

"He spearheaded the drive for direct confrontations between the just black cause[A] and the white power structure. As long as he lived, Martin also did his best to prevent that confrontation from becoming a blood bath."

"Martin believed that we must have *freedom now*. He believed that freedom must be militantly grasped from those who hold it from us.[B] Yet he believed that the only effective way to accomplish that goal is through nonviolence – nonviolence to those we confronted, nonviolence to our own souls, which could be destroyed by hatred."

"Nothing hurt him more than that man could attempt no way to solve problems except through violence."

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6) This dorsal attentional alerting in turn is linked to production: "In contrast, the dorsal attention network (DAN), covering bilaterally the inferior parietal sulci, superior parietal lobules and frontal eye fields is the typical 'task-positive' network, which increases its activation in task conditions that require external attention." (Eryurek, *Cortex*, 2022) Gandhi in his particular case was motivated to resuscitate the village.

[A] Again, the nation had an assumed structure of justice – King exposed its hypocrisy. Non-violent resistance in a fully barbarian 93 Empire would require some strong supplemental theoretical message of its own.

[B] The Perceiver at this point resorts to violence; the Mercy may choose strategic non-violent resistance which can be equally militant in its commitment to social change.

On the war in Vietnam: "In our collective lives, our sin rises to even greater heights. See how we treat each other. Races trample over races; nations trample over nations.[A] We go to war and destroy the values and the lives that God has given us. We leave the battlefields of the world painted with blood, and we end up with wars that burden us with national debts higher than mountains of gold, filling our nations with orphans and widows, sending thousands of men home psychologically deranged and physically handicapped."

At his funeral: "Here was a man who believed with all of his might that the pursuit of violence at any time is ethically and morally wrong; that God and the moral weight of the universe are against it; that violence is self-defeating; and that only love and forgiveness can break the vicious circle of revenge. Perhaps he was more courageous than soldiers who fight and die on the battlefield. But Martin Luther faced the dogs, the police, jail, heavy criticism, and finally death; and he never carried a gun, not even a knife to defend himself. He had only his faith in a just god to rely on; and the belief that 'thrice is he armed who has his quarrels just.' "

Jean Vanier: "Vanier was pointing out precisely that role of the assistants as one of a peaceful or non-violent presence to absorb some of the anguish of the handicapped that a life of rejection has engendered in them."

Nasser: "He had had a revulsion for killing, ever since an abortive attempt to assassinate Sirri Amer. He believed that violence could only breed more violence. 'Let us spare Farouk and send him into exile,' he told Neguib. 'History will sentence him to death.' "

Dr. Spock: "In 1967 Dr. Spock explained his shift in perspective: 'I've gradually become more radical, not from becoming more aggressive, but from seeing things more simply, in moral terms, in terms of the unifying force of brotherhood. There's a kind of serenity and clarity that comes from getting beyond some of the smaller issues and seeing the larger ones.' "

In the great Peace March of 1967: "Arm in arm Dr. King, Dr. Spock, and Jane led the march, flanked by Harry Belafonte. This turned out to be the first of the great non-violent peace marches during the Indochina War."

Stalin: "Though Stalin already wore an aspect of brooding menace, and was determined to achieve power for his own purposes rather than for the

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[A] Sin, which is disorder in paradigm (ER to P), leads to conflict between the classes, genders and castes that are mediated in this region of paradigm.

purposes of the revolution, he liked to present himself as a man who always avoided violence. He wrote to a comrade in 1925: 'I am determinedly opposed to the policy of throwing out all comrades who disagree with us. I am opposed to such a policy not because I am sorry for them, but because such a policy gives rise within the party of a regime of intimidation, a regime of bullying, a regime which kills the spirit of self-criticism and initiative. It is not good when the leaders of the party are feared but not respected.' "

War according to the Mercy is justified *only for the sake of unity* and then *in self-defense*.[A] John Hus: "Although he did not question the right of the 'secular arm' of the state to wage war, it was wicked and damnable unless in defense of the faith and only with the intention of restoring harmony."

Lincoln: "The government will not assail you. You can have no conflict without being yourself the aggressors."

To the malcontents: "Suppose you go to war. You cannot fight always; and when after much loss on both sides, and no gain on either, you cease fighting, the identical old questions as to terms of intercourse are again upon you."

"Both parties deprecated war, but one of them would make war rather than let the nation survive, and the other would accept war rather than let it perish, and the war came. With malice toward none; with charity for all; with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow, and his orphan, to do all which may achieve and cherish a just and lasting peace among ourselves, and with all nations."

"In considering the policy to be adopted for suppressing the insurrection, I have been anxious and careful that the inevitable conflict for this purpose shall not degenerate into a violent and remorseless revolutionary struggle. I have, therefore, in every case thought it proper to keep the integrity of the Union prominent as the primary object of the contest on our part, leaving all questions which are not of vital military

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[A] As we said, non-violent resistance may need to give up *all territory and infrastructure* for a time to the control of the oppressor. This is not possible when an appropriate *ideological basis* for the resistance is lacking. Or, when the unity of the political structure is itself the point of conflict.

importance to the more deliberate action of the Legislature. We should not be in haste to determine that radical and extreme measures, which may reach the loyal as well as the disloyal, are indispensable."

Only for the sake of unity did Lincoln accept war: "When I think of the sacrifices of life yet to be offered and the hearts and homes yet to be made desolate before this dreadful war, so wickedly forced upon us, is over, my heart is like lead within me, and I feel, at times, like hiding in deep darkness."

The great fear of the Mercy is *internal* strife – war between the members of his own side. Non-violent resistance *loses all effectiveness* when the suffering side fragments.[A] Gandhi: "Mass action without communal unity is an invitation to civil war."

"Violence on the part of the Government he did not fear, as it could strengthen the hearts and swell the ranks of non-co-operators.[B] Violence on the part of the people, he dreaded, as it could dissolve the movement into chaos besides provoking the superior violence of the Government."

Lincoln on slavery, the issue *behind* secession: "What I have dreaded is the danger that by jealousies, rivalries, and consequent ill-blood – driving one another out of meetings and conventions – perchance from the polls – the friends of emancipation themselves may divide, and lose the measure altogether."

Retribution vs. Forgiveness

Retribution is the response of the *self-centered* Mercy to *personal* insult. Muhammad Ali: "When Norton beat him and broke his jaw, he allowed him to visit him in hospital. But Norton arranged a photo with Ali in hospital and his victor beside him and put it in newspapers all over the world. Ali resolved, no matter what, even if he had to fight free, to pay Norton back."

President Taft: "He might appear 'all warmth, all fervor, all humanity,'

[A] The defense against non-violent resistance is thus 'divide and rule.' If the suffering side feels that it is vulnerable to this tactic then it had better not begin the struggle.

[B] Asymmetrical *violent* guerilla warfare uses this same tactic to augment its ranks – it welcomes governmental violence.

yet he could 'deal out the cards which make one shiver at the touch.' 'When he takes a dislike to anyone it is for some reason known (only) to himself, and he does not easily forgive.' 'He is persistent in his antipathies. Mr. Roosevelt once said that Mr. Taft was one of the best haters he had ever known. He does not show his dislike.' "

Duvalier: "Duvalier, after only seven months in office, had driven the opposition either out of the country or underground."

"I am a revolutionary in every sense – not a sentimental type but one of the hard kind. I have for my companion my rifle."

Stalin: "To destroy his enemies spiritually, his real goal in the purges, he needed patience – almost more patience than he possessed."

"He enjoyed bantering good-humoredly with his victims, as with the ambassador from Finland before the invasion."

"To choose one's victim, to prepare one's plans minutely, to slake an implacable vengeance, and then to go to bed – there is nothing sweeter in the world."

"He seemed to have a bottomless mania for vengeance.[A] Wherever he moved, death followed him."

Elvis, contemplating the murder of his wife's illicit lover: "He was drenched with sweat, stoned blind and obviously plumbing the depths of one of his darkest, blackest moods, the sort of annihilatory rage into which he would work himself after days of brooding over some painful insult or injury."

Then, drawing back from the deed, "he experienced a profound sense of depression. Rage that cannot be released through action soaks back into the mind as deep, self-destructive gloom."

Miriam Neff analyzed anger: "When we experience anger we *feel* guilty, so we decide we must suppress our feeling. But a suppressed emotion does not energize us. It reveals itself in a harmful disguise. In the case of suppressed anger, the result is bitterness."[B]

[A] It is the punitive justice of the M-mediated Hobbesian 6 Value/Vengeance dictator.

[B] The implication is that oppression *must be resisted* if bitterness is to be avoided – it can be done violently or non-violently. That is, the ISFP of 27 Apperception must retrieve itself into the 13 Intentionality of action, not the 74 Blame that is bitterness, nor the 6 Value/Vengeance of retribution.

"To give anger room is to go through life like a Mack truck, rolling over people, squashing their feelings, damaging children's self-images (permanently, except for the grace of God), sometimes abusing our children. Then we excuse ourselves because we were mad."

"Reacting strongly when we feel deeply satisfies an inner appetite. That can be twisted, however, and we can develop the habit of anger, the habit of reacting strongly over small things, anything, everything."

"The habit of anger often begins with misplaced values.[A] Our twisted value says, 'I'm important because I'm somebody, and I want all of you to treat me that way.' The fact is that I'm important because God made me and I'm His. Reasons for anger change drastically when we realize that foundational truth. Why be angry at people who put us down? When we realize how special we are to God, little threatens us."

"There's at least one more common producer of guilt. Misdirected or pent-up anger produces both real and false guilt. When we refuse to acknowledge that we are angry, we feel guilty."

In contrast, non-violent resistance[B] aims at healing and trusts that *personal* injury will be resolved then as well. Gandhi: "I say, do not return madness with madness, but return madness with sanity and the whole situation will be yours."

"His goal was to substitute love for hate, 'soul force' for 'brute force.' "

"He believed in conversion and not compulsion, 'so that the opponents of today might become the reformers of tomorrow.' "

Martin Luther King: "He was always saying when they got abusive phone calls: 'Be nice. Be kind. Be nonviolent.' "

"There is blood on the hands of those who halt the progress of our nation and frustrate the advancement of its people by coercion and

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[A] In the circuit of 6 Value/Vengeance with its ordering of values.

[B] Forgiveness involves the pronouns 'you' and 'me' as in "Will you forgive me?" *from the mouth of the oppressor*. It cannot begin with 'I' and 'you' as in "I forgive you" if error has not been acknowledged. *Non-violent resistance is therefore not forgiveness* which places the offender into 'us'; it rather retains him in 'them' with the option of a move into 'us' *if the offensive behavior is altered*. It is the behavior that is the problem, not the person. This approach may be offensive to the offender: it emphasizes again that non-violent *resistance* is not non-violence.

violence. But despite this, it is our duty to pray for those who mistreat us."

" 'We must never be bitter,' he said in a speech, 'If we indulge in hate, the new order will only be the old order. We must meet hate with love, physical force with soul force.' "

A *change in attitude*[A] can be helpful. Will Rogers illustrated the process: "While they lived there, a nearby farmer killed one of Willie's steers that had wandered onto his place, broken down a flimsy fence and eaten his young corn. According to range custom, he should have told Willie about it. Flaming with a mighty wrath, when he heard of it the young rancher and his 'hired man on horseback' rode forth to punish the farmer."

The farmer did not recognize Will – he gave him shelter from a stormy night and then a share of the steer. Will left the next morning without revealing his identity.

" 'I thought you were going to tear that nester apart for killing your steer,' reminded his hired man."

" 'When I saw how little those poor folks had,' Willie said, slow and quiet-like, 'I wished they had killed two steers. Spi, I didn't like that steer. I traded it for a little human happiness. There are millions of steers in the world, but human happiness is kinder scarce.' "

"When you meet people, no matter what opinion you might have formed about them beforehand, why, after you meet them and see their angle and their personality, why, you can see a lot of good in all of them."

Elizabeth Fry: "When trying to save one person from hanging she collided with Lord Sidmouth, who strongly disapproved of the excitement which was rising on the subject of capital punishment. He took her efforts personally and would not relent. When she met the royal family the same day, she said, 'I felt much too low at heart, and too grieved at the misunderstanding with Lord Sidmouth, to be capable of much pleasure. I have pleaded his cause[B] privately and publicly, when I have heard anything said against him. I think he would pity me, for it is my principle, and I trust I may say my practice, to hurt no one, not even the lowest.' "

Lincoln: "During the course of the war, he never took offense, and often

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[A] Attitude of paradigm (ER to P) is programed by identification (M to ER) – this helps one to see things from the viewpoint of the offender.

[B] She opposed his views but not *him as a person.* This is the emergence of an underlying Perceiver strategy in which Mercy is ruling over Justice.

made peace. When slighted by General McClellan, he wearily replied, 'I will hold McClellan's horse if he will only win me victories.' "

Of Chase's attempt to supplant him: "It is very bad taste but I am determined to shut my eyes to all these performances. Mr. Chase makes a good secretary and I shall keep him where he is. If he becomes President, all right. I hope we may never have a worse man. I have all along seen clearly his plan of strengthening himself. Whenever he sees that an important matter is troubling me, if I am compelled to decide it any way to give offense to a man of some influence, he always ranges himself in opposition to me and persuades the victim that he, Chase, would have arranged it differently. I am entirely indifferent as to his failure or success in these schemes so long as he does his duty as head of the Treasury Department."

"Mr. Lincoln had no resentments. He had kind words for men who bitterly assailed him."

Non-violent resistance recognizes that *others* – non-Mercies by style – are *not as sensitive*. Harriet Beecher Stowe in a letter: "I was quite indignant to hear yesterday of the very unjust and stupid attack upon you in the —. But then, my dear friend, in being shocked, surprised, or displeased personally with such things, we must consider other people's natures. A man or woman may wound us to the quick without knowing it, or meaning to do so, simply through difference in fiber. As Cowper hath somewhere happily said:

"Oh, why are farmers made so coarse,
Or clergy made so fine?
A kick that scarce might move a horse
Might kill a sound divine."

Non-violent resistance *leaves retribution to a Higher Power*.[A] John Hus to a professor who told lies of his colleague Jerome: "On the Day of Judgment you will have to give an account of every word before the most severe Judge. In name you may be a professor of theology but in reality you are a professor of confusion who throws men into uncertainty, who willingly tosses the disgrace of heresy upon your brother. You are certainly badly instructed in the theology of love. May God give you the spirit of truth."

[A] That is, it trusts that the architecture of mind will in time self-correct the malprogramming.

In Constance: "When Hus heard his sentence [of death] he fell on his knees and prayed, 'Lord Jesus, forgive my enemies. You know that they have accused me falsely, brought false witnesses against me and drawn up false articles. Forgive them for the sake of Your great mercy.' The Council, which claimed to speak in the name of Jesus once again answered him with laughter."

The Mercy discovers finally that *it is honorable* to follow the path of non-violent resistance. Martin Luther King to Blacks in Montgomery before the bus boycott: "If you will protest courageously, and yet with dignity and Christian love, future historians will say, 'There lived a great people – a black people – who injected new meaning and dignity into the veins of civilization.' This is our challenge and our overwhelming responsibility."

This instinct to resist non-violently is *not easily eradicated*. President Taft: "The genial candidate announced publicly, 'I won't hit a man when he is down for all the votes in the United States.' "

Of himself and Roosevelt: "We are big enough even when we are insulted to do what a great strong man does. He holds himself in and says, 'I am a greater man because I resist the temptation to lick your pusillanimous little body.' "

Idi Amin upon first taking power released all detainees: "There is no room for hatred and enmity – only for love and friendship between us all."

Elvis Presley: "...his favorite passage, Corinthians: I, 13 [the chapter about love]."

Quick to Pardon

The Mercy senses that his response[A] can be a powerful and *redemptive example*. Elizabeth Fry: "All female officers in prisons should 'themselves be daily examples to the prisoners of right womanly conduct. To such a person also the women under her care can freely communicate a knowledge of their circumstances and pour forth their sorrows to a wise and sympathizing friend.' "

Of convicts: "I believe kindness does more in turning them from the error of their ways than harsh treatment."

[A] The Mercy does not always distinguish initially between forgiveness, non-violence and non-violent resistance; the distinctions need to be learned.

"Our prisons have been too generally the nurseries of vice and the scenes of idleness, filth and debauchery, when they might be so arranged as to become schools where the most reprobate might be instructed in their duty towards their Creator and their fellow-mortals."

"Treat prisoners as if they were redeemable, treat lunatics as far as possible as if they were sane; teach children, but do not overwork them or treat them harshly; these, in various contexts and applications, were the tenets of her gospel.[A] And it had weight. All over Europe, chains were removed, old cruelties were stopped, men jailers were taken away from control of women prisoners, lunatics were allowed books and occupations and sunshine, and to sit at table for their meals, instead of being fed like beasts, at the word of Elizabeth Fry."

The Mercy especially loves to use avenues of law to *pardon* offenses, to *free* the offender to follow a better path. Elizabeth Fry: "Very early in her career, she found herself in great demand by women about to die. One man was condemned to death for forgery who had a pregnant wife about to give birth and seven children. He became quite mad from horror of mind, having just bit the turnkey as Elizabeth Fry passed by. He was hanged and so was his wife, when she had recovered from giving birth. One of Elizabeth's helpers said, 'So unnatural is her situation that one can hardly tell how to meet her case. She seems afraid to love her baby.' Cases of this sort were like personal sorrows to Elizabeth. They haunted her in the night. And as she gained more weight in the world, she used it to obtain pardons and reprieves wherever excuse seemed to offer."

Lincoln: " 'You asking me to pardon some poor fellow! Give me that pen.' And in less time than I can tell it the pardon was ordered without further investigation."

Southern loyalists to Lincoln: "Well, according to your view of the case we are all guilty of treason, and liable to be hanged."

"Lincoln replied: 'Yes, that is so.' "

"They, continuing, said: 'Well, we suppose that would necessarily be your view of our case, but we never had much fear of being hanged while you were President.' "

"From his manner in repeating this scene he seemed to appreciate the compliment highly. There is no evidence in his record that he ever

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[A] The Facilitator would agree.

contemplated executing any of the insurgents for their treason."

Of a soldier sentenced by court martial to death for blatant cowardice in battle and who was then pardoned: "I put it to you, and I leave it for you to decide for yourself: if Almighty God gives a man a cowardly pair of legs how can he help their running away with him?"

"No man clothed with such vast power ever wielded it more tenderly and more forbearingly. No man holding in his hands the key of life and death ever pardoned so many offenders, and so easily. Judge Bates, of Missouri, his Attorney-General, insisted that lack of sternness was a marked defect in Lincoln's character. He told Mr. Lincoln once in my presence that this defect made him unfit to be trusted with the pardoning power. Any touching story, specially one told by a woman, was certain to warp if not to control his decision."

" 'Some of my generals complain that I impair discipline by my frequent pardons and reprieves; but it rests me, after a day's hard work, that I can find some excuse for saving some poor fellow's life, and I shall go to bed happy tonight as I think how joyous the signing of this name will make himself, his family and friends.' And with a smile beaming on his care-furrowed face, he signed that name and saved that life."

Duvalier: " 'My habit is always to take out of jail,' he informed a press conference, 'to release people.' "

Nasser: "Exemplary punishments were decreed for many of the creatures of the Farouk era, although in most cases justice was later tempered with mercy and the offenders released on medical grounds after a few years in prison."

"A curious quirk of his nature made him often as lenient to those who betrayed him as he could be harsh to his truest supporters."

"No arrests in Syria, he said. If there were disaffected officers in the army, the answer was to win their hearts, not to imprison their bodies."

President Taft: "Personally, the president's most congenial work lay in studying the various pardon cases which reached his desk. He took great delight in writing his opinions."

The Mercy at the same time is not *totally gullible.* Lincoln: "He who had 'charity for all and malice toward none,' could not overlook and forgive the slave-trader."

The captain of a slaving ship was captured. From his prison cell, he wrote to Lincoln asking for pardon: "The President read the letter and

petition, and remarked: 'I believe I am kindly enough in nature and can be moved to pity and to pardon the perpetrator of almost the worst crime that the mind of man can conceive or the arm of man can execute; but any man, who, for paltry gain and stimulated only by avarice, can rob Africa of her children to sell into interminable bondage, I never will pardon, and he may stay and rot in jail before he will ever get relief from me.' "

Spiritual Sensitivity

The Mercy seems to have an innate sensitivity to the so-called *spirit world*.[A] Will Rogers: "In Westminster Abbey 'a curious sort of sensation' crept over him although he had 'personally' known few of the men buried there."

Agnes Sanford after a move: "I was not by nature a weakling. I had always kept within me a source of inward joy such that even the sunlight and the shadows of trees and little flowers in the grass could uplift my heart with delight. What had happened to these inner resources so that I was no longer able to see beauty even when it was there before my eyes? Could it have been the house itself? Some years ago I would have thought this utter foolishness, but now I am not so sure. For old houses do develop an atmosphere that can affect those who enter into them. Some people call such houses haunted. It was filled with memories, many of them sorrowful ones: memories of frustration and discouragement and fear."

"Thoughts as they enter the mind do not remain closed within it, but emanate the main essence of their feeling into the air. Thoughts continue beyond the thinker, and if a house or a place is sufficiently filled with them, their atmosphere remains until dispelled either consciously or unconsciously by a spiritual power."

Harriet Beecher Stowe: "I cannot get over the feeling that the souls of the dead do somehow connect themselves with the places of their former habitation, and that the hush and thrill of spirit which we feel in them may be owing to the overshadowing presence of the invisible."

The Mercy may feel that he is able to tap into sources of spiritual *power* – these first of all *can involve the occult.* Elvis: "From adolescence onward, Elvis exhibited with increasing clarity all the signs of a split personality. His

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[A] We introduced this subject previously in the context of faith-healing.

behavior patterned itself into two sharply opposed selves, which embodied two radically different fantasy systems, one inspired by an extravagant notion of goodness, the other by a no less exaggerated idea of evil. Every feature of Elvis's subsequent life and career bears the unmistakable stamp of this dichotomy."

Then later: "...Elvis's religious library: two hundred and fifty volumes dealing primarily with the occult."

"[The] tradition of spiritualism from which stem most of the writings to which Elvis Presley devoted himself for the balance of his life was established in the 1870s in New York City by the notorious and fascinating Madame Blavatsky – Mesmerism, vampires, mediums, the Vedas, spirit materialization, charming serpents by music, witchcraft, the resuscitation of buried fakirs, levitation, Atlantis – the whole range of the occult is crammed into these volumes without the slightest semblance of order or reason."

"Elvis also made many efforts to communicate by mental telepathy, though invariably he wound up using the telephone. Nonetheless, he always assured the Guys that if he died, he would find a way to communicate with them from the beyond. Elvis was especially curious about the mysteries of death and the afterlife."

"His own original disciple, he was the first to identify his sudden and overwhelming success as a product of divine, not merely mortal favor."

Duvalier: "Papa Doc sits in his bath wearing his top hat for meditation: the head of his enemy Philogenes stands on his desk: the hearse carrying another enemy's body is stolen by the Tonton Macoutes [secret police] at the church door: the writer Alexis is stoned to death."

"Disenchanted former associates claimed that Duvalier studied goat's entrails for guidance."

"The little doctor is the first chief of state to proclaim publicly that voodoo[A] is legitimate. In fact, it comes close to being the official state religion."

The Mercy who focuses on the occult may feel that he is the *actual embodiment* of these dark forces.[B] Bosch, President of the Dominican Republic, of Duvalier: "Psychologically, Duvalier is a type of man found in primitive societies. The more power he acquires, the more he is filled with a

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[A] Voodoo exploits Mercy identification.

[B] It presumably could be true if he enters dark-side thought.

haughtiness that day by day transforms him physically, numbing him. So that he resembles nothing so much as a puppet that keeps swelling and swelling until it must either flop over on its back or explode. In such creatures the effects of power are more than physical; there are also corresponding changes in the soul, which gradually desensitize them to all human feeling, until they become only receptacles of uncontrolled passions. These men are dangerous. They create an aura of sorcery. They deny being simple human beings, mortal and fallible, and consider themselves living representatives of the dark forces that govern the world."

"The year Duvalier came to power his men stenciled on the walls of the old Finance Ministry: 'Man talks without acting. God acts without talking. Duvalier [a Mercy who communicates non-verbally] is a god.' "

Elvis Presley: "Elvis got the idea in later years, when he was absorbed in the study of the occult, that he might be a divinely appointed Master, Messenger or Messiah."

"Now that Elvis realized the voice of God was within him, he arrogated to himself the functions of a minister, preaching at the boys (and girls) endlessly, off-loading on them every night what he had read in his books the preceding day."

Those who question the Mercy's actions may be seen as *questioning spiritual powers*. Idi Amin: "I am determined to teach Britain a lesson over the Asians. I have received divine guidance before I took action. I had a dream in which God told me to effect the expulsions. Responsibility for the situation rests entirely with the British government."

Stalin: "Stalin believed he could do no wrong. He claimed for himself the credit for organizing the army and planning all its campaigns, and he quite seriously believed that he possessed powers of divination denied to ordinary mortals."

"He regarded himself as emperor, war leader, and high priest. Those who refused to accept him in his triple aspect, political, military, and sacerdotal, were lucky if they were not executed."

The Mercy may see others with strength as *being empowered also* by spiritual forces. Stalin for instance tried to tap into the seemingly magical powers of Lenin: "When Stalin speaks of Lenin, he is always illuminating. He did not see Lenin as an adroit and superbly gifted strategist; instead, he saw Lenin as a magician or a prophet. But it was not by clairvoyance or divination or palmistry that Lenin acquired power. He acquired it by the

severe and merciless study of revolutionary logic, and by his knowledge of the strengths and weaknesses of the enemy."

It turns out that a sensitivity to spiritual *power* may be present also in the *mature* Mercy. Lincoln: "No one is more deeply than myself aware that without His favor our highest wisdom is but as foolishness and that our most strenuous efforts would avail nothing in the shadow of His displeasure. I am conscious of no desire for my country's welfare that is not in consonance with His will, and of no plan upon which we may not ask His blessing. It seems to me that if there be one subject upon which all good men may unitedly agree, it is imploring the gracious favor of the God of nations upon the struggles our people are making for the preservation of their precious birthright of civil and religious liberty."

Strong feelings acquire religious coloring; this can extend to the *concept of a 'God' who is good*. Jean Vanier: "This time of prayer is a very privileged moment of truth, when people will express their deepest feelings, feelings they would never dare to express in another context. A profound sense of peace and unity pervades the room."

"My big experience when I got back from l'Arche was a fantastic hunger – I mean it was physical – I ached inside. The only way I could get any relief was in prayer – only by going to the Eucharist or just going to the chapel and praying did I get relief from this tremendous hunger I felt inside me."

This 'God who is good' is seen *also* to live inside the Mercy – in a manner *entirely symmetrical* to that of the god of voodoo. Harriet Beecher Stowe: "It seems that about Him there is a sphere where the enthusiasm of love is the calm habit of the soul, that without words, without the necessity of demonstrations of affection, heart beats to heart, soul answers to soul, we respond to the Infinite Love, and we feel His answer in us, and there is no need of words."

Lincoln at Gettysburg: "Throughout his entire address, his manner indicated no consciousness of the presence of tens of thousands hanging on his lips, but rather of one who, like the prophet of old, was overmastered by some unseen spirit of the scene, and passively gave utterance to the memories, the feelings, the counsels and the prophecies with which he was inspired."

The Mercy may be aware of this *presence of power*. Agnes Sanford: "I fought shy of too much emotional involvement. I learned to put Christ between me and the person for whom I was praying, to send my love to

Christ and let Him do with it what He would. Thus people felt from me or through me, power rather than affection, and often they knew and said that it was the power of Christ's love."

Bubbly and Vivacious...

Alright, let's pull back for a moment and look at the outside person. The Mercy can seem *extroverted* and flamboyant. Tammy Bakker (*Charisma* magazine, May 1983): "Jim [Bakker, a Contributor] and Tammy are a study in contrasts. Where he is dark, she is fair. He is conservative, she is flamboyant. He is introverted and suffers from ulcers. She is extroverted and lets her emotions run freely and easily. Jim rarely displays anger, while Tammy explodes, but forgives quickly. He is calm and premeditated in his actions. She is spontaneous and in her own words, 'nutty.' Bakker is laid-back and Tammy is volatile."

"Her irrepressible and unpredictable nature have served as a lightning rod for criticism. 'Tammy might bounce around with false eyelashes and a wig today and be natural tomorrow,' says Cliff Dudley, co-author of her autobiography. 'Some people can't stand that.' "

Elvis Presley: "...the flamboyant clothes and the punk attitude..."

Harriet Beecher Stowe: "She is small in stature, with a complexion bordering on the blonde, and with the merriest twinkle in her eye, betokening a reservoir of fun and mirth sufficient to explode a funeral assembly with laughter."

Of President Taft in his later work as Supreme Justice, by his successor: "You showed us in new form your voluminous capacity for getting work done, your humor that smoothed the tough places, your golden heart that brought you love from every side and most of all from your brethren whose tasks you have made happy and light."

A newsman of Taft: "He makes me think of pies, hominy, fried chicken, big red apples, the little red school-house..."

When there is *peace within* and in his religious world, then the reward is Love. Miriam Neff: "God's foundational truth regarding love is this: It must be done his way. What a simple truth, but how we struggle to reject it. There will be no sure foundation for love until we say, 'Yes, Lord, Your dimension of love shall be mine. I shall meet the demand of Your Love in order to have it.' We step forward. We say with confidence, 'Yes, Lord, my

love will be planned by your standards; my feelings will follow.' We learn love, sometimes walking, sometimes running, as we think of the other person and the future."

"Love takes on God's dimension. It is not a roller-coaster emotion that keeps us spinning, but a totally enveloping state of living – comfortable and at the same time intoxicating; soothing yet exciting; exhausting but energizing; draining but filling to overflowing; our greatest sacrifice, yet our greatest reward."

...But Linked to Sorrow

Joy, when present, *does not separate itself* from Sorrow. It *strengthens* links rather with the *common individual* who suffers. John Hus: "He would never be ashamed of his origin, he would never forget the peasants, the beggars, the humiliated and down-trodden."[A]

Elizabeth Fry: "The visitor must go in the spirit, not of judgment, but of mercy. She must not say in her heart, 'I am more holy than thou,'[B] but must rather keep in remembrance that 'all have sinned etc.' "[C]

Will Rogers: "The consensus of the reporters was that after returning from the most publicized trip in history, despite hobnobbing with kings, princes, dictators and other notables, Will was the same unspoiled Oklahoma cowboy who had come to Madison Square Garden in 1905."

Dr. Spock: "Dr. Spock's own writings consistently reflect his enthusiasm for the common problems. During the forties he discussed 'Some Common Diagnostic Problems in Children,' 'Common Behavior Disturbances in the First Two Years of Life.' "

[A] The Mercy cannot feel joy unless he is willing to also experience sorrow, and it is at the level of the *lowest* rungs of society, among those who are *common,* that these emotions are most real.

[B] This is the error of the Perceiver who links *internal* disorder within paradigm-attitude (ER to P) to some presumed *external* elite status group against which he then rebels.

[C] All equally have a disordered internal paradigm-attitude segment (ER to P) which can be corrected only when the social unit *as a single entity* tackles the required Kuhnian paradigm shift together (with the oppressed recruiting the oppressors into the struggle through non-violent resistance).

"Many physicians grow quickly bored with routine ailments and find their interest kindled only by a rare disease or complicated surgical problem. It was the opposite with Dr. Spock. He found the commonplace fascinating and, he says, 'almost subconsciously made mental note of thousands of details of child development.' He became absorbed in each patient's life history and in the daily problems the mothers encountered."

Martin Luther King: "Coupled with moral courage was Martin Luther King, Jr.'s capacity to love people. Though deeply committed to a program of freedom for Negroes, he had love and concern for all kinds of peoples. He drew no distinction between the high and the low; none between the rich and the poor. He believed especially that he was sent to champion the cause of the man furthest down. He would probably say that, 'If death had to come, I am sure there was no greater cause to die for than fighting to get a just wage for garbage collectors.' "

Feelings for the lowly were latent *even in Stalin*: "It was as though at the very beginning of his career as a revolutionary he already marked out those he would destroy, hating them because they were weak, because they were suffering, and because they were oppressed."

"To show the least sign of feeling for the victims of collectivization was to invite disaster."

The Mercy may choose to *live physically* with those who suffer. Martin Luther King: "In Chicago, he decided not to stay at a hotel, but to rent a slum apartment for us in order to share with the people of the ghetto the kind of life that was imposed upon them daily by the system."

"He did manual labor to learn at first hand what life was like for really underprivileged people – 'to learn their problems and feel their feelings.' "

Dr. Spock of medical studies: " 'It would appear essential that the student from the beginning of his first year be thrown in contact with patients in such ways and under such supervision that he cannot avoid an appropriate degree of emotional involvement and an opportunity to learn from it.' He said that the most common danger was that the physician would preserve his technical judgment at the cost of sensitivity to the suffering and feelings of his patients."

Gandhi: "He aspired to identify himself with 'the least, lowliest, and the last.' He used a stone instead of soap for his bath, wrote his letters on little bits of paper with little stumps of pencils which he could hardly hold between his fingers, shaved with a crude country razor and ate with a

wooden spoon from a prisoner's bowl."

The life of the Mercy *lived in common with the lowly* can be the beginning of much *wider* community. Jean Vanier: "Vanier had come to the conviction that he was called to form community, and this with some of the poor and rejected of society."

"The ten-year search for community had thus terminated in his commitment to share his life with two lonely and rejected men. There was no glamour and no clear plan or vision for the future in moving into this ramshackled house in an out-of-the-way corner of the world. This simple, concrete gesture was the thing at hand to be done, and Vanier did it."

"Vanier himself speaks of it as a kind of foolishness: 'This folly is the very basis of our community: to accept to live with the handicapped and in a certain way to identify with them, without renouncing our responsibilities.' "

"I have learned much from them and feel deeply indebted to them. They have shown me what it is to live simply, to love tenderly, to speak in truth, to pardon, to receive openly, to be humble in weakness, to be confident in difficulties, and to accept handicaps and hardships with love. And, in a mysterious way, in their love they have revealed Jesus to me."

"Communities such as l'Arche, where the victims or 'rejects' of society find the opportunity to be themselves and make their gift to the world, are living proof that there is an alternative."

"The challenge to every community, whether it be a family or a Church, is to respect the uniqueness of its members. Such a respect calls for the risk of losing oneself. A vital community must live in risk – open to the world and to the winds of change – not protecting itself with the false securities of possessions, popularity or power, but relying on the spirit of truth and love as its sole guarantee of survival and growth. It must realize that its weakest members are the most precious, and that its own fragility and weakness is a privilege. Strengths are what tend to separate individuals and groups, while weakness is a call to mutual support, sharing and deeper communion. True community is not a ghetto protecting some people from others, but rather a place of encounter where people can meet in brotherhood. Every such community is a proclamation that universal brotherhood is a real possibility, and so a proclamation that even in our divided world there is enough room for joy."

Gandhi completed the circle and *linked community with non-violent*

resistance: "He retired in 1934 to work for the revival and encouragement of the village industries and the moral and physical advancement of the village."

"You cannot build non-violence on a factory civilization,[A] but it can be built on self-contained villages. Even if Hitler were so minded he could not devastate seven hundred thousand non-violent villages. He would become non-violent in the process. Rural economy, as I have conceived it, eschews exploitation altogether and exploitation is the essence of violence. You have, therefore, to be rural minded before you can be non-violent."[B]

An Emissary of Sensitivity

The Mercy in maturity becomes an *embodiment of sensitivity*. Martin Luther King: "If I can help somebody as I pass along, if I can show somebody he's traveling wrong, then my living will not be in vain. If I can do my duty as a Christian ought, if I can bring salvation to a world once wrought, if I can spread the message as the master taught, then my living will not be in vain."

Elizabeth Fry: "Even in the minute cares and joys of life she was ever ready with a word of help, prompt in any emergency, softening anger, reproving in such a manner that the froward [ornery and difficult] was made tender to receive counsel, and carrying with her always an atmosphere of peace and love."

Of Will Rogers after his death by President Franklin D. Roosevelt: "This afternoon we pay grateful homage to the memory of a man who helped the nation to smile. And, after all, I doubt if there is among us a more useful citizen than the one who holds the secret of banishing gloom, of making

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[A] Factories manufacture and in this way bind objects; this develops Perceiver strategy which easily recruits the Perceiver revolutionary in righting wrongs – this is violently destructive because that is the way Perceivers usually fight. But one who knows the principles behind non-violence (based like all principles in Perceiver thought) can choose, even as a Perceiver, to resist *non*-violently. It's a new kind of asymmetrical warfare in which infrastructure destruction is no longer a collateral damage.

[B] To be rural minded is to be attuned to the country, to the land, to the pre-logical in Mercy analysis. In this sense Gandhi is correct.

tears give way to laughter, of supplanting desolation and despair with hope and courage, for hope and courage always go with a light heart. There was something infectious about his humor. Above all things, in a time grown too solemn and somber he brought his countrymen back to a sense of proportion. When he wanted people to laugh out loud he used the methods of pure fun. And when he wanted to make a point for the good of all mankind, he used the kind of gentle irony that left no scars behind it. The American nation, to whose heart he brought gladness, will hold him in everlasting remembrance."

Of Emily Post: "No one whose life she touched will forget her, for graciousness is rare enough at all times and in all places to shine like a jewel. Gracious she was. Quite simply, almost ingeniously, she believed in using what gifts and opportunities she had to teach and develop others. Above all, she cared that gentleness and courtesy should not be lost in a period of social upheaval, knowing how the race had acquired what it has of these at the cost of suffering, and believing that man would yearn after them always. This faith stands behind everything she wrote and everything she did."

Jean Vanier: "The community of l'Arche has given people a greater fullness of life which sensitizes them to the aspects of our society that tend to diminish life, to dehumanize rather than humanize."

"Life calls forth life. If we can no longer hear the cries of the dying, this is regrettable not because it is a failure of justice and love. It is regrettable because it means that *we* are dying. It means that there is not life in us to respond to the life[A] that is crying out for help."

The Mercy ultimately must *choose*. Miriam Neff: "Does acknowledging that our emotions are God-given solve all our problems? Of course not. In fact, we will each face at least one new problem that perhaps we have never faced before. It is this – we're different. Now perhaps that doesn't sound so bad. But in our day, it's acceptable to be like everyone else. Our emotions are always a part of us that differ greatly from one individual to the next. It is not 'in' to express those differences. To acknowledge that and put that knowledge into action will mean that we will not be masking or suppressing our differences. It takes courage."

[A] 27 Apperception that is the Mercy heart is the door to its mirror which is 206 Life.

The choice has *consequences*, for the Mercy first of all. Elvis Presley: "Now that Elvis realized the voice of God was within him, he arrogated to himself the functions of a minister, preaching at the boys (and girls) endlessly, off-loading on them every night what he had read in his books the preceding day. Elvis had always been the Great Explainer, holding forth on every subject under the sun; now, he began to wonder whether his true vocation might be that of spiritual leader, a kind of super-evangelist preaching a great crusade of spiritual enlightenment and moral regeneration. Who, after all, had greater power over people than Elvis Presley? Whose presence had more charisma? Who could work those ballparks and football stadiums with greater authority and skill? It was a vision that tantalized Elvis till the last days of his life."

The choice has consequences *for others* as well. Stalin: "Ruthless almost beyond belief, he killed millions, but this was not his greatest crime. His greatest crime was that he poisoned the sources of Russian life for an entire generation, and a hundred years may pass before the wells [of Russian society] are purified."

Martin Luther King, choosing differently: "How lucky for the world that Martin Luther King, Jr. was so good a man. He had the gift of oratory and so powerful an ability of mass persuasion that, had he an evil intent, he could have caused more destruction than the most powerful demagogues of our time."

Gandhi: "The skin was dark, the eyes dark, but the smile which lighted up the face, and that direct fearless glance, simply took one's heart by storm."

"There are chords in every human heart. If we only know how to strike the right chord, we bring out the music."

Lincoln: "He was always the center of attraction in the court-room at the evening gatherings, and all felt there was a great void when, for any reason, he was kept away."

"Die when I may, I want it said of me by those who knew me best, that I always plucked a thistle and planted a flower when I thought a flower would grow."

Elizabeth Fry: "Nothing perhaps in the way of testimony is more beautiful than the words of her niece Priscilla, 'We cannot expect the next generation to believe what we know of the treasure she was. They may form some idea of her outward acts and capabilities; they cannot know

what she was personally. After seeing her in some difficult work, my feeling was; marvelous as were her gifts, the real wonder was in her grace, her extraordinary power of loving and caring for others; the flow of the oil which in almost all others is by drops, in her was a rich steady stream, able to take in the meanest, the most unattractive, the most unrepaying; her power of condescending to the little interests of others combined with her greatness, her high natural powers of mind and her magnitude of action. We who tasted of it can never forget it, but I feel it vain to hope that our children will ever fully take it in.' "

"The good principle in the hearts of many abandoned persons may be compared to the few remaining sparks of a nearly extinguished fire. By means of the utmost care and attention united with the most gentle treatment, these may yet be fanned into a flame, but under the operation of a rough or violent hand, they will presently disappear and be lost forever."

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